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“ —You who seek to give and merit Fame,  
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“ Be niggards of advice on no pretence,  
“ For the worst avarice is that of Sense.  
“ With mean complacence ne'er betray your trust,  
“ Nor be so civil as to prove unjust.  
“ Fear not the anger of the Wise to raise;  
“ They best can bear reproof, who merit praise.” POPE.

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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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# THE MONTHLY REVIEW,

For SEPTEMBER, 1792.

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ART. I. *Calvary; or the Death of Christ. A Poem, in Eight Books.* By Richard Cumberland. 4to. pp. 291. 10s. 6d. Boards. Dilly. 1792.

HAVING been long accustomed to find the ingenious author of this poem among the votaries of the unhallowed Nine, and having frequently remarked with pleasure the success with which he wooed the sportive Thalia, it was not without some surprize, that we saw him turning his back on Mount Parnassus, and pressing on, with slow and measured steps, toward the foot of Mount Calvary. The solemn theme which he has chosen may suit the gravity of old age: but it may be questioned whether it be equally adapted to the native turn of the author's genius, and whether Mr. C. in the character of a sacred poet, will be as much a favourite with the public, as he has formerly been in that of a comic and miscellaneous writer. We do not call in question his poetical talents; we recollect pleasing proofs that they are not inconsiderable in some former publications, particularly in his imitation of several fragments of Greek verse; and, in the course of this article, we shall have occasion to present our readers with some passages from the present work, which would not have disgraced the pages of our best poets:—but, either from the nature of the subject, many parts of which do not easily admit of poetical embellishment, or from the want of a sufficient variety of ideas and sentiments proper to such a work, the poem, considered as a whole, appears to us to be tedious.

The most poetical parts of the work are those in which the author introduces the infernal spirits. Here he frequently catches no small portion of the fire and sublimity of Milton, but follows him too closely both in sentiment and language. At the opening of the poem; in which he represents Satan as summoning the devils from all parts, to consult by what means they may counteract the power of Christ on earth, Baal,

Moloc, and Belial, give their several opinions, as in Milton; and it is determined that Mammon shall attempt to seduce Judas Iscariot from his fidelity to his master. After Mammon has executed his purpose in the Jewish hall, where the priests and elders had been deliberating on the proposal of Judas, and as soon as the assembly was broken up and dispersed, their seats are filled by Satan and his attendant demons. Satan being informed that Chemos, on the Mount of Olives, had been wounded by Gabriel, he exclaims:

Doth he vainly hope  
 Exil'd from heav'n we left our courage there,  
 Or lost it in our fall, or that hell's fires  
 Have parch'd and wither'd our shrunk sinews up?  
 Delusive hope! the warrior's nerve is strung  
 By exercise, by pain, by glorious toil:  
 The torrid clime of hell, it's burning rock,  
 It's gulph of liquid flames, in which we roll'd,  
 Have calcin'd our strong hearts, breath'd their own fires  
 Into our veins, and forg'd those nerves to steel,  
 Which heav'n's calm æther, her voluptuous skies,  
 And frequent adorations, well nigh smooth'd  
 To the soft flexibility of slaves,  
 Till bold rebellion shook it's fetters off,  
 And with their clangor rais'd so brave a storm,  
 That God's eternal throne rock'd to it's base.

Having placed himself near the garden in which Christ prayed in his agony, Satan met Gabriel, and held a discourse with him, in which are the following bold and highly poetical lines:

' Hadst thou like me travers'd the vast profound  
 Of antient Night, and beat the weary wing  
 Through stormy Chaos, voyage rude as this  
 Wou'd ruffle those fine plumes. I've kept my course  
 Through hurricanes, the least of which let loose  
 On this firm globe would winnow it to dust,  
 Snap like a weaver's thread the mighty chain,  
 That links it to heav'n's adamantine floor,  
 And whirl it through the Infinite of Space.'

While he is delivering his injunctions to Mammon, he is lifted up from the earth by a stormy guff, and is carried out of sight; the description is full of terrible sublimity:

' So spake the parting fiend in his last hour  
 Prophetic, father though he were of lies:  
 To him the inferior daemon answer none  
 Attempted, but in ghastly silence stood  
 Gazing with horror on his chieftain's face,  
 That chang'd all hues by fits, as when the north,  
 With nitrous vapors charg'd, convulsive shoots

It's

*Cumberland's Calvary; or the Death of Christ.*

2

It's fiery darts athwart the trembling pole,  
Making heav'n's vault a canopy of blood;  
So o'er the visage of the exorcis'd fiend  
Alternate gleams like meteors came and went;  
And ever and anon he beat his breast,  
That quick and short with lab'ring pulses heav'd.  
One piteous look he upward turn'd, one sigh  
From his sad heart he fain had sent to heav'n,  
But ere the hopeless messenger could leave  
His quiv'ring lips, by sudden impulse seiz'd,  
He finds himself uplifted from the earth;  
His azure wings, to sooty black now chang'd,  
In wide expanse from either shoulder stretch  
For flight involuntary: Up he springs  
Whirl'd in a fiery vortex round and round;  
As when the Lybian wilderness caught up  
In sandy pillar by the eddying winds  
Moves horrible, the grave of man and beast;  
Him thus ascending the fork'd light'ning smites  
With sidelong volley, whilst loud thunders rock  
Heav'n's echoing vault, when all at once, behold!  
Caught in the stream of an impetuous gulf  
High in mid-air, swift on the level wing  
Northward he shoots and like a comet leaves  
Long fiery track behind, speeding his course  
Strait to the realms of Chaos and old Night,  
Hell-bound and to Tartarean darkness doom'd.

After the crucifixion, the poet represents the spirit of Christ as conveyed by the angels into the region of death, and as meeting Satan in the palace of this king of terrors. The whole scene is conceived and described in a manner which may be properly called *Miltonic*. At the call of Satan, Death comes forth from his gloomy mansion:

He said, and now a deep and hollow groan,  
Like roar of distant thunders, shook the hall,  
And from before the cloud-envelop'd throne  
The adamantine pavement burst in twain  
With hideous crash self-open'd, and display'd  
A subterranean chasm, whose yawning vault,  
Deep as the pit of Acheron, forbade  
All nearer access to the shado'wy king.  
Whereat the imprison'd winds, that in it's womb  
Were cavern'd, 'gan to heave their yeasty waves  
In bubbling exhalations, till at once  
Their eddying vapors working upwards burst  
From the broad vent enfranchis'd, when, behold!  
The cloud that late around the throne had pour'd  
More than Egyptian darkness, now began  
To lift it's fleecy skirts, till through the mist  
Th' imperial Phantom gleam'd; monster deform'd,



4 *Cumberland's Galvary; or the Death of Christ.*

Enormous, terrible; from heel to scalp  
 One dire anatomy; his giant bones  
 Star'd through the shrivell'd skin, that loosely hung  
 On his sepulchral carcase; round his brows  
 A cypress wreath tiara-like he wore  
 With nightshade and cold hemlock interwin'd  
 Behind him hung his quiver'd store of darts  
 Wing'd with the raven's plume; his fatal bow  
 Of deadly yew, tall as Goliath's spear,  
 Propp'd his unerring arm; about his throne,  
 If throne it might be call'd, which was compos'd  
 Of human bones, as in a charnel pil'd,  
 A hideous group of dire diseases stood,  
 Sorrows and pains and agonizing plagues,  
 His ghastly satellites, and, ev'n than these  
 More terrible, ambition's slaught'ring sons,  
 Heroes and conquerors stid on earth, but here  
 Doom'd to ignoble drudgery, employ'd  
 To do his errands in the loathsome vault,  
 And tend corruption's never-dying worm,  
 To haunt the catacombs and ransack graves,  
 Where some late popu'lous city is laid waste  
 By the destroying pestilence, or storm'd  
 By murdering Rufs or Tartar blood-besmeared  
 And furious in the desp'rate breach to plant  
 His eagle or his crescent on the piles  
 Of mangled multitudes, and flout the sky  
 With his victorious banners.'

Such passages as these cannot fail to impress the reader with a favorable idea of the writer's inventive faculties: but, after all, we question whether they will be sufficient to stamp the seal of immortality on his work;—for by far the greater part of the poem consists of diffuse narrations, or of discourses put into the mouths of the several parties concerned in our Saviour's capture, trial, and crucifixion; which, after having been so long accustomed to the artless story of the gospel, we do not easily persuade ourselves to substitute in its stead. As a specimen of the narrative powers displayed in the work, we shall transcribe a part of the description of Peter's fall:

'Twas now that CHRIST, knowing himself denied  
 Three times of PETER, turn'd and look'd upon him.  
 He from the garden, where his Lord was seiz'd,  
 Following at distance JUDAS and his band,  
 Had kept his eye upon their moving fires,  
 And up the sacred mount pursued their track,  
 Till at the palace-door he stood and sought  
 Admission with the crowd; when there, behold!  
 A damsel at the portal scans him o'er  
 With scrutinizing eye, and strait exclaims—  
 Thou too wert in this Galilean's train;

Thou

Thou art of *JESUS*.—Sudden to his heart  
 The coward tremor runs and there suggests  
 The fear-conceived lie; before them all  
 With confidence to falsehood ill applied—  
 I know not what thou say'st—he strait avers,  
 And to the porch goes forth: There in his ear  
 The cock his first thrill warning gives and sings  
 The knell of constancy's predicted breach,  
 Of constancy, alas! too strongly vouch'd  
 By him in rash and over-weening zeal,  
 Boasting like martyrdom with *CHRIST* himself,  
 Sole sacrifice appointed for mankind.  
 But he, though of presumption warn'd, by fear  
 Still haunted and the guilty dread of death,  
 Strait to a second questioner replies—  
 I do not know the man—and to engage  
 Belief, binds down the falsehood with an oath,  
 Fatal appeal to Heav'n! insult to God  
 And His all-righteous ears! Is this the man,  
 Who with such glowing ardour self-assur'd—  
 Though all shall be offended, I will not—  
 Proudly averr'd, and for that pride reprov'd—  
 Though I should die with thee, dauntless rejoin'd,  
 Yet will I not deny thee—? 'Man, weak man,  
 Pride was not made for thee. If *PETER* sell  
 Presuming, who shall say, Behold! I stand  
 In my own strength nor ask support of God?  
 And now, as if devoted to his shame,  
 Curious to pry, yet fearful to be seen,  
 He mixes with the throng that crowd the hall;  
 And there once more is challeng'd for his speech,  
 As fav'ring of the Galilean phrase;  
 Then with reiterated oaths abjures  
 His Master the third time; when hark! again  
 The cock's loud signal echoes back the lie  
 In his convicted ear; the prophet bird  
 Strains his recording throat, and up to heav'n  
 Trumpets the trebled perjury and claps  
 His wings in triumph o'er presumption's fall.'

This last image is much too fanciful for the occasion; nothing of this kind ever occurs in the gospel; and we cannot but think the modest evangelist appears with more dignity in his simple cloathing, than in all the gaudy trappings in which oratory or poetry can adorn him.

It has been said of Milton, that his *Paradise Lost* has contributed more to support the orthodox creed, than all the *bodies of divinity* that were ever written. Mr. C. has liberally contributed his part toward the same design;—with what effect, must depend on the degree of popularity which his work may

6. *Cambridgerland's Calvary; or the Death of Christ.*

acquire. Belial, one of the infernal spirits, is indeed made a Unitarian;

' Yet how God's unity, which well we know  
Endures no second, should adopt a Son  
And essence indivisible divide,  
Baffles my weak conjecture: Let that pass!  
To such hard doctrines I subscribe no faith:  
I'll call him man inspir'd, and wait till death  
Gives sentence of mortality upon him.'

The *general* language of the poem, with respect to the person of Christ, is Trinitarian. In his death, he is the victim bearing

' The accumulated load of punishment  
The sum of vengeance, that amazing whole  
Which each particular sin had piled in store.'

In the agony in the garden,

' — Was that angry cup, full mix'd and red  
From God's right hand, presented to his lips:  
The bitter essence of origi'nal sin,  
With every life-destroying extract, drawn  
From man's corruption since, were there infus'd,  
Compounded and resolved into that draught,  
Mix'd by the hand of Death and drugg'd in hell.'

The dreadful doctrine of eternal punishment is described in all its horrors:

' ————— At farthest end  
Of that Obscure a pillary cloud arose  
Of sulph'rous smoke, that from hell's crater steam'd;  
Whence here and there by intermittent gleams  
Blue flashing fires burst forth, that sparkling blaz'd  
Up to the iron roof, whose echoing vault  
Resounded ever with the dolorous groans  
Of the sad crew beneath: Thence might be heard  
The wailing suicide's remorseful plaint;  
The murd'rer's yelling scream, and the loud cry  
Of tyrants in that fiery furnace hurl'd,  
Vain cry! th' unmitigated furies urge  
Their ruthless task and to the cauldron's edge  
With ceaseless toil huge blocks of sulphur roll,  
Pil'd mountains high to feed the greedy flames:  
All these, th' accursed brood of Sin, were once  
The guilty pleasures, the false joys, that lur'd  
Their sensual vot'rists to th' infernal pit:  
Them their fell mother, watchful o'er the work,  
With eye that sleep ne'er clos'd and snaky scourge  
Still waying o'er their heads, for ever plies  
To keep the fiery deluge at it's height;  
And stops her ears against the clam'rous din  
Of those tormented, who for mercy call  
Age after age implor'd and still denied.'

These

*The Secret History of the Court and Reign of Charles II.* 7

These wretched beings are visited by Christ, and they draw from him a sigh of natural pity : but soon his human sympathy gives place

‘ To judgment better weighed, and riper thoughts  
Congenial with the Godhead reassumed.’

Such rigorous justice, triumphing over misery, cannot be easily reconciled with rational ideas of the Supreme Being, nor with the mild and gentle character of Christ :—but whatever may be thought of the doctrine itself, it must, we think, be admitted, that such subjects are ill adapted to poetry. We cannot better express our ideas on this head, than in the words of Dr. Johnson, in his *Life of Milton* :

“ Of the ideas suggested by these awful scenes, from some we recede with reverence, except when stated hours require their association ; and from others we shrink with horror, or admit them only as salutary inflictions, as counterpoises to our interests and passions. Such images rather obstruct the career of fancy than incite it.

“ Pleasure and terror are indeed the genuine sources of poetry : but poetical pleasure must be such as human imagination can at least conceive, and poetical terror such as human strength and fortitude may combat. The good and evil of eternity are too ponderous for the wings of wit ; the mind sinks under them in passive helplessness, content with calm belief and humble adoration.”

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ART. II. *The Secret History of the Court and Reign of Charles the Second*, by a Member of his Privy Council. To which are added Introductory Sketches of the preceding Period from the Accession of James I. With Notes, and a Supplement, continuing the Narrative in a summary Manner to the Revolution : by the Editor. 8vo. 2 Vols. pp. about 480 in each. 13s. Boards. Bew. 1792.

THE *secret history* of any court might put virtue and honesty to the blush ; what then were we to expect in an exposure of the secrets of a court distinguished by open profligacy ? This is professed to be the work of one of King Charles's privy council : but, it is natural to ask, who was this privy counsellor ? No satisfaction is given as to this point, though the time of publication is so remote from the time of writing, that his name might be produced without any scruple, as a sanction to the performance. Thus we want a secret history of the work offered to us, which, in its present form, is no authority. On perusal, however, we became careless as to the name of the author ; for anecdotes of an interesting kind are

## 8 *The Secret History of the Court and Reign of Charles II.*

not to be expected from a party concerned, who was tender in treating of his master's character,—whose conduct he often endeavours to palliate,—and who thought that he went great lengths in admitting some facts that are now well authenticated, and freely discussed.

If the original writer prefixed the above title to his work, there might be no impropriety in it at *that* time: but if, as it is very probable, the terms *secret history* are the coinage of the present day\*, the

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\* If, after all, it should be found that the original writer was, in fact, the late Dr. Shebbeare, the discovery will serve to shew how vague have been the conjectures that we have formed on this head. That the very egregious Doctor really was the author, is a conclusion that may, not unreasonably, be drawn from the ADVERTISEMENT which is placed after the preliminary discourse to this work, entitled 'Sketches of the Constitutional History of England, from the accession of the Stewart family till the Restoration.' The following is a transcript of the Advertisement:

'As any reader, who will take the trouble of comparing the first part of the following work with the Continuation of the earl of Clarendon's Life, printed at Oxford, must be struck with the exact sameness of some passages, and the great similarity of others, it may be proper to explain the cause of so remarkable a circumstance.

'Some Letters to the People of England, published about forty years ago by the late doctor Shebbeare, seemed to breathe such a spirit of liberty, and afforded so many proofs of wit, genius, and political information, as recommended him to the esteem of Mr. Pitt, afterwards earl of Chatham. Shebbeare's name was at first concealed, for very obvious reasons; and Mr. Pitt did not contradict an insinuation thrown out in the house of commons of his being the author of those letters himself, in order to divert from Shebbeare the storm of ministerial vengeance. He gave the doctor a farther proof of his friendship and confidence by putting into his hands the manuscript of the following work, to prepare it for publication. But Shebbeare was in his heart a Tory; and having had another manuscript nearly on the same subject, and more agreeable to his own sentiments, given him a little time after, he resolved to print the latter, and to prevent, if possible, the appearance of the former. The favourite manuscript had been long preserved in the old earl of Dorset's family, and was supposed to be written by the earl of Clarendon. It contained remarks on several occurrences during the earl's administration from the year 1660 till his disgrace in 1667. But Shebbeare, finding it in many parts very defective, made bold, before he returned the other work to Mr. Pitt, to select from it whatever he thought would easily coalesce with his Tory performance; and filled up other chasms by the efforts of his own ingenuity. It was advertised with the earl of Clarendon's name, and being unexpectedly claimed by one of his descendants, the doctor chose rather to give up the eventual profits of the sale, than to discover his own



the contents will not support the character; and, though the editor, in his introduction, describes the narrative as breaking off 'toward the close of Charles the Second's reign;' the truth is, that it breaks off in 1669, though Charles lived till 1685; so that it includes only the first nine years of twenty-five, reckoning from his restoration. The title, indeed, led us to expect a disclosure of anecdotes hitherto unknown, and that we were to be introduced to so familiar a monarch in his private parties: but the narrative is chiefly political, and relating to transactions now well known. As a specimen of the work, we shall give some part of the author's account of the negotiations for the king's marriage with the Infanta of Portugal; in which he thus describes her reception in England, and her ill treatment by her husband:

'Before I make any remarks on the queen's reception, and the new intrigues it gave rise to at court, it may be proper to take some notice of a few remarkable circumstances attending the voyage and embassy of the earl of Sandwich, who had been sent to bring her to England. His orders were first to go to Tangier \*, which, according to the treaty, was to be delivered to him before he went to Lisbon; and delivered to him it was, though by an accident that might have caused it to be put into other hands. There was never the least doubt but that the queen regent did resolve religiously to perform all the conditions on the part of Portugal: and she was still at the head of the government. But the king growing towards his majority, and of a nature not likely to comply long with his mother's advice,

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own artifice. The Oxford editors took Shebbeare's copy; and without any other proof of its genuineness than his silence, they printed it as a Continuation of the earl of Clarendon's Life. Hence the sameness and similarity of many passages in two productions so very different in every other respect.

'The nature of the additions made to the original manuscript by the present editor has been explained in the Introduction. He also ventured to retrench a few redundancies of expression in the work itself, and to correct the phraseology, where he found it obscure, or obsolete; but never from any affectation of modern refinement. An architect, in repairing an old family mansion, may be allowed to remove the cumbrous ornaments, and to introduce some alterations for the purpose of real utility and convenience, provided he does not wantonly deface the marks of its antiquity, or destroy through fastidiousness its venerable appearance.'

'\* The earl had also orders to go to Tunis and Algiers to intimidate the corsairs, by whom the Mediterranean trade was at this time greatly annoyed; but he found them so well prepared for resistance, and so little inclined to listen to moderate proposals, that he thought it best to prosecute his voyage, without making any other attempt to reduce them to reason, than setting fire to a few of their piratical cruizers.'

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seditions began likewise to grow in that court. The delivery of Tangier, and into the hands of heretics, was much murmured at, as likely to increase the prejudices of the pope, who already shewed a strong partiality to Spain; and though the queen had lately sent a governor to Tangier, upon whose devotion to her will she thought she could depend, yet it is certain he went thither with a contrary resolution.

Very few days before the arrival of the earl of Sandwich at Tangier, the new governor had marched out with all the horse and above half the foot forces of the garrison into the country, and had fallen into an ambush of the moors, who cut off the whole party. By this stroke the governor and such a number of the chief officers and soldiers being killed, the garrison was left so weak, that if the moors had pursued their advantage, they must have taken it with little difficulty. The earl of Sandwich coming at this critical moment, the town was delivered into his hands. Having left there a considerable body of English forces, sent for that purpose, and assigned the command to the earl of Peterborough, whom the king had appointed to be governor thereof, the admiral pursued his voyage with the remainder of the Portuguese garrison, who, upon their return home, *had like* to be stoned to death by the populace.

The earl's arrival in Portugal happened likewise at a very lucky conjuncture. The Spanish army, which had been lately re-inforced, was upon its march to besiege a sea-port, which lay so near Lisbon, as to enable the enemy, if they should become masters of it, very much to infest the whole Portuguese trade. Upon the report of the English fleet's approach, the Spaniards gave over that design and retired. But the alarm excited by their march had one unfavourable effect: it had made the Portuguese government employ most of the money, which they said had been laid up for the infanta's portion, in raising forces upon such an emergency. The queen-regent made the best apology she could for a step to which she had been driven by the streights and poverty of the kingdom; and proposed immediately to put on board to the amount of one half of the portion in jewels, sugar, and other commodities; with a positive promise of paying the other half in a year. The earl was very much perplexed, but as matters had been carried so far, he thought it best to acquiesce; and the infanta and her retinue having embarked, he set sail from Lisbon on the fifteenth of April, and arrived safe at Portsmouth on the fourteenth of May. Here the infanta rested for a few days, to recover from the indisposition contracted during so long a voyage at sea; and being then waited upon by the king, and the marriage being solemnized\*, their majesties came together to Hampton-

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\* \* The following circumstances, though passed over by the writer of the Secret History, may appear worthy of notice. The infanta remained on board till the twentieth of May, partly through indisposition, but chiefly from an observance of etiquette, which made her wait for the king's coming in person to receive her. He was detained in town to hurry the proceedings of parliament, and to thank

ton court on the twenty-ninth of May, the king's birth-day, and just two years after his triumphal entrance into London.

Whatever testimonies of public joy were given on this occasion, yet in a short time there appeared not that serenity at court, which was expected. There was a lady of youth and beauty \*, with whom the king had lived in great and notorious familiarity from the time of his coming into England; and who, a little before the queen's arrival, had been delivered of a son, whom the king owned. The scandal of such a connection, though she was a married woman, had hitherto been the less in consideration of the king's being young, vigorous, and single; and upon a presumption, that when he should be married, he would contain himself within stricter bounds of decency and virtue. But it soon appeared that this favourite mistress not only retained, but greatly increased her former influence; and succeeded too well in completely alienating the king's affections from his queen, and filling him with prejudices against the virtuous counsels of his best friends.

When the queen came to Hampton-court, she brought with her a formed resolution that she would never suffer the lady, who was so much spoken of, to be in her presence. The king was determined on the very reverse; and, in a day or two, led the lady himself into her majesty's chamber, and presented her to the queen, who received

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thank them for their services before the prorogation. As soon as this business was dispatched, he went immediately to Portsmouth; and, as we are told by his brother, "was married privately by lord Aubigny, a secular priest and almoner to the queen, according to the rites of Rome, in the queen's chamber. None were present but the Portuguese ambassador, three more Portuguese of quality, and two or three Portuguese women: the outward ceremony was afterwards performed by Dr. Sheldon, bishop of London." This account, written by James himself, corresponds nearly with what Burnet relates from the same testimony. Only Burnet adds, that, when Sheldon came to perform the ceremony, the queen would not say the words of matrimony, nor bear the sight of the bishop; but that the king said the words hastily; upon which the bishop pronounced them married persons.'

\* This was the famous, or rather infamous Barbara Villiers, who had been married to a Mr. Palmer; but who had as little regard for decency or virtue as Charles. Their criminal intercourse began the very night of the restoration. An attempt was made to bribe her husband's acquiescence by the title of earl of Castlemain; and afterwards, upon his separating from her, she was advanced to be duchess of Cleveland. Burnet tells us, "she was a woman of great beauty, but most enormously vicious and ravenous; foolish, but imperious; very uneasy to the king; and always carrying on intrigues with other men, while yet she pretended she was jealous of him. His passion for her, and her strange behaviour towards him, did so disorder him, that often he was not master of himself, nor capable of minding business." Sufficient proofs of this are given in the above history.'

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her with the same grace as she had done the rest, there being many lords and other ladies at the same time there. But whether her majesty in the instant knew who she was, or upon recollection found it afterwards, she no sooner sat down in her chair than her colour changed, tears gushed out of her eyes, her nose bled, and she fainted, so that she was forthwith removed into another room, and all the company withdrew. Though these were the natural workings of flesh and blood in a young and jealous wife, the king was so enraged, that, from that moment, he treated the queen even in public with the utmost indifference and indignity \*, till her spirit being at length broken by such cruelty, and the firmness of her mind exhausted in useless struggles, she sunk into the opposite extreme of condescension and meanness. She not only admitted the lady to be of her bedchamber, and used her kindly in private, but was familiar and merry with her in public, so that her majesty forfeited all the compassion before felt for the barbarity of the affronts she underwent; and the king's indifference was now changed into a settled contempt.

During this unhappy contest between a wife and a mistress, the spirit of intrigue, the strength of personal influence, and all the arts of persuasion were fully exerted by the different factions at court. The chancellor and his friends went as far in their endeavours to dissuade the king from his improper purposes as they could do without incurring his absolute displeasure. They warned him of the fatal consequences of such conduct, and proved very clearly that it was not less inconsistent with policy than with religion. But all their arguments and remonstrances were in vain †. The violence of his majesty's

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\* The king never took the least notice of her majesty in public; but was always conversing, even in her presence, with his favourite Barbara. He dismissed most of the queen's Portuguese attendants and sent them to Lisbon, without any compensation for their services, or the smallest apology for the disappointment of their hopes. He caused the utmost strictness to be observed by the officers of the revenue in the receipt of that part of the portion that was brought over by the fleet; and committed to prison Diego de Silva, (who had come to England on promise of being made treasurer to the queen,) merely because the poor man had undertaken to see the money paid, and could not now find funds adequate to the discharge of that engagement. But notwithstanding the grossness of these personal insults, Charles did not neglect the contract he had entered into with Lewis for assisting the Portuguese. Besides the protection afforded to their trade by our fleets, the victory at the famous battle of Amexial in June 1663, which established the independence of Portugal, was entirely owing to the English auxiliaries, whose valour, intrepidity and success were on that day so conspicuous, as to make the Portuguese commander exclaim, "These heretics are better to us than all our saints."

† The chancellor having used every effort in vain, absented himself for a few days from court, to avoid any farther concern in

majesty's passion made him listen with more pleasure to those who flattered it. The earl of Bristol, and several other ambitious and profligate men, who dreaded the queen's gaining any ascendancy, and the increase of the chancellor's power from her good opinion of him, paid their court to the other lady, and left nothing undone, or unsaid, to rivet the king's attachment to her. All scruples on the score of religion they turned into ridicule, as if it were only an invention of the clergy to impose upon men, and to restrain them from the liberty and use of those faculties which God and nature had given them. Besides, they said, his marriage was in fact dissolved by the breach of the conditions on the part of Portugal. They then addressed themselves to the king's passions; first to his pride, by suggesting to him the disgrace of giving up the point to a woman infected with all the caprice and jealousy of her country; and next to his love, by still more artful and seducing insinuations: they said, "that the charms of his person and professions had won the heart of a young and beautiful lady of a noble extraction, whose father had lost his life in the service of the crown \*; that she had provoked the jealousy and rage of her husband to that degree, that he had separated himself from her, and now the disconsolate lady had no place of retreat left from the infamy of the world but in his majesty's tenderness and protection." Thus was the king encouraged in his worst propensities; the lady had apartments assigned her at court; his majesty spent most of his time in her company, or in the conversation of those, whose greatest talent consisted in being able to raise a laugh at the expence of every thing serious and sacred; and the wisest men despaired of finding any remedies to apply to the increasing dissoluteness and debauchery of the times.

so scandalous a business. In the mean time the king wrote to him a letter on the subject, in which he says: "I wish I may be unhappy in this world and in the world to come, if I fail in the least degree of what I resolved, which is, of making my lady Castlemaine of my wife's bedchamber: and whosoever I find use any endeavours to hinder this resolution of mine, except it be only to myself, I will be his enemy to the last moment of my life. You know how true a friend I have been to you: if you will oblige me eternally, make this business as easy to me as you can, what opinion soever you are of; for I am resolved to go through this matter, let what will come on it, which again I swear before Almighty God: therefore, if you desire to have the continuance of my friendship, meddle no more with this business, except it be to beat down all false and scandalous reports, and to facilitate what I am sure my honour is so much concerned in: and whosoever I find to be my lady Castlemaine's enemy in the matter, I do promise, upon my word, to be his enemy as long as I live." At the beginning, and in the conclusion of this letter, he desires the chancellor to give the same hints to his friends. Can such a letter require any comment?

\* She was the daughter of lord Francis Villiers, who, in the year 1648, was killed at Kingston, in a skirmish with some of the parliamentary forces.

The editor, who remarks his author's tenderness toward Charles, corrects his bias in a variety of notes, and in passages inserted to supply deficient links in the narrative chain: but we must observe, that the antidote is rather attempted by coarse names and harsh epithets\*, than by throwing new light on the author's relation, or by masterly reflections.

The original work is introduced by an able summary view of the preceding reigns of James I. and Charles I. which we suppose to be extracted from some of our late historians; because the supplement is confessed to be principally formed from Mrs. Macaulay's history.

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ART. III. Dr. Somerville's *History of Political Transactions, &c. from the Restoration to the Death of King William.*

[Article concluded from our last Vol. p. 421.]

THE intelligent author of this work, to the consideration of which we now with pleasure return, justly remarks, that signal revolutions in the state of nations and governments are rarely accomplished by any single event, however important, nor by the sole operation of internal causes. Numerous circumstances, both internal and external, doubtless concurred to produce the great and ever-memorable events of the Revolution in 1688:—but the immediate causes were the bigotted attachment of the king to the Roman Catholic religion, the illegal, injudicious, and dishonest steps, which he took to encourage it, and his claim of the dispensing power exercised in favour of papists, and ratified by the judges. Men of every station and party felt the injury of this attachment: the religion and the rights of their country were interesting concerns to every patriotic and generous heart. Those who, in the former reign, had invariably exalted the prerogative of the prince, now opened their eyes to dangers, which in a moment overturned their specious theories. They perceived that there was a point, at which submission ought to end, and resistance should begin. Some

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\* Detestable monsters—Hypocritical tyrant—Despicable sycophant—Detested family—Traitors—Incomparable sovereign!!!—Unprincipled king—Monster of falsehood, baseness, injustice, and cruelty—A drunken debauchee, and an arbitrary bigot—Such a notoriously debauched, unprincipled, impious profligate, as Charles II.—Royal poltroon—Royal butchers—Usual baseness and perfidy—Cowardice and villainy—Wise policy and wonderful humanity of Charles I.!!!—However justly all these names and epithets may be applied, they are more in character over a bowl of punch, amid the fumes of tobacco, than in the historic page.

expedient

expedient for redress, or some plan of deliverance, was the object in which the wish of every party centered. The smallest deviation from the established plan of government was likely to be adopted with the most unanimous consent, and to be effected with the greatest ease and expedition. If nothing less than the deposition of the reigning prince could secure the constitution and religion, allegiance would be naturally transferred to the next lineal and legitimate heir. The religion of the prince of Orange, his illustrious talents as a statesman and a warrior, and his near relation to the royal family, recommended him as the fittest instrument to deliver the nation from impending ruin. The activity, vigilance, and intrigues, of this prince, coincided exactly with the necessities and the desires of the people of England; and various circumstances in the state of Europe encouraged and seconded the views of both, and co-operated toward the accomplishment of the Revolution.

These and many other particulars, which operated directly or indirectly toward the completion of this great event, are distinctly related by Dr. Somerville, with such reflections as may serve to assist the reader in forming a judgment of the policy with which the business was conducted. From the subsequent narrative of the well-known transactions of the reign of William, it is unnecessary to make extracts. We chuse rather to select some of the remarks interspersed through this part of the work, in vindication of characters which will ever be dear to the friends of freedom.

Dr. S. thus defends King William from the charge of bigotry:

"The king," says Mr. Macpherson, "seemed to fall into the weakness of his predecessor, in encouraging dissenters against the established church. The prejudices of James, in favour of the Papists, were almost equalled by those of William for the Calvinists." Macpherson's History, vol. i. chap. 9. Of the comprehension bill the same author says, "His predecessor, in all his frantic schemes of religion, could not have proposed a more impolitic measure. The conduct of William was compared with disadvantage to the indiscriminate tolerance of James, as more ought to be expected from the former than from the latter." Ibid.

These expressions amount to a direct charge against William; that he was infected with bigotry, or an unreasonable partiality to Calvinism, and that the measures which he was prompted, through the influence of these prejudices, to pursue, were inconsistent with wise policy.

There is not, in the whole history of William, a single action that favours of bigotry, or wild attachment to any particular form of worship or system of religious opinions; while there are many evidences of his moderation as a protestant, his indulgence towards  
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Roman catholics, and his consistency and perseverance as a friend to toleration.

• When king James solicited his consent to the repeal of the tests, he declared it to be his opinion, that Roman catholics ought to be permitted the free exercise of their religion, but excluded from offices of public trust. Barnet.

• Upon his first approach to London, he gave strict orders to take care of the papists, and to secure them from all violence. When he arrived there, he renewed the same orders. Ibid.

• After his accession to the throne of England, William uniformly discovered an anxiety to extend indulgence to all different sects, which assumed the pretext or colour of conscience. While he earnestly wished to admit moderate dissenters into the body of the church, he exhibited an example of disinterested, perhaps impolitic lenity, by endeavouring to obtain an exemption from the oath of allegiance for such members of the established church as deemed that oath irreconcilable with their engagements to the abdicated king. He repeatedly disappointed the expectations, and checked the zeal, of his best affected subjects among the protestants, by opposing harsh measures towards the Roman catholics, which could not be carried into effect without his consent. The lords presented an address to the king, the twenty-fifth of June one thousand six hundred and eighty-nine, praying him to prohibit French protestants from coming to Whitehall or St. James's park, and to order all French papists, who were not householders, to leave the kingdom. To this the king replied, That, after deliberation, he found it would be hurtful to the nation to comply with this recommendation, and that as he had promised to protect Roman catholics while they lived peaceably, he thought fit to suspend such a proclamation till their lordships had farther considered it.

• Many of the Roman catholics acknowledged with gratitude the moderation and tenderness of William's government.

• But it may be asked, Why did he change the established religion in Scotland? and did not the abolition of episcopacy, and the institution of presbytery there, bear the evidence of a strong partiality to the latter? I answer, That this was a matter in which he had no choice. The abolishing prelacy in Scotland was just as much a condition of his reigning there, as the abolishing the ecclesiastical commission, and consenting to all the other articles of the bill of rights, were the conditions of his reigning in England. The political sentiments of the clergy, and of the members of the episcopal church of Scotland, and the part they acted at the revolution, fixed an unalterable opposition between their interest and that of the prince of Orange, and, upon the event of his success, ensured the superiority of the presbyterians. The bishops, clergy, and universities, in England, remonstrated against the arbitrary measures of James; and, though some of them afterwards retracted, or did not proceed consistently and vigorously, yet the church unquestionably had the merit of the first steps in that revolution.



lution which raised William to the throne. On the contrary, the episcopal clergy, in Scotland, became accessory to the arbitrary measures of James, by approving of them, and devoting themselves, in the most servile terms, to honour and support him, while he was in the career of enthusiasm. See *Addresses of the Bishops and Clergy of Scotland*, Temp. Jac. Balcarras's *Memoirs*.

' In England, protestants of all denominations concurred in the revolution, and were equally entitled to the protection and immunities which were the fruits of it. In Scotland, not only the clergy, but laity, were divided in their sentiments concerning the revolution, according to their religious principles. The presbyterians declared for the prince of Orange; the episcopals adhered to king James. Dundee and his followers were all of the latter persuasion. The establishment of presbytery in Scotland was therefore a necessary result of the state of politics, and no evidence of any bigotted predilection of William for that religion. He highly disapproved of the violent proceedings of the presbyterians, and used his utmost influence to restrain them. He seemed particularly anxious to prevent the dismissal of the episcopal clergy who were willing to take the oaths, though they scrupled to adopt the forms of the presbyterian worship. *Life of Carstares*, p. 43, 44, 45. He desired, that such episcopals as did not yield to the presbyterian government, might have the same indulgence in Scotland that the presbyterians enjoyed in England. *Ibid.* p. 49.

' When the original draught for the settlement of presbytery in Scotland was sent to William, after deliberating and conversing with Mr. Carstares upon this subject, he dictated some remarks to be returned to the commons, which equally evince a solid judgment and a pure and delicate conscience; particularly, instead of the ratification of presbyterian government, as being the *only government of Christ's church* in this kingdom, he desired that it might be qualified with the additional clause *as established by law*. *Ibid.* He expressed great dissatisfaction with the conduct of lord Melvill, his commissioner, in the Scottish parliament, for having exceeded his powers, from a desire to gratify the violence of the presbyterians. *Tindal*, vol. i. p. 473. See chap. xviii.

' When the act for repealing the laws in favour of episcopacy was passed, it was declared, that episcopacy was contrary to the genius and constitution of the church of Scotland, for the king would not consent to a plain and simple condemnation of that religion. Burnet.

' A remarkable example of William's abhorrence of persecution, and of his delicacy with respect to matters of conscience, appeared upon the coronation oath from Scotland being tendered to him. When he came to repeat the clause in the oath, by which he was bound to root out heretics, he desired it might be understood, that he did not mean by these words, that he was under any obligation to become a persecutor. The commissioners answered, that the meaning of the oath did not import it. He replied, that in that sense only he took the oath. Kennet.

' If William really had any propensity to favour protestant dissenters more than the church of England, he had the fairest opportunity of doing it, by consenting to the corporation act as modelled by the whigs, which would have greatly increased the political influence of the presbyterians; and yet, rather than consent to this, he chose to dissolve his parliament.

' When any person of private station shews himself to be a friend to toleration, he is often considered as a friend also to the sect, or opinions, which stand in need of it. Vulgar minds, which know not what it is to esteem or to love any thing, out of the narrow circle of their own party, cannot separate the ideas of tolerance and approbation; whereas lenity and forbearance are consistent with a very low estimation of the understanding and principles of the persons towards whom they are exercised.

' But admitting that these observations acquit William of the charge of bigotry, do they not still arraign the wisdom of his policy? Was his scheme of comprehension practicable, and expedient? Did not the attempt expose him to suspicion and censure, and alienate the affections of some of his most powerful friends in the church of England? Clarendon's Diary, passim. Publications in Somers' Collection.

' If ever a plan for the union and comprehension of moderate dissenters with the church of England could have been attempted with any probable view of success, it must have been at the period of the revolution. Men are never so likely to discern the insatiation of those prejudices which alienate them from their fellow-citizens, as when a participation of common dangers and deliverances has inspired them with a deep sense of the important bonds of connexion, by which they are intimately and essentially united. If ever there is a season, when persons in possession of power may be expected to make concessions to a party which they have been accustomed to consider as their rivals, it must be, when recent experience has convinced them, that the assistance and services of that party are indispensable to the permanent security of their own private interests and pre-eminence. In these views, the revolution presented the opportunity for a scheme of union and comprehension, which must evidently have contributed to political harmony, and the increase of national power. The clergy of the church of England were themselves so far influenced by these considerations, that they had, previous to the revolution, proposed a plan of union; and some of their most eminent members were employed in preparing concessions for reconciling and uniting moderate dissenters. Old Mixon.

' If the scheme of comprehension was not apparently impracticable, was it liable to any objection upon the score of justice, or sound policy? Justice and sound policy are, it is to be hoped, inseparably united; and the more exactly measures of government are conformed to the maxims of justice, the more effectually will national welfare, and all the purposes of sound policy, which refer to that grand object, be promoted.

‘ Is it not unjust and tyrannical, to lay men under political disadvantages, when they cannot be charged with any political guilt? Does not every measure tending to this effect, deduce somewhat from the aggregate of national strength? Is not the summit of political perfection obtained, when the members of the community, of every description, stand precisely upon the same footing, with respect to immunities, the dispensation of justice, and the capacity of honour and employment?’

‘ As it has been found, that the protestant religion, in general, has been most favourable to the progress of civilization and the extension of liberty, so it has been also found, that these effects are most perfect and conspicuous, where the spirit and rules of protestant churches have been most tolerant and liberal. The ardour and perseverance, with which William prosecuted a relaxation of the tests, and the bill of comprehension, so far from deserving to be branded with the censure of narrowness and bigotry, are illustrious evidences of that wisdom and liberality which reflect the highest honour upon the human character.’

The deep interference of William in the political transactions of the continent, which has often been a subject of censure, Dr. S. maintains to have been neither repugnant to the inclinations, nor inconsistent with the true interests of his subjects at that period. His merit in forming the grand alliance is thus stated :

‘ The prince of Orange, inspired with an early indignation at the ambitious views of Lewis, devoted all his talents and application to thwart them, and to prevent the miseries which were impending, not only over his native country, but over all Europe. No offers of personal aggrandisement made by Lewis could shake the firm purpose of his mind, to oppose the ambition and humble the pride of that monarch. If this resolution was an evidence of his courage and patriotism, so the measures by which he endeavoured to carry it into effect, afforded a striking example of his sagacity, in comprehending the political interests of Europe, and penetrating into the characters of individuals. He opened the eyes of surrounding princes to a true sense of their interest : he impressed them with a lively apprehension of remote dangers ; he separated, from the alliance of France, the powers who had been attached to her by ancient and hereditary connexions : he reconciled states hostile to each other : he ascended at last, by his talents and perseverance, to the uncontrolled and absolute direction of the political system of the continent. His success in accomplishing the revolution in England, however glorious to himself, and important to the English nation, still yielded to the fame, the dignity, the extensive usefulness which he acquired, by associating, inciting, and directing that powerful confederacy, which curbed the ambition of Lewis, and maintained the independence of Europe. The former of these events, indeed, differs from the latter, as a part from the whole. The deliverance of England, interesting as it was in itself, became still more extensively beneficial, and more illustriously meri-

rious, as it augmented the strength of the grand alliance, and essentially contributed to its success.\*

A discovery, it is well known, has been lately opened to the public, in a volume of state papers published by Mr. Macpherson †, of an early and uninterrupted correspondence between the exiled prince and many persons of the first rank and influence in England; persons who were employed in the court of William, as well as those who were in opposition to it. Dr. S. admits that there is not the least shadow of reason for suspecting the authenticity of the letters between James and his correspondents, published by Mr. Macpherson; and he acknowledges that many of these letters place beyond possibility of doubt the duplicity, the selfishness, and the treachery, of some of those persons, who are held forth by contemporaries, as having the strongest claim to the praise and gratitude of their country:—but he suggests the following judicious remarks, to shew the necessity of caution in drawing conclusions with respect to the guilt of individuals engaged in this correspondence:

‘ Although there can be no reason to scruple about admitting these, agreeably to the assertion of the publisher, to be fair copies of the original letters and papers, the titles of which they bear, yet very different opinions may be entertained of the measure and force of evidence they convey, either with respect to the state of political events, or the characters of persons concerned in them. If circumstances, recently brought to light, have, in any one instance, constrained us to renounce an opinion, to which we formerly adhered with fondness and obstinacy, this may be a reason for our being more diffident with respect to other opinions, to which we are equally partial; but it cannot be a sufficient reason for utterly resigning them, till we have scrupulously examined every argument, which tends either to support or confute their authority. Few persons, however, are so guarded, as to restrict the influence of analogical reasoning within its proper limits, and to make a distinction in judging of cases, where the same external appearances present themselves to the eye, though the intrinsic circumstances would often be found, upon patient investigation, to be totally and essentially different. A person, who has had the misfortune to detect the dishonesty of a servant in whose fidelity he absolutely confided, is too ready to harbour suspicions and misconstrue appearances, to the interruption of his own tranquillity and the injury of others, who have been invariably faithful and disinterested in the discharge of the trusts committed to them. The palpable and incontrovertible treachery of a few individuals, who had been long dignified with the name of patriots, too readily disposes the mind to acquiesce, without waiting for proof, in the groundless calumnies, which have been levelled against immaculate characters. In order to form an impartial judgment of the state of politics, and of

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\* See Rev. vol. lii. liii. and liv.

the conduct of individuals and parties, we ought to weigh, with scrupulous exactness, every particle of evidence adduced upon either side of controverted questions, and carefully to discriminate between those circumstances, which establish a simple, positive, and direct proof; and that species of evidence, which arises from the opinion, prejudices, and sanguine views, of persons deeply interested in the scenes which they describe, and who must have been convicted by their own minds of that guilt, in which they are so anxious to associate others. A great distinction ought therefore to be made between those actually found in correspondence with the court of Saint Germans, and those, who are only mentioned by agents as favourable to that interest, and approving of plans communicated to them for promoting it. There may be various reasons for suspecting the sincerity of persons of the last description, in the sentiments and attachments they professed, while there can be little or no reason for entertaining any doubt, with respect to the guilt of persons of the first class, who were personally engaged in correspondence with James, and spontaneously tendered their services. The agents of James, desirous to set off their own merits to the best advantage, and to obtain his approbation, were under a strong temptation to describe their success in the most flattering strains. A sincere zeal for the interest of their master would naturally render them less scrupulous in adhering to truth, while they transmitted to him such accounts of his affairs as were calculated to encourage his heart, naturally prone to despondency, and to allure the aid of the French king, essential to the success of any plan for raising their depressed fortune\*. Had Lewis believed that the number of James's adherents was so considerable, and their zeal as ardent, as represented by his agents, it is difficult to conceive, notwithstanding the defeat of his fleet at La Hogue, why he should have so long delayed, and, after all, with so little earnestness attempted a second invasion of England. How could he have turned his arms to better account, than by restoring James to the throne of his fathers, and transferring the resources of England, from the disposal of an irreconcilable and powerful enemy, into the hands of his firmest friends? Would not such a measure, more effectually than all his victories upon the continent, have overturned that confederacy, of which William was the life and spirit; and who, more than all the other members of it, controlled and thwarted his ambitious plans? Some of the persons in England, who were affectionately attached to the interest of James, but who exercised greater caution and deliberation in conducting their inquiries about the temper and inclinations of the people, or who had better opportunity of information, are far from holding out such alluring views of success, or maintaining such confidence in the power and multitude of his friends, as are conveyed by the general strain of the memorials and letters transmitted to him by his agents†.

\* Mr. Nofeworth's Report 1694. Charneck's Report 1695. *Ibid.*

† An anonymous Letter from a Person in England to his Friend at Paris, 17th August, 1694. Mr. MacAdam's Letters, *ibid.*

‘ There are also obvious and plausible reasons for calling in question the true intention of many of those, who are enrolled among the partisans of James, and even represented as taking a more active part in his cause, by admitting his agents into their company, and occasionally consulting with them upon the state of his affairs. Persons of a timid disposition, or anxiously attentive to their private interest, whatever their affections and wishes might be, would be extremely fearful of incurring his resentment, lest he should again fill the throne of England; and they would be equally cautious of excluding themselves from future preferment, either by openly disapproving of, or revealing, any schemes imparted to them by his friends, in full confidence of their being faithfully attached both to his person and the interest of his family. It ought also to be observed, that the connection of blood and alliance would naturally have a considerable influence in directing the solicitations, and raising the hopes, of the family at Saint Germain. The earl of Marlborough was uncle to the duke of Berwick, and married to the sister of lady Tyrconnel. Lord Middleton, one of James’s secretaries, was uncle-in-law to the earl of Shrewsbury. The intimate connection of these, and others in administration, with persons who adhered to James in his exiled state, would expose them to the more frequent access and importunity of his agents, while, from the motives already recited, we may believe they would be unwilling, if they could avoid it, to fall into desperate terms with that interest, which might, in the course of chances, prevail. From all these considerations it was naturally to be expected, that individuals, who were addressed by the agents of James, would often be represented as consenting to, or participating of, measures, to which they were by no means friendly in their hearts \*.

‘ While

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‘ \* Nothing can place in a stronger light the insincerity, or the want of power, of James’s adherents, than the inconsistency of their conduct with their own professions, and with the instructions which they received from him. Take, for an example, the fifth session of the second parliament, which met 7th November 1693. During the whole of this session, the commons were obsequious to the inclinations of the court, and most liberal in granting supplies; while the instructions, sent by James to his friends at this very period, suppose their interest to have been considerable, and require them to exert themselves in opposition to the court, particularly by obstructing the supplies. “ Try all the ways you can to hinder the prince of Orange from getting money, especially the general excise; and, if it be not possible to hinder him from getting money, endeavour to retard it, that it may make all his preparations for the next campaign as late as may be.” Instructions to the Church of England, 16th October, 1693.

“ Endeavour by all means to embroil the affairs of the prince of Orange, and that his majesty’s friends join heartily together to cross his inclination and interest in all things, and that they be ready to join with any party which shall appear against him, &c.

&c.”

\* While the agents of James in England embraced every opportunity to avail themselves of the disappointments and passions of private persons and parties, it is no wonder, if, in an unguarded moment, and under the impression of resentment, their addresses were sometimes entertained with such apparent approbation, as encouraged them to add, to the list of their friends, the names of individuals, who probably soon repented of any rash resolution they might have formed, and would not have stood to it if they had been actually put to the trial. For several years after the Revolution, a change of government in England was an event at least as likely to happen, as a change of ministry is now, in our present state of political tranquillity. No wonder then, if persons, who were not susceptible of strong attachments, should be disposed to do every thing for securing their own future safety and interest, whatever the event might be. It may be farther observed, that men of very good intentions with respect to the public, who were strangers to that secret information, which was the ground of public measures, might often be at a loss where to fix their wishes, or what conduct they ought to pursue, as most effectual to promote the welfare of their country. The critical state of government sometimes obliged the king to take measures apparently contradictory to that patriotic system which he professed to establish. Such persons might perhaps think it probable, that, by a new revolution, more liberal concessions might be obtained from the crown in favour of the people, and the constitution farther improved. But what we are principally to attend to, with respect to those who did not act from the pure influence of principle, is, that their compliance with the engagements, into which they entered with James or his agents, was evidently to be guided by the stream of accidents, and the views they entertained of his future success. If an opportunity occurred of acquiring emolument and honour under the present government, they would not neglect it. This was certainly the safe side. Should government change, they might plead necessity, perhaps even conscience, for having been faithful to the trust reposed in them. Under these impressions, the earl of Marlborough, Russel, and others, advanced their own fortune and reputation, and the glory and prosperity of England; and contributed, without intending it, to the exclusion of the prince and family, whom they wished to replace on the throne.

† Coincident circumstances produce different degrees of belief, with respect to the guilt of the persons accused of having carried on secret correspondence with James, while they maintained the profession of allegiance to William, and even held offices of trust under him. The conduct of Marlborough, who had formerly deserted James, after having been loaded with favours, would naturally have prepared the mind for giving more easy credit to his treachery to William; though the evidence of it had not been so accumulated and powerful as to overcome the most inveterate scepticism. Ad-

&c." Macpherson's State Papers, 1693. To the same purpose, a paper entitled, Instructions to the Earl of Danby, Lord Godolphin, and Churchill.

mitting that Marlborough renewed his correspondence with James, with the sincere purpose of serving him, we will not either be surprised or incredulous, when we read, in the Collection of State Papers so often referred to, a letter from the princess Anne to her father, expressing the deepest concern for having deserted him; and, with the most anxious sollicitude, imploring forgiveness and reconciliation\*. The ascendancy of Marlborough over the mind of that princess, the rupture which happened about that time between the royal sisters, and the indecent animosities which attended it, are strong corroborative evidences of the truth of the fact, though the authority, upon which it is delivered to us, had not been sufficient to exclude every possibility of doubt.

\* There are also many circumstances, which, if fairly and minutely attended to, render it extremely doubtful, whether other persons, who are named in the list of correspondents of James, and who conversed with his agents in England, were sincerely and steadily attached to his interest. James himself, after receiving the most flattering accounts concerning the affection and power of his friends, expresses distrustful apprehensions, lest their professions of friendship should be employed for the insidious purpose of detecting and frustrating his designs. He appears to have been suspicious of the sincerity of Russel, notwithstanding the repeated and warm declarations of attachment, which that commander made to his agents†. Colonel Sackville, the most faithful and assiduous of them, in a letter to the earl of Melfort, expresses himself in the following words: "I am not deceived in the judgment I formed of Russel; for that man has not acted sincerely, and I fear he will never act otherwise‡." Lord Marlborough complains to James, that Russel had concealed from him the most important intelligence, namely, the destination of the English fleet to burn Brest, and the time of its sailing||.

¶ It may be farther observed, that there are very specious reasons for suspecting, that some of those persons, who at first embraced the opportunity of corresponding with James and assisting his counsels, might continue that correspondence, after their intentions were changed, perhaps for the very purpose of being useful to William¶. The earl of Shrewsbury and lord Godolphin were both detected in their correspondence with James; and, if William had been of a disposition resentful or sanguinary, might have been consigned to the last disgrace and punishment human laws can inflict. With unparalleled generosity, he not only pardoned, but employed them: he not only employed, but trusted them\*\*. Suppose that these persons, monuments of his mercy, had been dead to every feeling of gratitude and generosity, was it possible, if they had been endowed with the smallest portion of prudence, that they

\* \* Life of James, 1692. † Ibid. ‡ Letter to Melfort, 3d May 1694. Macpherson's State Papers. || Churchill's Letter to King James, May 1694; *ibid.* ¶ Floyd's Accounts carried to Versailles, 1st May, paragraph 7th; compared with Churchill's Letters, 6th May 1694. \*\* Dalrymple's Memoirs; vol. i. p. 499.



could ever have ventured to tread again in the dark path of treachery? The eyes of William, they must have been aware, would ever after be fixed upon them with suspicious circumspection. He was vigilant, inquisitive, penetrating. At no period was the restoration of James an event so probable and near, as to induce them to incur any eminent hazard from the expectation of its taking place. Nay, so entirely was Shrewsbury restored to the confidence of William, that he was always consulted by him in the season of perplexity and distress, when affection principally directs the choice of counsellors. If Shrewsbury and Godolphin are recorded among the friends of James after the event mentioned, it is natural to conclude, that James and his court were deceived by their professions made to him at an early period; or, if they again entered into correspondence with him, the same reasons will incline us to believe, that they must have done so with the connivance of William, and with the purpose of rendering it subservient to his intentions and designs.

In these remarks, we are at a loss to determine whether the writer's penetration or candour be most to be admired. His apology certainly contains much substantial ground of exculpation, or at least of extenuation.

A charge against king William, deeply affecting his veracity and honour, which was obliquely insinuated after the conclusion of the peace of Ryswick, but obtained little credit at that period, has been revived by Mr. Macpherson, and has been positively asserted with high pretensions to proof; namely, that, by a secret article of the treaty with Lewis, he consented that the son of James should succeed to the crown of England after his own demise. The grounds of this charge here undergo a minute and masterly examination; and the conclusion appears to us a satisfactory justification of king William: but the discussion is too long for quotation. At the close of the work, a comparative view is taken of the character and conduct of the Whigs and Tories during this reign; of their respective strength in the nation; of their influence at court; and of the inconsistencies which appeared in the conduct of each. Many just observations are made on this subject: but for these, also, we must refer the reader to the work. We have only room to extract the following sketch of the character of king William:

' The dawn of his life was lowering and clouded, and little promised that lustre which brightened the meridian day. He was born in the seventh month, a few days after the death of his father, whose authority had been declining under the opposition of the Louvestein faction. The son, while in his cradle, was stripped of all his hereditary dignities and offices by a general assembly of the States. His constitution was weak, his fortune narrow and embarrassed, his education cramped and neglected. The native vigour of  
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of his genius, called forth by the distresses of his country, confuted these inauspicious presages of fortune, and rendered his future life an uninterrupted career of patriotism and glory.

‘ The ambition of Lewis the fourteenth, intruding into the frontiers of Holland, first opened to the young prince a theatre for the display of those astonishing endowments, which proved him to be worthy of the honours, as well as the name, of his renowned ancestors. He was appointed admiral, captain general, and at last restored to the office of stadtholder.

‘ The magnanimity, the exertion, and the perseverance, by which the prince of Orange defeated the intrigues and the armies of Lewis, not only protected the liberties and engaged the confidence of his country, but recommended him to the surrounding powers of Europe, trembling for their independency, as the fittest person to form and conduct a scheme of confederate resistance to the usurpations of France. While the grandeur of the design flattered his ambition, its connexion with the liberties of the States interested his patriotic zeal.

‘ In the sequel of his history, it is difficult to say which we ought most to admire, the variety and excellence of his talents, or the success with which they were crowned. By a comprehensive discernment of the political interests of Europe; by penetration into the characters of individuals; by address in negotiation, he cemented states and princes, whose interests and prejudices seemed most opposite and irreconcilable. By the firmness of his resolution; by fortitude under the most disastrous events; by fertility of expedients, he at last surmounted every difficulty; chastised the ambition of Lewis; exhausted the strength of France; and wrought the deliverance of Holland, England, Spain, and the Empire.

‘ As the most illustrious fame is annexed to exploits in the cause of liberty, so, without a nearer insight into character, we are at a loss to decide, in particular instances, whether they result from the fordid motives of self-interest and ambition, or the more exalted ones of virtue and public spirit. That the love of liberty was predominant in the character of William; that his ambition was under the direction of principle, and subservient to the cause of justice and the rights of mankind; is attested by the uniform tenour of his actions. Private emolument was with him no consideration, when the interest of his country was at stake. The alluring bait of royalty he repelled with disdain, when proposed to him, upon terms ruinous to the freedom of his country. His accession to the throne of England will appear no argument against this conclusion, with those who consider, not only how important it was to her deliverance, but that it was an essential link in the chain of measures, which was to connect and establish the liberties of Europe. If William had not ascended the throne of England, the grand alliance could never have been completed; and rendered efficient to overpower the armies of France, aided by James, master of the liberties of his subjects.

‘ That liberality of design, which dignified his negotiations and extended his influence upon the continent, was no less conspicu-  
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ous in the scheme of his domestic policy and government. By an impartial dispensation of favours to all parties in Holland and England, he moderated their violence, and employed their united strength in the defence of public liberty. No flattery, nor zeal for his personal aggrandisement, ever seduced him to give scope to the resentment or usurpation of any party. It was the desire of his heart to accomplish the most extensive plan of religious toleration; and, though he found himself thwarted by the prejudices of the people, yet he never relinquished his liberal purposes from the dread of obloquy or misrepresentation. His opinion, in questions of the greatest political moment, he maintained with a firmness, rather honourable to his character, than favourable to his interests.

‘ That his respect for religion was not feigned and political, but sincere and constant, appeared, not only from his regular and decent attendance upon the duties of social worship, but from the time and attention he allotted to private devotion. It was remarked, that he never mentioned the truths of religion, but with seriousness and veneration; and that he expressed, upon all occasions, indignation against examples of profaneness and licentiousness. He maintained great equanimity under all vicissitudes of fortune; being neither immoderately elated with prosperity, nor dejected with adversity. Often fretted by the rudeness of faction, and the jealousy and discontents of his subjects, he still regulated his temper by the dictates of prudence, and resigned his private inclinations and interests for the sake of public peace. Though liable to sudden sallies of anger, yet he never harboured resentment in his breast; and he even treated some of those persons, from whom he had received the highest personal injuries, with mildness and generosity. To sum up his talents and his virtues: he possessed great natural sagacity, a retentive memory, a quick and accurate discernment of the characters of men. He was active, brave, persevering; and, to these qualities more than to his skill as a general, he was indebted for his military success. His knowledge in politics was extensive and profound; his application to business ardent and indefatigable. An enthusiastic lover of liberty, he was ever true to his principles; faithful in the discharge of every trust committed to him; and in the characters of the statesman and general, acquired the confidence and praise of his friends, and excited the admiration and dread of his enemies.

‘ His talents and virtues belonged to the respectable, rather than to the amiable class; and were formed to command esteem, more than to engage affection.

‘ For literature and the fine arts he discovered no taste. He had acquired none of those graces which animate conversation, and embellish character. A silence and reserve, bordering upon sullenness, adhered to him, in the more retired scenes of life, and seemed to indicate not only a distaste for society, but a distrust of mankind. He was greatly deficient in the common forms of attention. His favours lost much of their value, by the coldness of the manner with which he conferred them. He did not enough accommodate himself to the open temper of a people, who had so freely devoted their allegiance to him. His warm and steady attachment to a few friends

friends demonstrated that he was not destitute of private friendship. He was occasionally surprised into indulgences of mirth and humour; which shewed, that he was not insensible to the relaxation of social amusement. But the infirmities of his constitution; the depression of his early situation; a fatal experience of deceitfulness and treachery, derived from his political intercourse with mankind, the seriousness and weight of those objects, which continually pressed down his mind, controlled a propensity, however strong, to confidence, affability, and pleasantry, and introduced habits of constraint and gravity, which draw a veil over the attractions of virtue; and frequently contribute, more than vicious affections, to render character unpopular.

‘ It would, perhaps, be difficult to select, from the various and wide range of biography, any two characters, which form a more perfect contrast, than that which opens, and that which closes, the period of this history.

‘ In the character of Charles the Second, we are struck with a brilliancy of wit, and gracefulness of manners, destitute of any one ingredient of principle or virtue; with politeness, affability, gaiety, good humour, every thing that captivates imagination, or gives delight for the moment.

‘ In the character of William, we turn our eyes to sterling merit, naked and unadorned; to stern integrity, incorruptible patriotism, undaunted magnanimity, unshaken fidelity; but no splendid dress or gaudy trapping, to arrest the attention of the superficial observer. A deliberate effort of the understanding is necessary to perceive and estimate its deserts.

‘ Charles, with all his vices, was beloved while he lived, and lamented when he died.

‘ William, with all his virtues, respected abroad, respected by posterity, never obtained, from his subjects and contemporaries at home, the tribute of affection and praise, adequate to the merit of his virtues, and the importance of his services.’

We must not take our leave of this publication without declaring ourselves, in the most explicit terms, highly satisfied with it, as a clear, judicious, and impartial, view of the political state of this country during the period on which it treats; written in a manner that at once discovers an extensive and accurate acquaintance with facts, and enlarged and liberal sentiments on the great subjects of civil policy.

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ART. IV. *A Review of Dr. Price's Writings, on the Subject of the Finances of this Kingdom*; to which are added, *The Three Plans communicated by him to Mr. Pitt in the Year 1786, for redeeming the National Debt: And also, An Enquiry into the real State of the Public Income and Expenditure, from the Establishment of the Consolidated Fund to the Year 1791.* By William Morgan, F.R.S. 8vo. pp. 72. 2s. Cadell. 1792.

THE public will perceive, from this work, how much the British Government has been indebted to a man, whose

name

name many who call themselves its friends affect to despise. It contains three different plans, which he formed for redeeming the national debt, with explanations and remarks. These plans were laid before Mr. Pitt, and the subject was freely discussed, both by letter and conversation, between the Minister and Dr. Price. The third, and the weakest, of these plans, was at length preferred, and has, in consequence, been established by the legislature.

Of the cause of this preference, Mr. Morgan gives the following account:

‘ The chief and indeed the only objection which Mr. Pitt seemed to entertain against the two first plans, was the gradual increase which they required by new taxes in the course of five years of the million surplus to a million and a half. This was more than he then chose to undertake. An addition however of 800,000*l.* has been since made to the taxes, and had this been done in the year 1786 with a view to the execution of the scheme, the nation might by this time have been encouraged by seeing a *real* and considerable diminution of its debts, and a proof would have been given that it was at least *possible* completely to deliver the kingdom from the dangers with which they threatened it. But Mr. Pitt did not think it expedient to distinguish his administration by measures so strong and effectual. He adopted the weakest plan, which he has rendered still weaker by checking its operations at the moment when it will be making the quickest progress towards the discharge of the public debt.’

Mr. M. adds the following remarks on the plan now adopted:

‘ From the inspection of this plan it appears that, with the aid of the temporary annuities, the appropriated million will in 26 years increase to four millions *per ann.* and redeem above 56 millions of stock, and that in forty years it will increase to more than six millions *per ann.* and redeem 126 millions of stock.—But it is directed by a clause in the act of parliament which has established this plan, that the accumulation of the fund shall be limited to four millions a year, and consequently that the operation of compound interest shall be changed into that of simple interest just at the time when it would have redeemed a greater portion of the debt in the next 14 years than it had done in the 26 preceding years.

‘ By another clause in this act, it is also directed, that whenever, in a time of war, or other particular emergency, the nation is put to extraordinary expences, the produce of the Sinking Fund shall be taken as far as that will go towards bearing those expences, provided a new tax is laid that shall produce an annual sum equal to the interest of that part of the public debt which would have been redeemed had that sum not been taken from the fund. By this clause a still greater injury will be done to the plan than by the former. For in times of war and extraordinary expence the great difficulty in finding money consists in finding taxes for paying the interest,

interest, and the event will probably be, that the produce of the fund being ready for seizure will be taken from it, and the new tax be either not brought in without delay as it ought, or prove unequal to the interest of the sum which has been alienated.

‘ It may not be improper to observe that the present plan supposes the *four per cents.* to be bought at *par* from the end of the third to the beginning of the 16th year, or that the money appropriated for redemption is improved during that term at *4 per cent.*; and that the *five per cents.* are bought at *par* for the next 8 years. The price of Stock in the 4th and 5th years admitted of the *four per cents.* being bought considerably under *par*. But the purchases have been uniformly made in the *three per cents.* with the view probably of quickening the time in which the *five per cents.* shall become redeemable. Consequently the plan has hitherto effected less than is stated in the Table, and were the purchases to be continued in the *three per cents.* at the price at which they now bear (or 96), the appropriated million and its present increase would not in the course of the next 20 years discharge as much debt as is there stated by four millions and a half. The addition therefore which the Minister proposes to make to the million surplus ought by no means to be considered as so much addition to the sum originally proposed. It is necessary to increase the million to 1,165,000*l.* even to make up the deficiency which is produced by improving money at *3½ per cent.* instead of improving it, as the plan supposes, at four and five *per cent.*, and were the million to be increased to 1,200,000*l.* the amount of the principal discharged in the course of the next twenty years, would not exceed what is stated in the table by as much as one million. Admitting, therefore, that by the reduction of the *four per cents.* or by a *real surplus* in the revenue, the sum of 200,000*l.* may be fairly added to the million already appropriated for the discharge of the national debt, I see no great matter for triumph in such an addition. Its operations are altogether inconsiderable, and the whole plan is still weak and ineffectual. Compared, however, with what Mr. Pitt at first intended to have established, it deserves respect, and though enfeebled and mutilated by his alterations, it has done so much good, that we have only to regret that the other more powerful and efficient plan which had been so strongly recommended by Dr. Price, was not adopted.’

Mr. M. does not scruple to give it as his opinion that such services, as Dr. Price rendered to the state, ought to have been publicly acknowledged; and he complains (surely not without reason,) that the Doctor was treated with worse than cold silence, at the very time when Government was profiting by his advice, and carrying his plan into execution.

Mr. M. has also drawn up a comparative view of the public income and expenditure, from the establishment of the plan for redeeming the national debt, to the year 1791. With regard to the years 1788 and 1789, (the last year of Dr. Price's life,) the Doctor made the following statement and remarks :

‘ Produce

*on the Subject of the Finances of this Kingdom.* 31

‘ Produce of the Sinking or Consolidated Fund, according to the State of the Revenue for two Yers before April 5, 1789.

Income from the old taxes (land and malt excepted) being the average of two years to April 5, 1789,	£.
	12,997,728
New taxes imposed in 1789, after deducting 56,000l. for the shop-tax repealed	56,000

<i>Whole income</i> , exclusive of land and malt-tax	13,053,728
Deduct the appropriated revenue, consisting of Civil List	900,000
Annual charge of the public debts, including the Short Annuity of 1789, and the Tontine	9,335,769
Interest of Exchequer bills on the credit of the land and malt taxes	103,000
Charges on Aggregate Fund	64,600
Appropriated duties	66,538
Interest of 5,500,000 Exchequer bills,	155,000
	<u>10,624,907</u>

Remains for the Sinking Fund, 2,428,821

‘ To this sum must be added the casual receipts from *arrears* of land taxes, imprest monies, &c. which are very different in different years, but cannot, one year with another, be reckoned at more than will make the annual income of the Consolidated Fund 2,550,000.’

‘ Statement of the Sum applicable to the Expences of the Peace Establishment according to the State of the Revenue for two Years before April 5, 1789.

Annual produce, as just stated, of all the perpetual taxes,	£.
	13,053,728
Land and malt taxes, after deducting 90,000l. for the militia, and supposing their nett produce 2,600,000l. <i>per ann.</i> ; but the average for three years to January 1789 has been only 2,533,330,	2,510,000

Whole receipt,	15,563,728
Deduct the appropriated revenue (10,624,907l.) and million surplus,	11,624,907

Remains the sum applicable to the Peace Establishment 3,938,821

‘ The expences of the Peace Establishment in the last three years have exceeded this sum more than a million and a half annually, reckoning the yearly increase of the navy debt at 300,000l.; and, therefore,

therefore, had it not been for a loan, for navy debt contracted, and extraordinary receipts from lotteries, India Company, army savings, imprest monies, &c. there must have been a deficiency to this amount in the public receipts. And it appears, therefore, that in order to equalize the ordinary receipts and expenditure, it is necessary either to increase the former or reduce the latter a million and a half *per ann.* The extraordinary receipts just mentioned have occasioned a *nominal* surplus. That there has not been a *real* surplus will appear from the following account:

‘ Comparison of the Debts *redeemed* with the Debts *contracted* from the Commencement of the Year 1786 (when the Sinking Fund was established) to the Year 1789.

Borrowed in 1786, by Exchequer bills then first issued,	£.
but voted in the preceding year,	1,000,000
Anticipation of the Lady-day quarter of the Sinking Fund in 1786*,	628,982
Increase of navy debt from December 31, 1786, when it was 1,608,208, to December 31, 1781, when it was 2,216,651,	608,443
Malt and Exchequer bills outstanding more in July 1789 than in July 1786,	204,000
Borrowed on a Tontine in 1789,	1,000,000
Borrowed on 14,000l. Short Annuity in 1789,	192,000
Total borrowed	3,633,225
Deduct expenditure in redemption for three years from Midsummer 1786 to Midsummer 1789,	3,000,000
Remains	£. 633,225

‘ Thus it appears that, though there have been extraordinary receipts amounting to more than *three millions* in these three years, yet above half a million more has been borrowed than has been spent in paying off.’

Next follows the substance of the Report of the Select Committee appointed in 1791 to examine the Public Accounts for the last five years. As this statement is clear and concise, and as the subject is of great national importance, we shall copy it:

‘ Comparison of the Public Income with the Expenditure, during the five Years next preceding the 1st of January 1791, according to the Report of the Select Committee.

‘ \* This was borrowing from the Sinking Fund in the same manner as it would be in 1789, after applying the Midsummer quarter to the current expences of the year, to take it for the supplies of the same year at as much as it would produce in the four subsequent quarters to Midsummer 1790.’

‘ In



‘ In the YEAR 1786.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes including stamps, excise, customs, and incidents	11,867,055	Civil list	898,000
Average of the land and malt tax for the last five years, after deducting the annual average of the militia	2,475,000	Interest of the public debts	9,010,404
Whole income	14,342,055	on Exchequer bills	246,906
Deficiency	2,321,661	Aggregate fund	67,633
		Appropriated duties	75,626
		For the discharge of the debt	1,000,000
		Navy	2,387,526
		Army	1,825,378
		Ordnance	427,567
		Miscellaneous services	724,676
		Peace establishment	5,365,147
		Whole expenditure	£.16,663,716
	£.16,663,716		

‘ In the YEAR 1787.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes	12,923,134	Civil list	898,000
Average of land and malt tax after deducting the expence of the militia	2,475,000	Interest of the public debts	9,277,210
Whole income	15,398,134	on Exchequer bills	267,484
Deficiency	1,112,169	Aggregate fund	82,814
		Appropriated duties	35,551
		For the discharge of the debt	1,000,000
		Navy	2,414,607
		Army	1,908,051
		Ordnance	393,676
		Miscellaneous services	232,910
		Peace establishment	4,949,254
	£.16,510,303	Whole expenditure	£.16,510,303

## ' In the YEAR 1788.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes	13,007,642	Civil list - - -	898,000
Average of land and malt tax, after deducting the expence of the militia - -	2,475,000	Interest of the public debts - - -	9,276,559
		on Exchequer bills - - -	296,670
Whole income	15,482,642	Aggregate fund - -	103,346
Deficiency	1,216,130	Appropriated duties -	39,879
		For the discharge of the debt - - -	1,000,000
		Navy - 2,189,200	
		Army - 1,940,738	
		Ordnance 466,207	
		Miscellaneous services 488,173	
		Peace establishment	5,084,318
	<u>£. 16,698,772</u>	Whole expenditure	<u>£. 16,698,772</u>

## ' In the YEAR 1789.

INCOME.	£.	EXPENDITURE.	£.
Permant taxes -	13,433,068	Civil list - - -	898,000
Average of land and malt tax, after deducting the expence of the militia - -	2,475,000	Interest of the public debts - - -	9,283,108
		on Exchequer bills - - -	262,246
Whole income	15,908,068	Aggregate fund - -	111,573
Deficiency	1,122,136	Appropriated duties -	46,536
		For the discharge of the debt - - -	1,000,000
		Navy - 2,276,570	
		Army - 1,874,751	
		Ordnance 511,444	
		Miscellaneous services 765,976	
		Peace establishment	5,428,741
	<u>£. 17,030,204</u>	Whole expenditure	<u>£. 17,030,204</u>

' In

‘ In the YEAR 1790.

INCOME.	£.	EXPENDITURE.	£.
Permanent taxes, deducting the 53d week in this year	13,879,000	Civil list - -	898,000
Average of the land and malt tax, after deducting the expence of the militia - -	2,475,000	Interest of the public debts - -	9,339,729
Whole income	16,354,000	on Exchequer bills - -	225,318
Deficiency	558,597	Aggregate fund -	109,385
		Appropriated duties -	34,342
		For the discharge of the debt -	1,000,000
		Navy, exclusive of the armament	2,381,636
		Army -	1,852,850
		Ordnance	509,446
		Miscellaneous services	561,891
		Peace establishment	5,305,823
	£. 16,912,597	Whole expenditure	£. 16,912,597

	£.
Deficiency of the revenue in 1786 - -	2,321,661
1787 - -	1,112,169
1788 - -	1,216,130
1789 - -	1,122,136
1790 - -	558,597

Sum of all the deficiencies in five years £. 6,330,693

‘ These deficiencies, amounting on an average to more than a million and a quarter *per annum*, appear from the report of the Select Committee to have been partly supplied by the following extraordinary receipts, and partly by new loans.

	£.
Respited duties paid by the East India Company - -	522,500
Arrears of land and malt tax, granted prior to 1786 - -	146,342
Sums remaining in the Exchequer on the 5th of Jan. 1786 - -	1,172,119
Imprest monies, and monies repaid - -	820,165
Money repaid on account of an advance for foreign secret service - -	34,000
Sale of French prizes - -	3,000

D 2

Army

		£.
Army savings and Chelsea pensioners	-	1,091,147
Profit on the annual lottery	-	1,212,692
		<hr/>
Sum of all the extraordinary receipts		5,001,965
Borrowed on a tontine in 1789	-	1,002,140
Borrowed on £. 14,000 Short Annuity in 1789	-	187,000
		<hr/>
Amount of the new loans		1,189,140
		<hr/>
Amount of the extraordinary receipts and new loans		£. 6,191,105

‘ Hence it is evident that though the extraordinary receipts in these five years have amounted to more than five millions, and have even been assisted by loans of near 1,200,000l. they have not been sufficient to supply a million surplus. But the money borrowed on the Tontine and Short Annuity by no means include the whole of the debt which has been incurred since the first establishment of the Consolidated Fund.—The following statement will shew that a variety of other particulars ought to be added to the account.

‘ *Amount of the Debt incurred by the Public from the 5th of January 1786 to the 5th of January 1791.*

Borrowed in 1786 by Exchequer bills then first issued,	£.
but voted in the preceding year	1,000,000
Anticipation of the Lady-day quarter of the Sinking Fund in 1786	628,982
Increase of navy debt on December 31, 1790, compared with the debt on December 31, 1785,	537,950
Arrears of one quarter's dividend on the Temporary Annuities, in consequence of changing the times of payment in 1786 from Christmas and Midsummer to Lady-day and Michaelmas, by which means only <i>three</i> quarters were paid in that year	274,228
Borrowed on a tontine in 1789	1,002,140
Borrowed on 14,000 Short Annuity in 1789	187,000
	<hr/>
Total	£. 3,630,300

‘ In the course of five years the sum of five millions has been appropriated to the payment of the debt, which exceeds the above sum by 1,369,700l. But it should be remembered that the expence of the Spanish armament amounted to three millions; and, therefore, the debt contracted from the year 1785 to the year 1791, notwithstanding the extraordinary receipt of five millions, exceeded the debt redeemed by more than a million and a half.—In the last year the revenue appears to have been more productive than in any of the preceding years.—Allowing it however even to have sup-  
plied

plied the million surplus\* after paying the expence of the Russian armament (which is not very probable) the money *borrowed* will still exceed the money *paid*, and no real progress will have been made in diminishing the public debt.—I am aware that the expence of the Spanish armament is represented as only a temporary debt that will be entirely discharged in four years in consequence of the heavy taxes which have been imposed for that purpose.—But admitting this to be true, it does not make that expence to be less a debt at present, nor afford any reason, while it continues unpaid, for excluding it from the foregoing account.’

Mr. Morgan, at the close of this interesting publication, has the following remarks :

‘ I cannot conclude these observations without taking notice of a pamphlet lately published under the sanction of the Treasury, and entitled, “ A brief Examination *into* the Increase of the Revenue, “ Commerce, and Navigation of Great Britain.” According to the different statements in this work, it may be inferred that the progress which has been made in redeeming the national debt has been so rapid, that above six millions of it have been already extinguished. If the Spanish Armament, the Anticipation of the Sinking Fund, the Arrears due from the East India Company, and every other article of expence and extraordinary receipt, excepting the Navy Debt and Tontine, be excluded : all this may possibly be true : or in other words, if the whole money that is paid be considered as so much *saved*, and the whole that is borrowed to affect this payment be not considered as a *debt*, it may perhaps be allowed that the finances of the nation are in an improving state, and that the Minister has discovered a more expeditious method of discharging the public debts than by the operations of compound interest. But this is not the ordinary mode of balancing accounts, and however well it may be calculated to answer a particular purpose, it must appear to those who have no wish to be deceived, sufficiently absurd and preposterous, without the assistance of argument to expose it. The obvious design of this work is to impress the public with an idea of their great obligations to the Ministry for the wisdom of those measures which have conducted the nation to its present state of prosperity ; and in order to enhance this obligation, the year 1783 is selected for the contrast, when a war which had nearly destroyed the resources and credit of the kingdom had just been terminated. I believe there are few instances in which Ministers of State have any claim to the gratitude of a country for

‘ \* I do not know that the appropriation of 400,000*l.* this year (in addition to the million) to the discharge of the debt, is any proof that such a surplus has really arisen from the produce of the taxes. We have seen that in the five preceding years a million has been annually applied to the same purpose, although the expenditure constantly exceeded the revenue by more than this sum. But it is not my design in this work to enter into the accounts of the present year. These may possibly come to be examined in some future time.’

promoting its trade and manufactures; but that, on the contrary, they often deserve its severest reprehension for checking their progress, and even ruining them altogether. If therefore the commerce of this kingdom has increased of late, it has been by the gradual operations of a peace of nine years, and the industrious spirit of the people, not by any encouragement it has received from the present Administration. *Their* claims to gratitude are indeed peculiarly improper, and they ought to blush in assuming to themselves the least merit on this occasion. For, by the imposition of vexatious taxes\*, by the extension of the excise†, and by three successive armaments, our commerce has been materially obstructed; and consequently the high degree of prosperity to which it is said to have now arrived, has been attained not only without the assistance of Ministry, but even by surmounting the impediments which the operations of government have opposed to its progress.'

From the masterly manner in which this pamphlet is drawn up, Mr. Morgan shews himself to be well skilled in political arithmetic.

ART. V. *Thoughts on Public Worship: Part the First. Containing a full Review of Mr. Wakefield's Objections to this Practice; with suitable Answers.* By J. Bruckner. 8vo. pp. 66. 1s. 6d. Johnson. 1792.

MR. Wakefield has here, according to the common phrase, met with his match. For reasoning, Mr. Bruckner returns him reasoning; for learning, learning; and for raillery, such an abundant portion of raillery, that he may very properly be said to have given him a Rowland for his Oliver. It is chiefly, however, on the historical part of the question, that Mr. B.'s pamphlet merits the attention of the public. He proves, much more clearly and fully than any of Mr. W.'s other antagonists, that the Jews, in the time of our Saviour, had public liturgies, which it was the business of an appointed officer to read in their synagogues; and, consequently, that Christ, by making it his custom to attend the synagogue on the Sabbath-day, gave his sanction to public prayers. The following passage will, we have no doubt, be acceptable to those of our readers who have attended to this controversy:

'Prayers, both private and common, are accordingly mentioned in every description which has been given of the service of the Synagogue, whether by Jewish or Christian writers. Private prayers were repeated individually, but the next were delivered by the *Chazan*, or minister of the Synagogue; the people attending to them with their heads covered, and repeated inclinations. This

\* \* Glove-tax, Hat-tax, Shop-tax, &c.'

† † On Wine, Tobacco, *Cotton Manufactory*, &c.'

short sketch is copied from two writers \* whose names alone, with respect to many, would be sufficient to warrant its accuracy. However as opinions differ, and as I wish to leave no doubt on the subject here under consideration, namely, "the united noise of the parson, and the congregation," I will endeavour to prove more particularly, that this circumstance is not peculiar to the Christians of the present age, but that they have it in common with the Jews, taking their mode of worship as it stood when Christ lived amongst them. The nature of my assertion requires that I should consider it, I. With regard to the real existence of Social Worship among the Jews. II. With regard to the substance, or component parts of that worship among them.

I. That Social Worship was, as it still is, practised among the Jews, at the beginning of the Christian æra, is evident; (1) From their Synagogues having been from time immemorial, under the direction of an inspector or minister, whom they called *the Chazan*, whose office is thus described by their own writers. *The Chazan* †, *an inspector of the congregation appointed to take the lead in public prayers* ‡. (2) From the use of liturgies among them, both for the service of the Synagogue and Temple, which Liturgies being repeated, by the Chazan in the Synagogue, and the Priest in the Temple, the people answered to the prayers contained in the former, by the usual acclamation, *Amen*; and to those in the latter by certain doxologies ||. (3) From the ideas of superior excellence and efficacy which they attached to prayers uttered in concert with a whole congregation. God, says one of their writers, "does not reject the prayers of the congregation, though sinners should make part of it; it behoves a man therefore, to join in its prayers, that he may not pray alone, while he has an opportunity of praying with the congregation §."

II. That the Jewish prayers in the Synagogue consisted of something more than mere blessings, as surmised by Mr. W—, is probable from Paul's instructions to Timothy ¶, respecting public prayers which he divides into *Supplications, Prayers, Intercessions, and Thanksgivings*: for it can hardly be supposed that the Jewish Synagogue which, in every other respect, except the doctrine, was

\* Beaufobre & L'Enfant Preface Générale sur le N. T.'

† Chazan inspector congregationis ille est qui Ecclesiæ præsit in præcibus publicis. Elias Levita ex Baal Aruch. Apud Vitringam in Archisynagogo.'

‡ Buxtorf on the word *Chazan*, says accordingly, Nuncius Ecclesiæ qui destinatus erat Synagogæ necessariis operis præstandis. Hic maxime oratione seu præcibus & cantu Ecclesiæ præibat. Diction. Rab. Talm.'

|| See Lightfoot Horæ Hebraicæ in Matt. vi. 9.'

§ Orationes congregationis non respuit Deus, etiam si mixti illi adfuerint peccatores. Necessè est ergo ut homo se congregationi associet, ne solus oret, cum datur opportunità orandi cum congregatione. Thephil. cap. 8. Apud Lightfoot. Hor. Heb.'

¶ 1 Tim. ii. 1.'

the archetype of the Christian Synagogue, as the Christian place of worship is called by one of the Apostles \*, should not have had something similar in the division of its prayers. We find accordingly that it divided them into *Blessings*, *Supplications*, and *Petitions* †, the first comprehending doxologies, or blessings properly so called; the second, prayers for the remission of sins; the third, supplications for various blessings, more particularly, for the preservation and proper use of such as are dispensed daily by the bountiful hand of Providence ‡.

\* Mr. W— informs us that he has visited the Synagogue, and gives it as his opinion that “when the high priest makes a prayer, it is to himself, the congregation neither hearing, nor seeming desirous to hear him;” but as *he* does not “pretend to any satisfactory acquaintance with the subject of Jewish devotion;” the query is, what those have advanced who have made it the favorite subject of their study. Had Mr. W— but looked into the works of these men, he would have gained more information concerning the Jewish manner of worshipping the Deity, in one hour, than he could in twenty spent in the Synagogue.

These men, far from siding with Mr. W— in questioning the existence of Social Worship among the Jews, speak of it as a thing too well known to enter into a particular detail of the proofs on which rests its reality. Of this I shall give but two instances, as more would be tiresome to the reader. The learned Lightfoot, than whom no commentator has thrown more light on the Gospel History, has the following paragraph in his account of the Jewish Synagogue: “To inform the reader that public prayers were delivered by the *Chazan*, in the name of the congregation, who answered Amen to every one of them, would be needless, and to transcribe these prayers would be tedious. No one can be ignorant that prayers constituted the principal part of the service of the Synagogue ||.” Vitringa the father, though a competitor with Lightfoot for the Talmudistical laurel, agrees, nevertheless with him, in giving exactly the same account of the ancient *Jewish* mode of conducting divine service. “The prayers of the Synagogue,” says he, “were read by the *Chazan*, out of certain books of Liturgies containing the prayers of the ancient Church §.” Professor Vitringa’s assertion is the more to the purpose, as he had told his reader before hand, that he con-

\* James, ii. 2.’

† See Ikenii *Antiquit. Hebraicæ*, part i. chap. ii. and Buxtorf. *Diction. Rab. Talm. in voce Selichouth.*

‡ Josephus *Contra Apion*, lib. ii. cap. 23.’

|| Non opus est ut memoremus fufas pro toto coetu, ab Angelo Ecclesiæ præces, coetumque unicuique orationi respondentem Amen; & nimium effet præces istas fingulatim recitare. Sat notum omnibus præcipua opera in Synagogis fuisse præces. Hor. Heb. in Matt. iv. 23.’

§ Fundebantur vero præces a ministro Synagogæ excertis formularum libris, qui veteris Ecclesiæ præces complectebantur. Vitringa Lib. cit.’



fixed it to the state of the Synagogue at the time of Christ and his Apostles\*. The inference to be drawn from these premises is obvious.

‘ If social worship was in use amongst the Jews, and nearly in the same form as the present Christian worship, it is rash, it is unpardonable, to stigmatize the latter as “ the parade of misguided superstition, as the contrivance of mere hypocritical formality.” No difference can reasonably be suggested, which will justify these odious appellations with regard to the one, and render them unwarrantable with respect to the other. Had the Jews no demure hypocrites among them? No men, who after passing six days in total disregard of their duty, “ smote their breast on the seventh, and lifted up their hands and eyes in all the mimicry of devotion?” Or was their public service as free from noise and acclamations as that which takes place in the closet? The aspersions therefore falls alike upon the Jewish and Christian worship. And if so, how could Christ overlook such blemishes in the former? Either he was not, what he pretended to be, *the good shepherd who taketh care of his flock*, or those who entertain such unfavourable notions of Public Worship are totally mistaken.’

The reason which Mr. Bruckner assigns, why we do not read in the New Testament, of Christ’s praying with the multitude, is new and highly satisfactory :

‘ Selected out of the common mass of nations to be the depositaries of the doctrine of one God, creator and preserver of all things, the Jews, ever since the beginning of their existence as a people, had been trained up in habits of the strictest uniformity, with respect to the manner in which the Deity was to be worshipped. With a view to this, Moses, in opposition to the sacred groves and hills of the Gentiles, had erected the tabernacle, and commanded the Israelites thither to carry their burnt offerings, their tithes and sacrifices † : thither to direct their steps when disposed to assemble in the name of the Lord their God ‡ ; and rigorous beyond measure were the punishments denounced against the opposers of this injunction. *If a prophet, a dealer in signs and wonders had taught any thing to the contrary, though his signs and wonders should come to pass*, he was to be put to death ||. Nay, if a man had been tempted by another, to worship in a way *not known to him before*, nor to his fathers, whether the seducer were *his son, his daughter, the wife of his bosom, or his friend which he loved as his own soul*, the seduced was to divest himself at once of all pity, and be the first who laid violent hands on him, in order to take away his life §.

‘ Whatever might be the opposition to this Law of Moses under the Kings of Judea, when the contest between the monarchical and the-

\* In situum a ministris Synagogæ obtervandorum, ad illa tantum monia spectabimus, quæ illis tempore Christi & Apostolorum fuerunt demandata. *Ibid.*

† Deut. xii. 6.

‡ v. 7.

|| Chap. xiii. 1. 2. 5.

§ v. 6-10.

ocratical party ran high \*, certain it is, that under the Maccabees, when Theocracy was re-established, and the reins of government wholly thrown into the hands of the priests, it recovered the full ascendancy, which it has preserved ever since. From that time the cry among the Jews has been constantly, *One God, one mode, one place of worship*. That this was their doctrine when Christ appeared amongst them, appears from Josephus †, whose words I have here in a great measure copied; and that they put it at that time in practice, is evident from the little encouragement they gave to strangers. The Jews had their Synagogues, in Alexandria, in Antioch, in Rome, in almost every one of the distinguished cities of the empire; but no heathen places of worship, of what kind soever, were suffered in that part of the land which was in the occupation of the Jews only; and no sooner had Christ's Apostles and First Disciples begun to set up another name in opposition, as it were, to that of the Lord ‡ than they were asked by what authority they did it. A question which not being answered in a satisfactory manner, furnished an occasion of putting one of them to death, under a pretence of having spoken blasphemous words against Moses and against God ||; and great *havock was made of the Church; men and women being dragged out of their houses, and committed to prison* §.

Such were the laws of the Jews and their attachment to them, at the time of Christ's coming. The enmity which subsisted between the Pharisees and the Sadducees, so far from retarding the operation of these laws, only served to render it more stable. Both these parties courted popularity; by a strict attention, the one to tradition and legal ordinances, the other to the administration of justice and moral propriety. In consequence of which, whatever wore the aspect in the eyes of the multitude of an innovation of the Law of Moses, became an immediate object of animadversion to both parties; and the Sadducees were the more inclined to execute the law against the Christian Doctrine, as it taught the Resurrection from the Dead.

If we take into consideration all these circumstances, viz. The extreme rigor of the Jewish Law, against innovators in religion; the unshaken attachment of the people to these laws; and the vigilance of their magistrate, with a view to their execution, so as to preclude as much as possible, and at all times, any practice or institution to the contrary; we shall have no occasion for Mr. W—'s hypothesis to account for Christ's reserve with regard to the introduction of a Social Worship, distinct from that of the Synagogue. It is abundantly explainable from the nature of such an undertaking, which was consistent neither with the laws of the country, the temper and habits of the people, nor, what I should have mentioned first, the plan of conduct adopted and followed by Christ during the whole course of his ministry, which was to avoid every action that subjected him to the imputation of having a design either upon the

\* Ikenii Antiq. Heb. part II. cap. iii. § 16.'

† Εἰς τὰς ἐκκλησίας. Cont. Apion. Lib. ii. cap. 23.'

‡ Aët. iv. 17, 18.' || Aët. vi. 11.' § iv. 2.'

civil or ecclesiastical establishment of the country \*. Whether praying to the multitude, or his disciples, in private houses, in the streets, and in the fields, and drawing by that means people from the Synagogue, was not incurring that imputation, I must leave to the reader.

Throughout this whole pamphlet, sound argument is enlivened with pleasant sarcasm. The general impression, which it will leave on the minds of readers, will, we apprehend, be, that Mr. W. as far as concerns the question of public worship, must retire from the field as a vanquished man.

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ART. VI. *Compendium of Ancient Geography*, by Mons. D'Anville. Translated from the French. Illustrated with Maps, carefully reduced from those of the Paris Atlas, in Imperial Folio; with a Map of Roman Britain from the learned John Horsley, M. A. F. R. S. and with Prolegomena and Notes by the Translator. Designed for private Libraries, as well as for the Use of Schools. 2 Vols. 8vo. 12s. Boards. Faulder. 1791.

M. D'ANVILLE'S *Ancient Geography* is so well known, and so generally admired, that we have only to consider the merit of this *translation*, and that of the notes and prolegomena which accompany it. The anonymous translator observes, p. 1. that the modes of time and place mingle so intimately with our perceptions of events, that *the recording and descriptive parts of Chronology and Geography* have been called, by an *analogous* metaphor, the eyes of history. The work of M. Morant, (he says,) is considered as too *analytic and abrupt* to make much impression on the memory. In similar language, the translator proceeds to give us what he terms a distinct idea of the ancient inhabitants of Europe. He thinks 'there are strong evidences that the Latin is fundamentally a Celtic speech;' and the principal part of his *prolegomena* is employed in examining the history and characteristic distinctions of the Celts and Goths; on which subjects he retracts the opinions previously given in his notes, and copied from the Macphersons. A book intended for the use of schools, should have been, especially, free from such contradictions; and an introduction to D'Anville's *Geography* ought to have been filled with matter more interesting as well as more authentic.

The translator's notes are not always very important. 'To gratify the *ingenious curiosity* of youth, for whose use this English edition is principally designed,' he tells us 'that he has annexed the *etymologies* of the Greek names, that are not suffi-

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\* \* See Locke's Reasonableness of Christianity. ciently

ciently interpreted in the text!—but he has *annexed the Greek* etymologies of Trichinopoly and other places, which, probably, had no connexion with Greek roots.

As a specimen of the style of this translation, we shall insert the short article of Bactriana:

‘ Bactriana extends along the southern bank of the *Oxus*, which separates it from Sogdiana. The mountains, which are a continuation of the *Paropamisus*, covering the north of India, bound Bactriana towards the south. This country is said to be of such high antiquity as to have been conquered by Ninus. It was subjected to the Persians since the time of Cyrus, but was never conquered by the Parthians. At the time of the insurrection of these against the Syrian kings, the Greeks, who under these princes governed the remote provinces, rendered themselves independent in Bactriana; and became so powerful by new conquests, that the country to the mouths of the Indus, and much beyond the limits of Alexander's conquests, was subjected to them. There is a considerable confusion in the names of rivers in Bactriana. *Ocbus* cannot be the same river as that already cited; since, united with the *Dargomanus*, it falls into the *Oxus*. The name of *Bafrus* is given to a river which should communicate it to the capital. This capital, called *Bactra*, had also the name of *Zariaspa*, which also appears to be applied to the river *Brasus*. We know at present but the name of the principal river, which receives another near the capital; and this name is *Dehasth*. As to the modern name of *Baik*, which has superseded that of *Bactra*, it should not be esteemed an alteration of this name; but rather an appellative term, denoting a principal city; this having merited such distinction in all ages.

‘ We see, in the march of Alexander to invade Bactriana, that, after traversing the mountains, he found on his passage a city named *Drapaca*, or *Daratja*; and the topical disposition of the country offers to observation a place called *Bamian*, at the issue of the gorges which give entrance to it. To this canton, named *Gaur* or *Gour*, may be applied the name of *Guria*, which Polybius uses in speaking of an expedition of Antiochus III. against Euthydemus, who became sovereign in Bactriana. The *Tochari* were mountaineers, on the declivity which regards Bactriana; and *Tokaristan* \* is still the name of the country between the mountains and the *Gihon*, or *Oxus*. A city under the name of *Aornos*, which appears common to many places strong by situation, can be no better assigned than to *Talekan*, having a castle on a mountain called *Nokrkoh*, or the Mountain of Silver, and which was besieged by *Zenghizkhan*. And this concludes what we have to say concerning Bactriana. It must nevertheless be added, that if Ptolemy here places *Maracanda*, which actually belongs to Sogdiana, it is that the latitude of this city does not amount to the height whereto he advances Sogdiana, but is in-

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\* The termination of this word signifies country, or region, in the Persian language; as *Arab-estan*, *Frank-estan*, (Europe), *Kbourd-estan*, *Hindoo-estan*, &c.’

cluded in the space which he assigns by a proportionate exaggeration to this country immediately contiguous.'

M. D'Anville, like all other French geographers, spells the names of places differently from the manner in which they are spelt by their respective inhabitants. The translator has, in this particular, very properly deviated from the practice of his original, and has followed the orthography of an English Atlas. This, however, he has done only in the case of Spain, Italy, Germany, and the British isles. He has likewise attempted an improvement in D'Anville's Indices, four in number, which he has reduced to three. We wish he had reduced them to one.

ART. VII. *The History of Herodotus*, translated from the Greek. With Notes subjoined. By J. Lempriere, A.B. 8vo. pp. 459. 7s. Boards. Cadell. 1792.

TRANSLATIONS of the ancients have lately been given to the public in pairs. We have had Lucian translated by Franklin and by Carr; Aristotle's Poetics by Twining and by Pye; and now Herodotus by Beloe and by Lempriere. However, *as fore is no fore*, the world will have no right to complain that different writers chuse to contend on the same ground for the prize of fame. Each translator may have his own particular merit, and both may contribute to the diffusion of knowledge and learning. We have lately had occasion to express our opinion of Mr. Beloe's translation of Herodotus\*; and without entering into any invidious comparison, we now introduce the first volume (which is all that is yet published,) of Mr. Lempriere's version of the same historian, to the notice of our readers, as a work of considerable merit. From the parts of the translation which we have compared with the original, we conclude Mr. L. to be well qualified for his undertaking: but, as we wish to enable the learned reader to form a judgment for himself, we shall quote a passage from this volume relating to the customs of the Egyptians:

\* Of the Egyptians that I have visited, those that have fixed their habitation in that part of the country where agriculture is pursued, seemed to claim a greater degree of respect for their knowledge, and their successful exercise of the power of memory. In their manner of life they are singular; in every month they purge themselves three successive days, and, by the application of clysters and of emetics, they show their attention to preserve and to improve their health, sensible that all disorders originate in the different aliments which are taken into the body. After the natives of Libya,

\* See Review, vol. vi. *New Series*.

they may indeed boast of a sounder and more healthy constitution than the rest of the world; an advantage which we may attribute to the constant and unvarying nature of the seasons, from the consciousness, that, to the changes of the weather variously introduced by the revolution of the year, mankind are indebted for the maladies with which they are so fatally tormented. Their bread, called *cyllestis*, is made with *olyra*; and as the vine does not grow in Egypt, their drink is a liquor extracted and prepared from the fermentation of barley. Fish, either raw, and dried in the sun, or salted, forms part of their aliments; as likewise quails, ducks, and other smaller birds, without any previous preparation, but the application of salt. All other animals, the sacred birds and fishes excepted, are indifferently appropriated for food; but their flesh is prepared either by being boiled or roasted.

‘ In the feasts of the opulent Egyptians, the repast is no sooner finished, than a coffin is carried round the room, with a wooden figure, one or two cubits in length, representing in exquisite workmanship, and beautiful painting, the body of a dead man. The attention of the guests is attracted upon the awful spectacle, and each individual is accosted with this serious admonition: “ Cuff your eyes upon this figure, for such as it is, such shall you be after death; drink, therefore, enjoy yourself, and be filled with delights!”

‘ Satisfied with customs which have been adopted by their ancestors, they respect their antiquity, and introduce nothing new. Among these useful and commendable institutions, we may mention the song to which they have given the name of *Linus*, and which, though certainly observed and known by a similar appellation in Greece, is called differently at Cyprus and Phœnice, and all other places where it is used. Though I have reason to admire a thousand things in Egypt, I am yet at a loss where to trace the origin of the word *Linus*, which seems to have been familiar to the natives from time immemorial. *Linus*, in the Egyptian language, is called *Maneros*, whom tradition represents as the only son of the most ancient monarch of the country, whose untimely death, in the prime of life, was lamented by this mournful song, originally the first and only one observed on the borders of the Nile.

‘ None of the Greeks, except the people of Lacedæmon, can boast of the similarity of their manners with the Egyptians, in the respect which is paid to old age. If a young man meets a person advanced in age, he shews his reverence, by giving way and departing from the road; and the presence of an old man is always attended with the rising up of the younger part of an assembly. When they meet one another, the Egyptians, without exchanging words of salutation, reverently bow one to the other, carrying the hand as low as the knee.

‘ Their garments, called *calasires*, are made of linen, with fringe at the bottom, and over this is worn a white woollen mantle; but it is to be observed, that to enter within the sacred precincts of a temple, or to be buried, in a dress of wool, is deemed impious and profane. This custom is conformable to the Orphian and Pythagorean

gorean ceremonies, which forbid any person who has been initiated in these holy mysteries, to be buried in wool, for reasons which are drawn from religious superstition.

‘ Among other inventions, the Egyptians have carefully applied themselves to discover what deity presides over each particular day or month ; and by observing the day of nativity, they are the first who ever attempted to disclose to individuals the fate which would attend them—the future accidents of their life, and the kind of death which was to terminate their years. This important knowledge has been adopted by the Greeks, and has enriched the pages of their poets. Egypt may likewise boast over the rest of the world, of a superior acquaintance with prodigies, every phenomenon is observed and remembered with exemplary attention ; its consequences are marked, and in any future accident that may bear the smallest affinity, the effects are easily conjectured, and a similar issue naturally expected.

‘ No person presumes, in Egypt, to exercise divination, but the knowledge of futurity is still kept and confined in the breast of some of the gods ; and therefore the oracles of Hercules, Apollo, Minerva, Diana, Mars, and Jupiter, have each obtained celebrity, though the greatest degree of honor and veneration is reserved for the prophetic shrine of Latona at Buto. These several oracles, we must however observe, are different in their institutions, and each governed by particular rules.

‘ The profession of medicine in Egypt does not collectively embrace every part of the human body ; but as one person confines all his attention solely to the cure of one disorder, physicians are numerous ; and consequently the eye, the head, the teeth, the belly, and, in short, all occult or unknown complaints, respectively engage the care of skilful and experienced professors.

‘ In their mournings, and in their funerals, the Egyptians are distinguished from other nations : on the death of a man of consequence, all the women in his family begin their lamentations by covering their heads, and even their faces, with mud ; and while the corpse is suffered to remain at home, they wander about the streets of the city, accompanied by all the female relations of the deceased, with their garments girded in wild disorder, and beating their bare breasts with the palms of their hands. The men, on the other hand, follow the example of the females, in the disorder of their dress, and in inflicting stripes upon themselves ; and after this mournful procession, the body is conveyed away to be embalmed.’

The curious reader may compare the foregoing extract with those from Littlebury and Beloe, in the article to which we have already referred.

This translation, though somewhat diffuse, adheres to the original with sufficient fidelity. The author, we are persuaded, has bestowed much pains on the work ; and, when it is completed, we have no doubt that it will be esteemed a respectable addition to the catalogue of English translations. Mr. L. proposes to complete the translation in two volumes, and to

add two or three other volumes of notes and dissertations: but he apprizes the public, that the prosecution of his plan will depend on the reception of this volume. When the whole is finished, it will of course engage our more particular attention.

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**ART. VIII.** *A Review of the Constitutions of the principal States of Europe, and of the United States of America.* Given originally as Lectures by M. De la Croix, Professor of Law at the Lyceum, and Author of *Le Repertoire de Jurisprudence, La Nouvelle Encyclopedie*, &c. Now first translated from the French, with Notes, by the Translator of the Abbé Raynal's Letter to the National Assembly of France, &c. 8vo. 2 Vols. about 525 Pages in each. 12s. Boards. Robinsons. 1792.

**H**AVING already exhibited a summary view of the nature and contents of this elaborate work on its original publication, and which now consists of three volumes\*, it only remains to mention the appearance of the first two volumes in an English dress: allowing the translator to give his own account of the task which he has executed.

A compendious view of the political constitutions of European governments must prove a valuable acquisition to our countrymen, who are generally, and more particularly when the times are big with important events, all students in foreign as well as in domestic polity; and as to the general frames of national government, M. De la Croix is sufficiently correct, and might have been more so, had he not descended to such minute particulars; especially with regard to the subordinate parts of our insular government, the origin, nature, and forms of which cannot be intimately understood by a foreigner with a divided attention. The translator has shewn himself aware of those slight errors into which M. De la Croix has fallen in such respects; and he thus explains his method of correcting them:

‘He has been in the great outline of our political constitution, as in all his other sketches, sufficiently accurate; but as every part of our constitution and laws come more into comparison with those of France, which he keeps in view throughout the whole of his work, he has entered more into the detail of our municipal laws, civil and criminal, than into those of any other nation; and it is here that he has principally failed; as indeed even most Englishmen must have done, who were not conversant with the practice of our courts. He has made the most material mistakes in that part where he speaks of the benefit of clergy; and he is the more excusable for doing so, as there is not perhaps to be found in any of

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\* See *Rev. New Series*, vol. vi. p. 481. and vol. vii. p. 512.   
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our law writers a complete account of that privilege, which had been so often altered, retrenched, and extended, by different statutes, before it was finally settled in its present state. These errors have been corrected principally in notes; and, were that method would have been too tedious, by sparing alterations in the text.

‘ For the general revision of the chapters on the English constitution, and for the greater part of the notes, I acknowledge myself indebted to a friend; under the benefit of whose correction I trust, that the sketch here given of our government and laws, will be found more full and more accurate, than might be expected from its brevity. To this gentleman I owe the higher obligation, as he could with difficulty spare the moments so employed; and I believe the reader will regret, with me, that he had not time to enlarge his elucidations.

‘ Wherever I found passages exactly translated from English authors, I have given them in the words of the original, except in a very few instances, where, not being able to obtain the work, or to find the exact passage, I have been obliged to re-translate them. I have also taken the liberty of marking as quotations, such extracts from Blackstone and De Lolme as were not so distinguished in the French text; an omission which I believe to be wholly attributable to the negligence of the transcriber or printer.

‘ In regard to the American constitution, which, next to that of our own country, is of all others the most interesting to English readers, I have rectified one material mistake of the author, in supposing it was, like the constitution of France, preceded by a declaration of the rights of man. I have also subjoined an Appendix, containing all the state papers necessary to a perfect knowledge of the constitution of the United States of America, as it was at first instituted, and as it now stands. To these I have added a sketch of the constitution of each of the separate states; and of the declaration of rights which make a part in some of them.’

The English editor has done his author justice in the translation: but how widely they differ in sentiment, may be conceived from the following passage and the note added to it:

‘ If the English, with so clear a title as that of their great charter (obtained in the twelfth century) had to struggle without ceasing against arbitrary power, until the middle of the seventeenth century, how must it astonish the people of France, who were far from having such a title to urge, to find themselves arrived already at the point to which all their hopes were directed? The difference between the French and the English constitutions is, that the one will be formed at a single cast: receive its perfection, its solidity at once; while the other will have been the work of many ages. The former will not be cemented by illustrious blood; but, on the contrary, consolidated by the wishes of the prince, and by the unanimous accord of the nation: and proving a source of happiness to all, it will neither be altered nor disturbed by any faction. In a word, this constitution is not the oak which comes slowly to maturity, and runs the risk of being crushed down by the impetuous animals

which may rush against the infant sapling ; but an immoveable colossus, cast with art, and exact in all its proportions ; which will be perceived from every part of the universe, and from which other nations will take models of government.'

To this passage the translator adds the following note :

' The vanity, which has so long characterized the French nation, and which was a more operative principle in their revolution than many may imagine, is eminently conspicuous in this comparison of the existing English and French constitutions. Hitherto the reader has seen M. de la Croix, with the most unpatriotic partialities, continually disgracing and vilifying ancient France in contrast with ancient England. Now ancient and modern England, and in them all the boast of liberty in the civilized world, are to bow before regenerated France. The scattered rays of glory, which have given brilliancy to our history for a succession of ages, all concentrated in one point, must now fade and disappear before the burst of new light, which has shone from Paris, to dazzle and consume mankind. We have been taught to admire our constitution, because

'Tis not the hasty product of a day,  
But the well-ripen'd fruit of wise delay.

We think it a presumption of its excellence, that (as was said in praise of the Roman constitution) the fabric has been for centuries receiving every addition which fortune and wisdom could bestow. We trust in it, as more likely to answer for the practical protection of the liberty of all, because it has been successively modelled and meliorated by the hand of experience, as real imperfections developed themselves in actual oppressions, and different remedies repeatedly tried, by repeated failures stimulated new efforts to find at last what might be more effectual :—because every change has been made by the united force and united wisdom, the conflicts and competitions, the mutual compromises, concessions and accommodations of all the powers, orders, and interests in the great political society of the nation. Nor is it among our least securities that there is scarcely one of our principal nobility, who does not think it his first and best pride, to trace back his origin to some illustrious ancestor, that fought and bled in the field, or on the scaffold, in defence of the constitution of his country. But these objects of our admiration and confidence, are now, it seems, to be our condemnation. I do not think, however, that M. la Croix has chosen very happily either his topics of preference, or his similitudes. If the French constitution was consolidated by the *unanimous* accord of the nation, why was it necessary to *annihilate two* out of *three* orders, lest they might oppose and defeat it ? If there be this *unanimity*, why do we read of motion after motion, and penalty added to penalty, against *refractory priests* ; or are daily accounts received in the National Assembly, of tumults and plots in the different districts ? why are the prisons filled with persons accused of *lese nation*, more than were confined in the Bastille and other state prisons for two centuries ? and why are the frontier towns of Germany crowded with French emigrants, so formidable by their increasing numbers

to the National Assembly themselves, as to be the objects of the strongest resolves and of menaces of offensive war? The constitution of France, like that of England, has been cemented with blood; not indeed like ours, with illustrious blood, gloriously shed, but with blood ferociously drawn in savage massacres and butcheries at home, and now in a civil war of a most horrid kind, raging throughout the principal colony of France; of all which the shocking apology has been, that *the blood, so shed, was none of the purest*. Whether these were *necessary* evils, is another question; but that they are evils, every man of humanity must allow; and that they did, and do exist, is publicly notorious, and M. de la Croix has himself in many passages testified. What then becomes of the *unanimous* accord of the nation, in contradistinction to the blood shed in our struggles for the constitution of England!

‘The perfection of the new French constitution is strongly asserted by M. de la Croix. But is it so clear (to wave all speculative arguments) that there are no omissions in important points; no proofs of positive vices in this all-perfect constitution? Did not the committee of revision, before it was finally decreed, make many most essential alterations in it, from what it was under the original detached decrees? Was this right, or was it wrong? If it was right, does this fact of such fundamental changes in some great parts after a trial of only two years, furnish no presumption in other points against the infallibility of these philosophical popes in politics? If it was wrong (and so a very large proportion of the present leaders thought) how can the existing constitution, so altered, be still perfect? Do we not know too, that since the sitting of the present assembly, the king and the assembly have differed in their opinion as to the true mode of signature and other acts of the prerogative under the constitution; and has not the first exercise of the royal veto occasioned great murmurs, menaces, and tumults?—M. de la Croix’s similitudes of the English and French constitutions may be sufficiently applicable, but are rather ill omens to his country: the oak is said to live *nine centuries*; the colossus was overthrown by an earthquake, not much above half a century from its erection.’

The translator pursues this subject farther, in reference to a passage where M. De la Croix censures the power which our king enjoys, of proroguing and dissolving the parliament at his pleasure, as one of the monstrosities in the English government. On this passage, the translator observes:

‘If the king had not this power of proroguing and dissolving, parliament would for the term of its duration be wholly independent both of the king and the people. The only parliament we ever had independent of the crown, in the reign of Charles I. ended in the rebellion, the murder of the king, and the subversion of the monarchy, the aristocracy, and the church. The sovereign power may be bounded, and limited, by different controuls in different branches; but there must not be *two independent sovereigns*. They have tried the experiment in France; and it seems obvious to fore-

52 *Newton's Translation of the Architecture of Vitruvius.*

see, that one will certainly in the end destroy the other; though it may not be so clear which will predominate.\*

In these reflections, the advantage of the translator lies in defending a government which, with all its faults, has stood the test of time, against the panegyrist of a government, which is yet only an experiment at issue:—but, in the following passage, M. De la Croix does not seem to think that he has sufficiently exalted the new constitution of his country:

‘A work would probably gain much applause which should have for its object the demonstrating, by a comparison much more extensive than was consistent with my present plan, that the English constitution is as far superior to the constitutions of the other states of Europe, as the American constitution is preferable to that of England; and which should afterwards shew the pre-eminence of the constitution of France over even that of America. If I should not execute this task myself, the materials which I have supplied in these essays will render it more easy to some other hand.’

In this proposed undertaking, however, a gradation of merit is presumed, which to others may appear problematical.

After the remarks which we have already made on the original of this work, we need only add, that M. De la Croix closes the volumes with what he calls a Patriotic Catechism; containing a summary of moral and political truths, drawn up by him for the use of his countrymen, before the formation of the National Assembly: but, beside a dislike to interrogatory forms, we approve the matter more than we do the manner and the order, in which the subjects are introduced.

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ART. IX. *The Architecture of M. Vitruvius Pollio*: translated from the original Latin. By W. Newton, Architect. Folio. Royal Paper. pp. 123—280. continued from the former Vol. 21. 2s. in Sheets. Taylor, &c. 1791.

**M**ORE than twenty years have passed, since the publication of the first volume of the translation of this very curious work\*; business and ill health, we understand, combined to withhold the completion of the undertaking; and it is with great satisfaction that we find they have, however late, given way to the public gratification. The subjects which occupy this volume, are, the proper situation, proportions, and disposition, of private buildings; pavements, plaistering, painting,

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\* An account of the 1st vol. was given in M. R. vol. xlvi. p. 193. Some additions have since been made to it, which may be had separately, for half a guinea, by those who have already purchased that volume. Mr. W. Newton dying before the printing of this second volume was wholly finished, it has been completed, from his manuscript, by his brother, Mr. James Newton.

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and stucco work; of the qualities of water, and how to conduct it; the principles of dialling; of machines necessary in building, and for raising water; and lastly, what may be termed military mechanics and architecture. Among the latter, we confess ourselves utterly unable to form any conception of a wooden tower *moveable on wheels*, of twenty floors or stages, one hundred and twenty cubits high, on a base of twenty-three cubits square!

It is a most unfortunate circumstance, that the schemes and figures belonging to this venerable *technical* treatise did not survive with the text, instead of their now being supplied by modern hands from Vitruvius's accounts of them, for they do not amount to descriptions; subject to critical doubts, controversies, and, probably, to mistakes. To chapter 15, of book X. treating of the ancient catapultæ and scorpions, Mr. Newton has added the following note:

' This part of the writings of Vitruvius has engaged the attention, and employed the abilities, of many able men for several centuries past. The construction of the ancient military engines, of which this and some following chapters treat, has long been unknown; and the discovery of this curious part of antiquity has been considered as a research worthy the endeavours of the learned and ingenious. When gunpowder, and those immensely powerful modern engines, cannon, became generally used, another mode of warfare necessarily commenced; the engines of the ancients were gradually disused, and were soon so entirely neglected, that their formation was forgotten: and for several centuries past, no example or remains, sufficient to elucidate their construction, have been known to exist, nor have the treatises written to explain them, by several ancient authors, been hitherto understood. Volturius, Lipsius, Baldus, Buteus, and other modern authors, have published their researches on this subject; and almost all the translators and commentators of Vitruvius have laboured thereon without success. To obtain a knowledge of these engines, from the writings of Vitruvius alone, could not be expected; for his account of them cannot be called a description. He mentions neither the form, use, or place, of their several parts, but their names and proportions only; presupposing that their forms and parts were sufficiently known, as they undoubtedly were in his time. But many of the names and terms that he uses, are now unintelligible, and the proportions are expressed in characters of whose signification we are doubtful: many of those characters are corrupted and miswritten by the copyists; differing in different manuscripts, and disagreeing with the account of other ancient authors who have written on the same subject; so that there is no being certain on which we may or may not rely.

' Daniel Barbaro, in his Italian translation of Vitruvius, published so long since as the year 1556, commenting upon this part of Vitruvius's work, says, "it is here necessary that God assist us; for neither the writings of Vitruvius, nor any delineation, nor any an-

## 54 Newton's *Translation of the Architecture of Vitruvius.*

tient remains of these engines, will afford us any aid." He adds "I hope therefore I shall be excused for not attempting to explain things, that by their difficulty, and almost impossibility, have defeated the attempts of men of much greater experience and ingenuity." Jocundus has given a figure of a balista that he copied from Athenus; but acknowledges that he neither understands it, or the description of Vitruvius, which he translates. Perrault also observes, that the account "given by Vitruvius of these engines has not been understood by any person, although a great number have assiduously applied themselves thereto: that the descriptions given by Athenus, Vegetius, Marcellinus, and other ancient authors, are of no avail; neither will the representations on the Trajan column, those in the book intitled *Notitia Imperii*, that which Du Choul copied from an antient marble, nor the model seen by Lipsius in the armory of Brussels, afford any illustration of the discourse of Vitruvius: and that it is no wonder that machines, difficult to be explained by writing, especially without delineations, should not be understood from a description that was at first neglected by the author;" and he might have added, afterward corrupted and mutilated by those who have copied it.

'Perrault however proceeds to comment upon divers parts of the discourse, and has attempted to give a representation of a catapult. But it so little accords with, and in some parts is so contradictory to, the words of Vitruvius, that it can only be considered as a work of imagination: and his comments and conclusions may remain as instances how far a discourse may be strained to support the most foreign idea; and how far we may be misled by our imaginations, when unguided and undirected by some certain clue. This will more evidently appear to the reader upon comparing Perrault's comments with what is hereafter advanced.

'Galvani, in his translation of Vitruvius, only recapitulates the difficulties attending the discovery, and gives up the attempt: alleging that he does not believe the discovery to be now among the possibilities; and that he shall therefore content himself with giving the translation according to the letter of the text, as others have before done.

'Like the preceding translators, I have also endeavoured to discover the formation of these ancient machines, in order to make this part of Vitruvius's work more intelligible; but whether with better success, the public judgment will best determine. I have diligently sought for, and attentively perused, the authors who have written on the subject, and believe I have obtained such a knowledge of it as will enable me to give the reader an idea of these curious antient engines; the description of which here precedes the discourse of Vitruvius, that his account being afterward read, may be the better understood.'

We know, in general, that the power of these machines consisted of levers fixed in large skeins of twisted cords: but the particular modes of constructing and working them are the *considerata*: the most simple, however, with which the text can be accommodated,

accommodated, must, we think, be nearest to the truth. Mr. Newton's descriptions, introduced by the preceding extract, appear to arrive at this merit: but we observe that he describes the scorpion as a cross bow, when Vitruvius only treats of engines actuated by the spring of twisted cords: a power applicable to large, as well as to small instruments of war.

Vitruvius exhibits the antient principles on which water was conducted; for which he requires a descent of half a foot in a hundred feet; and he treats of three kinds of ducts; channels of masonry, leaden pipes, and tubes of fictile ware or pottery. Under the article of leaden pipes, he thus considers them;

'The manner of conducting water by pipes of lead is thus regulated. If the springhead have a sufficient current to the city, and there be no higher mountains between, that may be an impediment, the interval is, by walling, raised to the proper level, as mentioned in the description of channels of masonry; or else a circuit round may be taken, if not very long: but if there be frequent valleys, the courses are to be directed down the declivities, and when arrived at the bottom, a substructure is to be built, but not high, that the *libramentum* \* may be as long as possible. This will be the venter, which the Greeks call *koilian*. When arrived at the opposite declivity, as, on account of the length of the venter, it (the water) swells gently, it is pressed upward to the top of the ascent; whereas if a venter should not be made in the valley, nor a substructure built level, but should be bent, the joints of the pipes would be broken and destroyed. In the venter also *columnariæ* † are to be raised, through which the force of the vapours may be dissipated: thus those who would conduct water by leaden pipes, may by these rules easily execute the decursions, circumductions, venters, and expressures ‡.

\* The general signification of this word, is that of level, counterpoise, balance, weight, &c. Vitruvius sometimes uses it to express that declination from the exact level which is necessary to give a proper current to the water. It seems here to signify all that part of the aqueduct which passes down the declivity.'

† The *columnariæ* are probably vent pipes; for Vitruvius says they are to give vent to the vapours that may be confined with the water in the pipes; a precaution he has several times before mentioned. Their names induce a belief that they were perpendicular tubes, like columns, which being always open at the top, must have been so high, that their tops might be above the level of the aqueduct; for otherwise the water, always preserving its level, would run out at these vents, instead of passing along the aqueduct.'

‡ By this word, which is written *expressus* in the text, is probably to be understood that part of the aqueduct where the water rises or is raised upward, by the weight or pressure of the descending water. For Vitruvius has mentioned no other pressure or power made use of, for raising the water, nor indeed is any other power necessary in these cases, where the water being inclosed in pipes, will naturally rise again to the same height from which it descended.'

' This chapter may serve to remove that erroneous notion which some people have conceived, that the antients were ignorant that water confined in tubes, will rise again to the same level from which it descended, and which they infer from considering the great expence, labour, and time, their walled aqueducts must have cost, when the end might have been answered so much easier and cheaper by any kind of pipes. It is here sufficiently evinced that the antients were well acquainted with this property of water, and that they sometimes made use of it. Pliny, b. 31. ch. 6. also expressly mentions it.

' Health was probably the motive for preferring the walled aqueducts, and for avoiding leaden pipes. Vitruvius mentions hereafter that the water passing through such pipes was not deemed wholesome, on account of its imbibing some particles of the lead: and though this objection will not be valid against earthen tubes, yet they might not be considered as sufficiently substantial, and even capacious to be depended on for supplying a great city with the rivers of water daily used and wasted; especially in cases where the water was to be brought from places many miles distant.' (p. 194-5.)

Vitruvius's philosophy might have proved an obstacle to an open channel, like the New River at London; for, among his directions for making stone aqueducts, he recommends that 'they should be arched over, that the sun's rays may not touch the water.' (p. 192.) It is possible he may intend this caution merely to secure the water from evaporation: but he might have more quaint reasons; for it is often curious to observe the modes of reasoning in ancient writers, on natural objects, according to the ideas and knowledge then current; and to note their principles, and their analogies, some of the latter of which appear now sufficiently whimsical. We may instance Vitruvius's assumption that, near to the equator, the tone of the human voice is exceedingly shrill and acute, growing deeper and more base, as we advance northward; with his illustration of the position by a scheme of the angle formed by the horizon and what he terms the meridian axis, drawn from the equator to the polar star; and his inference as to the harmonical constitution of the world. (p. 127.)

Mr. Newton appears to have done full justice to this ancient writer on architecture, and to be generally clear in his corrections, and in his remarks on doubtful passages. He is so perfectly correct in supposing the three first chapters of book IX. to be erroneous divisions, and that those chapters were originally part of the author's preface to that book, that we are surprised he did not restore them to their proper place in this elegant edition;—and the first paragraph of chapter 10, book X. appears to have been the concluding paragraph of the preceding chapter: being a mode of raising water; and not applied to the grinding of corn, until the second paragraph. It is also proper to note,



that the first reference to the schemes for drawing mean proportional lines (p. 202, note, second column) should have been to fig. LXVII. instead of LXVIII.

The work is illustrated with twenty engravings, well executed, and sufficiently expressive of the objects which they represent: but we cannot help adding, that the plate exhibiting the moveable wooden towers, puts imagination to the full stretch, and gives us only an idea of Lilliputians before the walls of Brobdingnag!

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ART. X. *A concise History of the County and City of Chester*, from the most authentic and respectable Authors, &c. Embellished with an elegant Ground Plan of the City and Suburbs, taken from a recent Survey. 12mo. pp. 142. 2s. sewed. Sael. 1791.

THE writer of this work, whoever he be, is one among the staunchest sons of the county-palatine of Chester. Zealous to enthusiasm for his native soil, he publishes its honours. Our readers, however, will naturally think that he may justly style his history *concise*, (a recommending quality, in many cases,) when they observe the size of this pamphlet. It consists of two parts, the first of the historical kind, the second descriptive of Chester, and of a few other principal towns in the county: to which is added the Life of St. Werburgha, principally formed by an account of thirty small images, which are placed on what is called the bishop's throne, and supposed to have been the shrine of that *eminent* saint. The engraved view of Chester seems to have been executed with accuracy; the author says, that it is worth the price of the book. We have derived both information and pleasure from the perusal of this performance, and particularly from the first part of it. The author appears to be a good-natured, sensible, and cheerful man; and as he professes to produce somewhat *lively*, so have we been inclined, sometimes, to smile with him—or, possibly, at his peculiarity of style. His observations are intermixed with quotations from *Latin* authors, as well as from *English* writers of the more ancient date; among whom *Drayton* the poet has particular marks of distinction. One part of the work is concluded in this manner:

‘ Here then ends the completion of my short, but very imperfect account of the characteristic genius of the *Men of Cheshire*, and of the collections for a history of our palatinate, in a series almost strictly chronological. From these collections and other inestimable remains, I am convinced a history might be formed of our native county, infinitely superior to any history, yet existing, of any county in Great Britain: or, if you please, a history that shall as  
much

much excel Dugdale's Warwickshire, as this *celebrated history* is supposed to excel *those* of all our provincial districts: since at present it certainly ranks among them in the same distinguished manner, as the "Moon is poetically said to shine among the lesser luminaries." (p. 50.)

In another place, having mentioned the salubrity of the air, and the longevity of the inhabitants, he adds, in his odd but lively manner, p. 60:

' In saying this, it is not our wish to be understood, that the *Men of Cheshire* are singular for *temperance*; the number of public-houses, in the city and county, affords an abundant proof that they are not *water-drinkers*: market-towns, villages, and high-roads, are graced with *herds of red-lions, white-lions, black-lions, white-bears, and black ones*, not to mention the *flocks of angels and spread-eagles*, with a whole firmament of *stars and rising suns*, darting their rays of invitation on the passing traveller. Sociality is not, however, confined to public mansions: poor is that farmer indeed whose private cot is not furnished with a little of the quintessence of the barley; and as his cellar-door, like his heart, is generally open, you cannot confer a higher favour than by *drinking a jug and smoking a pipe* with him! a favor which is often increased by the greater quantity of *jugs* you consume! Indeed this is his *summum bonum*—a friend at his fire-side, the subject—corn, cheese, or *politics* (in the latter of which he has sometimes been known to *out-talk* even the *school-master* or the *excise-man*) his happiness is complete, and he seems to wish for no other heaven!—The *tree of hospitality* is seldom out of *blossom* in Cheshire; but at those seasons called *wakes*, it is in *full bearing*.'

As one farther instance of our author's jocular turn, hear how he talks, (though not entirely destitute, perhaps, of a spice of that ecclesiastical bigotry, which some are desirous to pass off for religion,) of the famous *shrine* in Chester Cathedral, (p. 92.)

' The bishop's throne, which is superbly ornamented, is said to have been the ancient shrine of St. Werburgh. It is encircled by a beautiful group of small images, intended to represent saints and kings of *Mercia*. Some of these, either by accident, or meddling fingers, were a few years ago decapitated; accordingly a *Mason* was employed to mend their *majesties*; but the artist, not being very well acquainted with either *saints* or *sovereigns*, unluckily transposed their *caputs*, by putting *kings' heads* on *queens' shoulders* and *vice versa*. To the body of a tender virgin saint, he placed the head of a veteran monarch!—What sort of a *head* the artist must have had, we will not pretend to say: This much, however, he might truly have boasted—that he knew how to *put old heads on young shoulders*.'

The description of the city of Chester is, on the whole, we think, more satisfactorily performed, than some accounts of a like kind in larger works:—but here we must take leave of our merry friend, by just remarking, that some future historian of Cheshire

Cheshire will doubtless find this little publication useful in the direction and accomplishment of his labor.

ART. XI. *Ecclesiastes*; a new Translation from the original Hebrew. By Bernard Hodgson, LL. D. Principal of Hertford College, Oxford. 4to. pp. 66. 4s. Rivingtons.

A CAREFUL attention to the *Scriptures* becomes every *Christian*, especially every *Protestant*. It is highly necessary, to the clerical character, that those of the sacred order should endeavour to elucidate and explain them, and thus render them more generally intelligible and useful. The Principal of Hertford college has already published a translation of Solomon's Song, and of the Book of Proverbs. After the accounts which have been given of those versions \*, there is the less occasion to enlarge in our observations on the present performance; since the same remarks, which have been offered on the others, nearly apply to this:—but to assist the reader's judgment, we shall collect a few verses, and insert them, together with those of the translation which is in common use among us.

Dr. HODGSON.

Chap. i. 5, 6. 'The sun also riseth, the sun also setteth,  
And hasteth to the place where it rose;  
It passeth to the south, again it circleth to the north.  
Round and round goeth the wind  
And ever repeateth its circuits.'

ENGLISH BIBLE.

"The sun also ariseth, and the sun goeth down, and hasteth to the place where he arose.

"The wind goeth toward the south, and turneth about unto the north, it whirleth about continually, and the wind returneth again according to his circuits."

The little alteration in this passage, particularly that relative to the *sun*, seems admissible and preferable: as possibly may be the case with the eighth verse, though the author is rather too sparing in assigning, critically, the reasons by which he would support the alteration.

Dr. HODGSON.

'All the things, thus at their task, no man can recount;  
The eye would not be able to behold them,  
Nor would the ear be competent to hear them.'

ENGLISH BIBLE.

"All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing."

\* See Rev. for Jan. 1787, vol. lxxvi. p. 26. and for July 1791, vol. v. of the *New Series*, p. 291.

Dr.

Dr. HODGSON.

Cap. ii. 3. 'I enquired of mine heart whether I should give myself unto wine; but mine heart inclined unto wisdom; or whether I should embrace folly; until I might see whether therein was that happiness, which the sons of men are pursuing under heaven, all the days of their lives.'

ENGLISH BIBLE.

"I sought in mine heart to give myself unto wine; yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life."

The twelfth verse of this chapter is hardly intelligible in our common bibles; Dr. Hodgson's rendering has much the advantage: he offers a laconic note to justify his version: but we think, though diffuse writers are unpleasant, he ought to have been somewhat more explicit and particular in this and other instances.

Dr. HODGSON.

'Then I looked in order to judge between wisdom, and imprudence, and folly: (for who is that man who shall come after the king, more competent so to do than he is?) And I saw the pre-eminence which wisdom hath over folly.'—

ENGLISH BIBLE.

"And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king; even that which hath been already done. Then I saw that wisdom excelleth folly."—

A remark of a like kind with the foregoing may be applied to the 25th verse of this chapter.

Dr. HODGSON.

'Who therefore has eaten, and, though with temperance, more gratified himself than I?'

ENGLISH BIBLE.

"For who can eat, or who else can hasten *hervunto* more than I?"

Dr. HODGSON.

Cap. iii. 11. 'But every thing which he doeth becometh perfect in its reason. Also I viewed the darkness which he spread over men's hearts, lest either at the beginning, or at the end, they should discover his proceedings.'

ENGLISH BIBLE.

"He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."

The last four verses of the fourth chapter, the learned Principal, ingeniously, and with a degree of probability, considers as prophetic of those remarkable changes in the Jewish government, which succeeded the reign of Solomon.—He concludes his remarks on this part of the work with the following words:

'All

'All these struggles for empire, attended with such disappointment, misery, and bloodshed, are surely pronounced with great truth to be—*vanity and vexation of spirit*.'

DR. HODGSON.

Cap. vi. 10, 11. 'What is that in the creation most mighty? Let its name be mentioned. Confessedly it is man. Yet how unable is he to contend with the power that is above him? The greatest of his works do but exhibit his weakness; yet what is there comparable to man?'

ENGLISH BIBLE.

"That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he. Seeing there may be many things that increase vanity, what is man the better?"

DR. HODGSON.

C. vii. 16, 17. 'Carry not justice to excess, nor be rigorously exact: Wherefore shouldst thou cause thyself to be thinned? Neither be slack (*easy*) to excess, nor foolish: Wherefore shouldst thou perish before thy time?'

ENGLISH BIBLE.

"Be not righteous over-much, neither make thyself over-wise: why shouldst thou destroy thyself?"

"Be not over-much wicked, neither be thou foolish: why shouldst thou die before thy time?"

The next verse is certainly more intelligible and connects better with the foregoing in Dr. Hodgson's translation, than that in the common Bible.

DR. HODGSON.

'It becometh thee to embrace the one precept,  
And not to be negligent of the other:  
He who feareth the Lord will be guided by both.'

ENGLISH BIBLE.

"It is good that thou shouldst take hold of this; yea also, from this withdraw not thine hand; for he that feareth God shall come forth of them all."

Concerning the twelfth chapter of this book, the author observes that important light will be thrown on the first verses, if we recollect that what Solomon here says is addressed to the *prince his son*: accordingly, he explains the phrases, 'keepers of the house,' 'strong men,' &c. to be 'the attendants about the prince, who shall lament his death;' and instead of *those that look out of the windows*, &c. he inserts,—'And the watchmen on the battlements shall mourn.'

In the former articles of Dr. Hodgson's translations, we related some of the criticisms by which he supports his alterations and amendments. We have already hinted that they are rather fewer in number, and more concise than might be expected, in the present work: an error indeed of the more pardonable kind, when

when it is considered how prone authors are to wander into the other extreme:—but, from a writer of Dr. Hodgson's ingenuity and learning, some little farther enlargement might have been useful. We have only to add our entire concurrence with him, in the censure which he passes (not however with the asperity of Mr. Greenaway \*,) on Father Houbigant, for the unwarrantable liberties that he has used in transposing letters, and altering original words; a method, by which almost *any sense* may be made of *any words*.

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ART. XII. *The History of Rome, from the Foundation of the City by Romulus, to the Death of Marcus Antoninus: By the Author of the History of France* †. 8vo. 3 Vols. 18s. Boards. Cadell, &c. 1792.

THE author of this work acknowledges that he has chiefly followed Hooke and Ferguson, but observes, that he has occasionally consulted every French and Latin author, from whom he might expect to derive information. He has not, however, referred, in the course of his history, either to his principal guides, or to the books which he '*occasionally consulted*;' although such reference might have been very useful for directing the studies of those who desire a more extensive acquaintance with Roman history, than three octavo volumes are capable of affording.

It is worthy of observation, and it is indeed remarked by the author, that, with the single exception of Goldsmith's Compendium, there is nothing like a complete history of Rome in the English language. The present performance, however, is of too limited an extent to supply this defect. A Roman history, aspiring to be really useful, should serve as an introduction to the Latin classics; and should collect, from a variety of materials, such facts and observations as are necessary for explaining the difficulties of ancient historians. Instead of attempting this arduous task, which supposes an extensive acquaintance with antiquity, and a deep insight into human nature, the modern writers on the history of the Roman republic have hitherto contented themselves with the humble task of mere translation or abridgment. Considered in the latter respect, the present work has a considerable share of merit; especially as the narrative is brought down to a period which immediately connects this work with the abridgment of Mr. Gibbon's Decline and Fall of the Roman Empire; a performance which comes from the same hand.

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\* See M. Rev. for Nov. 1788, vol. lxxix. p. 402.

† See Rev. *New Series*, vols. ii. and iii.

As a specimen of the work, we shall insert an account of the war between the Romans and Samnites, which immediately followed the defeat and disgrace of the former at the Caudine Forks :

‘ U. C. 433. ] The war between the rival nations was again renewed with all its former fury. But while the Romans considered the evasion of the late treaty as a certain omen of victory, the Samnites were already vanquished in their own opinions. In a variety of struggles with Rome, they had been almost invariably oppressed by her superior force or fortune : and when they had at last obtained a decisive advantage over their adversary, it was ravished from their grasp by the perfidy of the republic. Their toils were to begin again ; and they had no reason to expect a similar success from an enemy grown cautious by recent misfortunes. The surprise of Fregellæ, and the massacre of the Roman inhabitants, were clouded by a series of disastrous events ! They were routed, and their camp pillaged, by the dictator Cornelius Lentulus ; and Papirius Cursor, who acted as master of the horse to Lentulus, entered Apulia, and invested Luceria, where the six hundred Roman knights, who had been delivered as hostages on the late treaty, were still detained. While Papirius rejected the mediation of the inhabitants of Tarentum, he offered battle to a Samnite army, which had advanced to raise the siege : these in vain trusted to the strength of their intrenchments, and their defeat determined the fate of Luceria. The Roman knights were delivered to the victor ; and the garrison, with Pontius in person, redeemed their lives by the same disgraceful conditions as they had themselves imposed ; and submitted to the ignominious ceremony of passing under the yoke.

‘ U. C. 434. ] In the succeeding campaign, Tarentum was taken by Quintus Aulius, and Satricum recovered by Papirius Cursor, whom the admiration of his fellow-citizens had a third time raised to the dignity of consul. Rome dwelt with fond partiality on the exploits of a warrior, whose martial qualities the judgment of Livy has compared with those of Alexander ; and whom the confidence of the republic would have opposed to the Macedonian hero, had the conqueror of Asia poured the torrent of his arms from the east to the west. The vigour of mind, the military skill and courage of Papirius were equalled by the strength of his body ; and his surname of Cursor was expressive of his unrivalled swiftness in the course. Patient of fatigue, and indifferent to the inclemency of seasons, he seemed to communicate his own hardy constitution to his followers ; and although in the camp the severest discipline was recommended by his example, yet in the punishment of negligence or misconduct, his natural lenity prevailed ; and the offender, who by the rigid laws of Rome was exposed to death, frequently was dismissed with the chastisement of a salutary reproof.

‘ U. C. 435, 436. ] The submissive solicitations of the Samnites transiently suspended the rival enmity of Rome ; and a truce of two years was employed by the republic to spread the terror of her arms through Apulia, and to reduce Campania to the humble condition

dition of a præfecture: this regulation was attended by the addition of two new tribes, which completed the number to thirty-one; and on a survey of the Roman people, those capable of bearing arms were found to amount to two hundred and fifty thousand.

‘ U. C. 437. ] The youth of Rome were not suffered long to languish in inactivity; and the dictatorial voice of Lucius Æmilius summoned them again to danger and to glory. They besieged Satricula, a city of Campania in alliance with the Samnites; and the latter were tempted to risk an engagement for the protection of their allies. They were defeated by Æmilius; but the authority of that general expired before he could reduce Satricula; and the capture of the city was reserved for Quintus Fabius, who succeeded him as dictator.

‘ U. C. 438, 439 ] The renown of Fabius was established by the reduction of Satricula, and his double triumph over the Samnites: but in the siege of Sora he experienced the same fortune as his predecessor; and the obstinacy of the garrison compelled him to relinquish the glory of taking that fortress to the consuls Pætilius Libo and Sulpicius Longus, who, on the expiration of the dictatorship, assumed the command of the army.

‘ U. C. 440. 443. ] In three successive years the fortune of the Romans was displayed in repeated victories over the Samnites and the rebellious inhabitants of Campania: the former beheld each day the boundaries of their territories recede; and the restless disposition of the latter was chastised by the reduction of Nola, Atina, and Calatia; while the Hetrurians, who had armed to check the progress of the republic, by a signal defeat near Sutrium, furnished the honours of triumph to the consul Æmilius.’

In this passage, several sentences are obscure: *s. g.* ‘ The Romans considered the evasion of the late treaty as a certain omen of victory:’ ‘ They had no reason to expect similar success from an enemy grown cautious by recent misfortunes.’ The style is generally smooth, and not deficient in dignity: but, in the passage above cited, and in the greatest part of the performance, transactions are described in words too general to leave any lasting impression on the mind of the reader. In perusing the work, we were sometimes offended by false constructions; *s. g.* p. 298. vol. i. ‘ who were reduced to solicit, and obtained,’ &c. Here two verbs, one active and another passive, are joined to the same nominative. The author frequently uses the conjunction ‘ as,’ instead of the relatives who, which, and that: thus, vol. i. p. 335. ‘ Macedonia had been inflicted by the same ambition as had dismembered,’ &c. Such remarks should not have been here made, did not the author’s style in general possess a good deal of merit. To prove this assertion, and to give our readers a fuller specimen of this agreeable work, we shall insert the following extract, which will not appear too long to those who consider its connection with the present temperament of the public mind, and the present complexion



complexion of political affairs, in more than one country of Europe :

‘ Like other young men of high expectations, Tiberius Gracchus had entered at an early age on the duties of a military life. He had served with reputation under his brother-in-law, Scipio, at the siege of Carthage : in the unfortunate expedition of Mancinus, Tiberius had acted as quæstor ; he had been involved in the disgrace of his commander, and it was proposed to deliver him with Mancinus to the discretion of the Numantians. He avoided the danger by appealing from the senate to the people ; and if in his subsequent conduct we trace his remembrance of the protection of the multitude, the errors of the patriot may be palliated by the gratitude of the man.

‘ From the defeat of Mancinus, Tiberius relinquished all further hopes of military laurels, and determined to direct his attention to the civil concerns of his country. He had already attained the rank of tribune of the people ; his mind was impressed by the alluring idea that has found place in modern times, *that the unequal distribution of property, so favourable to the rich, is an injury to the poor* ; and he resolved to revive the celebrated law of Licinius, by which a Roman citizen was restrained from possessing above five hundred acres of land, or more than one hundred oxen, or five hundred sheep.

‘ He could not be insensible how obnoxious this design must prove to the overgrown patricians ; and his prudence induced him in some measure to mitigate the severity of the regulation, by permitting every family that enjoyed five hundred acres in right of the father, to hold half as much more in right of every emancipated son ; and by this appearance of moderation, he engaged a few of the most eminent patricians to second his intentions.

‘ But the majority of the senate still strenuously opposed the dangerous project ; and it was only in the assemblies of the people that Tiberius could expect to be listened to with approbation. In these his eloquence was successfully exerted against those distinctions which overwhelm the natural rights of man. “ Every wild beast in this land,” exclaimed he, “ has a cave or den to shelter itself ; but those citizens who have shed their blood, and exposed their lives in the service of their country, have not a home to which they may retire : they wander with their wives and their children stripped of every possession but those of the air and light. It is an insult to such men to exhort them to fight for the tombs of their fathers, and for the altars of their household gods. They have no sepulchres, they have no altars ; they fight and die solely to swell the riches and luxury of others ; and, as *citizens of Rome*, are stiled the *masters of the world*, while they possess not a single foot of earth on which they may rest themselves.

“ Is it not reasonable,” demanded he, “ to apply what was originally public to public uses ? Is not a free man preferable to a slave, a brave man to a coward, a fellow-citizen to a stranger ? The fortune of the republic is already splendid, her prospects extensive : she has already acquired much ; she has more to acquire.

But it remains now for the citizens of Rome to determine, whether by a moderate distribution of property they may enable all to maintain their respective families; and by multiplying their numbers, increase their strength to terminate the conquest of the world: or by suffering the resources of the people to be engrossed by a few, weaken the sinews of the commonwealth, and expose it to the jealousy or resentment of the nations which surround it?"

‘ He exhorted the present proprietors of land, whom a division of property might affect, not to withhold for the sake of a trifling advantage to themselves, so great a benefit to their country. He warned them maturely to reflect, whether they would not by the secure possession of five hundred acres, and of half as much more to each of their children, be sufficiently rewarded for the concessions which were required from them? He reminded them that riches were merely comparative; and that by what was assigned them they would still be wealthy, since their possessions would exceed those of the greater number of their fellow-citizens.

‘ The dispositions of the people were favourable to the views of Gracchus; oppressed by the rich, and struggling beneath continual hardships, they embraced with transport any system that offered to them present relief; and the patricians, aware of the danger which impended over them, could only hope to avert it by opposing to the influence of one tribune the authority of another.

‘ Marcus Octavius Cæcina, a tribune of the people, had hitherto lived in the strictest intimacy and friendship with Gracchus; but naturally grave and moderate, he was easily prevailed on by the nobles to oppose innovations which menaced such dangerous and extensive consequences; and when the law was proposed, and the expectations of the multitude were most elevated, his single negative prohibited all further proceedings. Whatever might be the surprise of Gracchus at this unexpected obstacle, he contented himself with desiring the people to assemble the next day, and to judge between him and his colleague; and in that assembly he proposed a motion more violent than the former; in which he erased all the clauses by which he had endeavoured to allure the consent of the rich, and restrained the landed property of any Roman to five hundred acres.

‘ From Rome the fears of the wealthy and the hopes of the indigent were diffused through the different colonies and cities of Italy; and the capital was thronged by the multitudes who anxiously awaited the fate of a project which promised to extinguish the magnificence of the first and the misery of the last.’

Gracchus, it is well known, could not effect the establishment of the Agrarian law, without deposing his colleague Octavius, whose life he saved from the resentment of the multitude. The senate thus obtained against him a just ground of complaint:

‘ Tiberius himself was sensible of the weight of this accusation; and while he considered the other rumours as unworthy of reply, he exerted his eloquence to efface the impression which he dreaded from the last and most important objection. The person of the tribune,  
he

he observed, was sacred, because consecrated by the people, whom he represented; but if that magistrate, inconsistent with his character, should injure where he was appointed to protect, should weaken a claim that he was created to enforce, and withhold from the people that right of decision which it was his peculiar province to guard, the tribune and not the people was to be blamed for the consequences.

“ Other crimes,” said he, “ may be enormous, yet may not destroy the essence of the tribunitian character; an attempt to demolish the capitol, or to burn the fleets of the republic, might excite an universal and just indignation, without rendering the person of the tribune who was convicted of them less sacred. But an attempt to take away the power by which his own office subsists, and which is centered in himself only for the better exertion of it, is a voluntary and criminal abdication of the trust. What is the tribune but the officer of the people? Strange! that this officer may, by virtue of authority derived from the people, drag even the consul himself to prison, and yet that the people themselves cannot depose their own officer when he attempts to annul the authority by which he was appointed.

“ Was ever authority more sacred than that of king? It included the prerogatives of every magistrate, and was likewise consecrated by uniting the priesthood of the immortal gods. Yet did not the people banish Tarquin? And thus, for the offence of one man, abolish the primitive government, under the auspices of which the very foundations of this city were laid.

“ What is more sacred at Rome than the persons of the vestal virgins who have the custody of the holy fire? yet are they not for slight offences sometimes buried alive? And if impiety to the gods is supposed to cancel a title which reverence to the gods had conferred, must not injuries to the people suppress an authority which a regard to the people has constituted?

“ That person must fall who himself removes the base on which he is supported. A majority of the tribes creates a tribune; cannot the whole depose him? What more sacred than the things which are dedicated at the shrines of the immortal gods? yet these the people may employ or remove at pleasure. Why may they not then transfer the tribuneship, as a consecrated title, from one person to another? May not the whole people, by their sovereign authority, do what every man who is promoted to this sacred office is permitted to do; when he resigns or abdicates his power by a simple expression of his own?”

“ Cicero, whose judgment as an orator can scarce be questioned, and who perused a few years afterwards the speeches of Gracchus, declares that he admired them less for the purity of the language, than for the ingenious turns and solid reasons with which they abounded; yet, however those whose poverty and distress inclined them to expect relief from the measures of the tribune might applaud his arguments, Tiberius himself was sensible that his credit was on the decline. His person was only guarded by the character

of tribune, which his own conduct had rendered less sacred; and to procure his re-election to that office, he courted the favour of the people by the promise of acts still more popular; one was to shorten the term of military service, and another to grant an appeal to the citizens at large from the judicial sentence of the prætors.

The election for tribunes had been fixed about the time of autumn, and numbers of the poorer citizens of Rome were dispersed throughout Italy in the annual toils of harvest: yet the two first tribes had already given their votes in favour of Gracchus, who appeared in mourning, and accompanied by his wife and children, implored the people not to abandon their protector and his infant offspring to the resentment of the patricians. In vain did the most respectable of the senators represent the mortal injury that was offered to the constitution by continuing for two successive years the same person as tribune; the gratitude or compassion of the multitude overwhelmed every other consideration; a chosen body of the commons took post round their favourite candidate, and suffered no stranger to approach him; and Tiberius exulted in his security, and the success of his designs, at the moment that he tottered on the brink of destruction.

The senators, amidst the tumult and distraction of the city, were assembled in the temple of Faith, and anxiously deliberated on the fate of the commonwealth. The dignities and fortunes of the order were involved in the re-election of Gracchus; the action of the latter, by raising his hand to his head, as a signal to his party to resist force by force, was construed by the senate as an hint to the people to reward his zeal with a crown; and an instant decree, "That the consul should provide for the safety of the republic," armed that magistrate with a despotic though temporary power.

The safety of Sicily had demanded, at this important crisis, the presence of the consul Calpurnius Piso; and his colleague Mucius Scævola was naturally attached to the popular party. He had however refused to support Tiberius in the extremes which he had fallen into; but though he disapproved the irregular conduct of the tribune, he resisted the importunities of his enemies; nor could he be persuaded to employ force against a magistrate whom the laws had declared sacred; nor to disturb the tribes in their legal proceedings. "If they should venture on any measures," said he, "inconsistent with law, I will oppose them to the utmost of my authority; but I will not sanction with the consular dignity the resentment of a faction."

Such moderation ill accorded with the indignation of the majority of the senate. Party rage had extinguished every sentiment of consanguinity; and Scipio Næfica, who was connected with Gracchus by the ties of blood, rising from his seat, exclaimed, "Since the first magistrate of the republic betrays her interest, let those who regard the laws follow me." A tumultuous crowd of senators, unmindful of their dignity and impatient for revenge, armed with clubs and staves, the first weapons that presented themselves, rushed forth at his summons. Their numbers were swelled by a promiscuous concourse of clients and slaves; and they precipitated themselves

on the capitol, where Gracchus was still engaged in presiding over his own election, and collecting the votes of the people.'

The sequel of the history is well known, and is minutely related by Plutarch in his *Lives of the Gracchi*; that author highly extols the merit of those reformers, and regrets that their laws, so just and salutary, were not carried into execution. It is to be remarked, however, that this decision of Plutarch is founded on a circumstance mentioned by that most respectable historian, which has escaped the notice of the history now before us, and of other modern compilations. The engrossers of the landed property of Rome were not to be deprived of their possessions without receiving an equivalent: *αλλα τιμην λαμβανοντας*: (Plut. p. 828) "but receiving a fair compensation in money from the treasury," were to reduce their overgrown estates within the limits essential to good government.

ART. XIII. *BARDDONIAETH DAFYDD AB GWILYM.* O Gryrthod Owen Jones, A William Owen. 8vo. pp. 552. 5s. 6d. Boards. Williams.

THESE poems of this famous Welsh Bard are introduced by a *sketch of his life and writings*: but the memorials of him are obtained with difficulty; some account is gleaned from passages in his works, some little from manuscripts, and some from the tradition of the country. It appears that he lived in the fourteenth century, and died about the year 1400. He was a native of Cardiganshire, though the Isle of Môn is said to have put in a claim to the honour. The few anecdotes here collected, prove him to have been a man of vivacity and spirit, as well as of genius; and though he lived in an age immersed in ignorance, we are told that he was little affected with the superstition of the times,—nor would he bend in the least to the authority of the priesthood, in those points that were derogatory to an enlightened mind.

To delineate, (says Mr. Owen,) the character of Dafydd ab Gwilym from the general complexion of his works, one would be induced to represent him as bordering on the extreme of levity, inattentive to the rules of decorum, and ever intent on seeking after pleasures; but the only traits of him that have been handed down to us, represent him directly the reverse, that he was distinguished for his uniform conduct, sobriety, and gentle manners, and above all for a remarkable reservedness in conversation. So that in his works, we discover the flights of imagination, and the playfulness of his *Awen*, and not the disposition of the man.

Many of our readers will be inclined to ask, what is the *Awen*? A note observes, that it is a compound word, which means the

flowing or impulsive action of the soul. It is a favourite expression among the Welsh, for the *poetic gift*,—the *furor poeticus*.—From an account of the *poet*, Mr. Owen proceeds to consider his *poetry*; in doing which we are carried back to a much earlier period: ‘In Britain, he says, the *Awen* appears very early, and was nourished under the fostering care of sage druids.’—Now, as he afterward acknowledges that we have no remains of any poetry that can, with certainty, be ascribed to the druidical ages, it is natural to inquire what proof there is of their being possessed of the *Awen*.—Our author is provided with an answer;—the druids, he tells us, ‘formed its brightest attire, the harmonic concatenation of the Welsh language, which, through the vicissitudes of ages, attained that strength and beauty with which it is so peculiarly featured.’—To this he farther adds,—‘the only considerable monument left as a proof of the learning of the druids, is in a language surprisingly ingenious in its construction, which must have been produced at some period prior to the extinction of that order, in which some greater light of science must have illumined this island than will now be readily acknowledged.’—It may still be asked, might they not have some kind of *learning*, and yet be destitute of the *Awen*?—but concerning this, we will not farther inquire.

After his preliminary remarks, Mr. Owen proceeds to observe, that Dafydd ab Gwilym appeared at the time when Welsh poetry was in an unsettled state; therefore, he adds, ‘in estimating the merits of his works, if we find them possessed of invention, harmony, perspicuity, and elegance of language, which has not been excelled by any of his successors, we must allow the powers of his mind to have been great, that rose superior to the disadvantages of the period in which he lived, and illumined the gloom of an ignorant and superstitious age. That our Bard has excelled in those instances must be evident to every one who reads his compositions.’—Mr. Owen, after this decision, proceeds to point out a few of the most striking beauties of his favourite author: in this tract we cannot attend him, though his observations are not numerous, but shall lay before our readers his concluding paragraph, by which it appears that others are connected with Mr. Owen in this publication:

‘It is the wish of the *editors* to avail themselves of the indulgence of the public, hoping that those who are acquainted with the poems of Dafydd ab Gwilym, will, by giving a translation of his works, do their favourite that justice in the eye of the world, which it is not possible he should receive from such an imperfect attempt as this before them. The editors have only to add, that to fulfil their duty as members of the *Gwyneddigion Society*, they undertook this publication with the sole view of preserving the works of a celebrated bard,

bard, to whom his countrymen have given the appellation of the Ovid of Wales; and fearing if they had not done so, that this collection, notwithstanding the fame of the author, would have shared the fate of many other valuable remains of the Welsh bards that have perished year after year within their memory, and which will be the destiny of many more, unless some of their patriotic countrymen will stretch forth their hands, ere it be too late, for their preservation.'

The *Society* above-mentioned was instituted in London, in 1772, 'to enable its members, being absent from their country, to enjoy their own peculiar customs, and to promote whatever might tend to illustrate the history of Wales.' Specimens of these *Welsh* poems, we apprehend, would gratify but few of our readers, nor are we sufficiently acquainted with the language to fix on such as might be most worthy of choice: but we may give the few following lines, (as here translated,) making part of a poem, the subject of which, abruptly as it were, brought to the Poet's remembrance his departed friend and patron:

'From dewy lawns I'll pluck the rose,  
With every fragrant flower that blows;  
The earliest primrose of the spring  
To Ivor's honour'd grave I'll bring—  
This humble rite shall oft be paid,  
To deck the spot where he is laid,  
To show how much for him I mourn,  
How much I weep o'er Ivor's urn.'

To the above we may add six lines from another poem, written by this bard when quite in the decline of life:

'Ivor is gone! my friend most dear,  
And Nest, sweet soother of my care:  
Morfudd, my soul's delight, is fled—  
All moulder in their clay-cold bed!  
And I, oppress'd with woe, remain  
Victim to age, and ling'ring pain.'

These instances, though feeling and elegant, are very insufficient to enable us to form a judgment of the power of the poet, or of the beauties of his productions. Perhaps, some *able* and *skilful* hand may hereafter assist us for this purpose by a good English translation.

ART. XIV. *Roman Conversations*: or, a short Description of the Antiquities of Rome, and the Characters of many eminent Romans; intermixed with References to classical Authors, and various moral Reflections; in a supposed Conversation between some English Gentlemen at Rome. In two Volumes. Vol. I. 8vo. pp. 440. 6s. Boards. Brown. 1792.

THE plan of this work is ingenious, and well calculated to invite the reader's attention:—but the successful execution of such

a plan is, indeed, difficult; it requires great assiduity, judgment, and taste; without which, even the requisite acquaintance with history, with classic authors, and with the remains of antiquity, will fail of affording complete satisfaction, and lasting benefit.

The volume is introduced by a sensible advertisement; in the first part of which the writer apprizes his young readers, in particular, of the very great incertitude attending *Roman antiquities*, even at *Rome* itself; an acknowledgement which is made *once for all*, relative to many existing monuments of ancient times, though there are also several others concerning which we have little or no perplexity. This remark is the more proper, as, in the progress of the work, the opinion commonly prevalent with regard to any particular spot, is generally admitted. The remainder of the advertisement gives a brief sketch of the four imaginary characters who figure in the different dialogues; the first, a learned and benevolent clergyman, tutor to one of the young gentlemen, and a respected friend to them all; he is distinguished by the name of *Crito*. Of the three youths, whose dispositions are said to be greatly similar, the eldest was preparing himself for a family seat in the House of Commons, on his return from his travels; the youngest was heir to a seat in the highest assembly of the British legislature; and the third of these friends, more immediately the clergyman's pupil, considered as his principal object the domestic life of a worthy country-gentleman: 'his whole proposed scheme, (it is said,) was singly this, *viz.* the acquisition of the favor of God, particularly by doing as much good to mankind as was really within the utmost stretch of his abilities.'

The travellers are said to have arrived at *Rome* in the early part of the reign of his present Britannic majesty, and to have employed some time in examining the variety of objects presented to the curious and intelligent observer in that city of wonders. The conversations of ten days constitute this *first* volume; they turn on the immediate places at which they are supposed to have passed; and they bring to our view several memorable events and characters, from the days of *Romulus* to those of *Scipio Æmilianus*, each of whom is distinctly noticed.

We have perused this performance with pleasure; though we do not think it so complete as to be incapable of considerable improvement. It discovers the author's great acquaintance with the Roman history, and with classical writers; it also exhibits a number of judicious and useful remarks:—but it supposes the reader to possess greater knowledge, and a more perfect remembrance, of these remote subjects, than falls to the share of many, perhaps



perhaps of most, who have even been educated in the knowledge of them. The narrations are concise : but these brief discussions will have a good effect, if they assist the reader's recollection of particulars which he may once have known, but may have forgotten :—to others, who retain some ideas of these topics, it will be acceptable to have them in this manner revived; and to those whose intercourse with ancient writers is more familiar, and exact, it will doubtless be amusing and pleasant to attend this agreeable company in their excursions. Of the young, the *Roman* history generally forms a part of the education; to them, therefore, it may be hoped, such a work as this will prove both useful and entertaining.

It is wonderful that, at this distance of time, we should possess so much information concerning the ancient *Roman* state, and still more, that we should become in any considerable degree acquainted with so many individual characters. It may be reasonably concluded that the accounts of them are intermixed with what is fabulous, and also that what is true may be occasionally heightened and embellished according to the views and inclinations of those writers who have transmitted them to us. It is not improbable that the *amor patriæ*, so commendable under due regulations, but which often manifested itself in a *Roman* bosom as a narrow and unworthy principle, might influence their historians to do honour to their country by a partial delineation. — Into this inquiry we shall not now enter, but proceed to extract a few passages, by which the reader may, in some degree, form his own judgment of the work before us.

The second day's conversation was held on the ground where the *Capitol* stood : the introduction will afford an idea of the writer's manner :

‘ With what earnest joy, with what heartfelt sense of the *religio loci*, do most travellers first approach the *Capitoline hill*? — *Crito*'s companions, though they had so frequently visited it, yet on their ascent to it this morning, still felt great remains of the same awe. They seemed afresh astonished at the monuments of *Rome*'s ancient grandeur; they wandered from one colossal fragment to another; when *Crito* led them to the western side of the *Capitol*, into a building appropriated for the tribunals of the *conversatori*, that is, of the modern *Roman* consuls. Those apartments happening to be that day empty, the company had the opportunity of surveying them with the greatest leisure and privacy. They found the first grand apartment, or hall, filled with large paintings, by *Arpino*, representing the principal events of the *Roman* history, during its regal government; the picture of the religious and peaceful character of *Numa* fronted the entrance. The second apartment they found in the same manner adorned with the achievements of the youthful *Cocles*, and of the other contemporary *Romans* who delivered their country

country from tyrannic oppression, and heroically hazarded their lives in defence of its just and natural rights.

‘Is it not in some degree remarkable, said the eldest of the young gentlemen, that on examining the chronological tables of the *Grecian* history, we should find *Miltiades*, and the other *Marathonian* heroes, to be nearly contemporary to these most brave *Romans*? For the liberty and consequent greatness both of *Athens* and of *Rome* began about the same time. If I am not mistaken, the expulsion of the *Pisistratide* by *Harmodius* and *Aristogiton* happened in the very same year in which the tyranny of the *Tarquins* was abolished by *Brutus* and *Publicola*. The Athenian tyrant fled for refuge to *Darius*, and brought the arms of *Persia* on his country, as the *Roman* tyrant did those of *Etruria*. No comparison indeed can be made between the power of *Porfenna*, and that of the great king of the *East*; yet surely the spirit of these brave *Romans* was not inferior to that of the *Athenian* heroes which was exerted about the same time, and in the same noble cause of the defence of the laws and liberties of their country.’

From the account of *Regulus*, we insert a few lines which immediately follow the very brief relation of his victorious progress in subduing the *Carthaginians*:

‘In the midst of this success and power, he shewed himself (in some particulars at least) superior to this flow of fortune. For in the midst of this high exaltation, he petitioned the *Roman* senate for leave to return home, giving this humble and most amiable reason for that request, *viz.* because during his long absence, his private state, which was not more than fourteen acres of land (so small was the property with which so great and powerful a commander was contented) lay neglected and uncultivated, and his wife and children, who had no other support, were thus reduced to great distress. The *Roman* senate answered this petition, according to the same spirit of those times, not bestowing on him the spoil of any of the conquered cities, nor even any part of the contributions raised on the fertile provinces of that opulent region, but only assuring him (as a sufficient encouragement for one who laboured only for the service and defence of his country) that if he would continue his labours for the public, his family should be supported, and his little field cultivated at the public charge.—Happy would it have been for himself, and for several hundred thousands of his fellow-creatures, if he had observed, in the cause of *Rome*, the same moderation which he shews in his own private concerns; but with sorrow we observe, that when *Carthage* lay at his feet, supplicating peace, *Regulus* refused to grant it except on the most oppressive terms. Shocking and inhuman was this conduct, but it is not certain to what cause we are to attribute it; whether to orders, which *Regulus* received on this head from the government at *Rome*, or to the erroneous principles of patriotism, by which he himself was probably misled. Permit me, my dear fellow students, on this occasion to express my wishes, that none of you may ever forget, that patriotism is a virtue far inferior to philanthropy. In your private concerns may you continue to abhor all  
sentiments

temptations of avarice and ambition ; nor think yourselves at liberty to encourage the far more hurtful ambition and avarice of the public, if any of you should ever be called to preside at the helm of the *British* state ! Permit me also to breathe a wish that the *present British* government may be influenced by a Christian, not a *Roman* spirit, in putting a speedy end to all the miseries of this present war ; a war which has stained with blood the seas and shores of the four quarters of the globe. May this dismal havoc be soon changed into a just and moderate, and therefore most wise and most honourable peace !

We will not detain the reader by inquiring farther concerning the (*agellus*) little farm of *Regulus*, or what other riches he might possess :—but we must observe, that the work before us improves the historical events which it relates, so as to inculcate on the youthful mind the love of truth and justice, of liberty and virtue, on the basis of rational piety. We may be allowed here to remark that the manner, in which some writers have spoken, concerning heathenish rites and principles of a theological kind, has often occasioned us to feel a little disgust : we honour real *piety*, so far as it prevails even under all the disadvantages of *paganism* : but, with few exceptions, we too generally find policy and superstition pass for *piety* ; and to apply that word to them is prostituting the term. Should it be thought that there is any degree of this error in the present volume, it is compensated by reflections which at other times occur :—when, in the life of *Scipio Africanus*, mention is made of his *devout turn of mind*, it is added, ‘ these expressions, I hope, will be understood with the due allowances ; and in that sense only in which they are properly applicable to an *heathen* character. The piety and devotion of Christians is, thank God, of a very different, and (beyond all comparison) of a more sublime nature.’ It might be so, and it ought to be so ; that is, it ought to be more rational, sincere, and effectual, (which, we conclude, are here meant by the word *sublime*,) yet, in numberless instances, it is not ; because bigotry and superstition usurp its name ; one reason for which is, that ignorance is countenanced and encouraged ;—religion, instead of being the spontaneous and efficacious exertion of the understanding and of the heart, is confined to formularies and notions ; this plan is best suited to answer *certain* purposes ; and, we may add, *mere* state-religion is *mere* superstition, totally useless, often noxious. The piety of *Scipio* seems to have been regarded by *Polybius* as a mere pretence ; and Livy, as is here observed, appears to have thought that it was but half sincere. However this was, the present writer embraces the opportunity of warmly recommending to his young audience the cultivation of a religious spirit :

• The

\* The daily devotion of *Scipio*, (he says,) seems indeed to me to have been the real spring of all the dignity and glory of his life. Permit me to endeavour to explain myself on this head. In my own opinion, I cannot but look on the piety of *Scipio* to have been full indeed of heathenish error, (for he lived in the darkness of paganism) but to have been founded in sincerity of heart. — O my dear friends, whatever the case of *Scipio* may have been, I am sure you will always sincerely think, that piety is the most exalted exercise and use of the best faculties of the human soul.

\* Piety in the beginning of every day, and of every work, is the surest source of goodness of life. May we be duly convinced of the rational proofs of this *deep and high doctrine*! May we really experience in ourselves its truth, with as great conviction as we feel the all-directing light and all enlivening heat of *that sun*!

\* May you, my dear friends, prove it to others also, by the force of your examples; being led by the influence of the sacred spirit of devotion continually and indefatigably right onwards through a long series of great and good actions. For a proper spirit of morning devotion (permit me to repeat this again and again) will give constantly a rule, a meaning, a nobleness, a life, zeal, ardour, and activity to the following actions of each day: it will be continually renewing and strengthening all your virtues, both in prosperity and in adversity. Every thing, whether of labour or pain, you will find amply repaid in the happiness of prayer. For as at other times, it will be your best employment to be daily studying and imitating the best examples of mankind; so, in these more awful hours, may you lift up your hearts to the contemplation of the DIVINE perfections; raising yourselves above the utmost heights of created greatness, and making the nearest approach which mortality allows to the DIVINE Nature itself. — May such daily piety draw on you the favour of Heaven still more and more abundantly!

The character of *Cato Major* employs some pages of this volume: it is here resembled to a field which produces plants both of a salutary and a pernicious kind.

\* Let us, (says our author,) cast away all its weeds and poisonous plants, and make an extract of its virtuous parts only. Such an extract may, on proper occasions, prove a useful medicine to our minds; especially if we duly qualify and amend it, by the effusion of some more generous as well as more mild and bland juices drawn from the leaves of the Christian tree of life.

The distinguishing qualities of this great man are presented under the four heads of industry, bravery, parsimony, and zeal, that is, *zeal in supporting and reviving the ancient virtues of his country*. Under the third of these heads, *frugality*, or as here expressed, the virtue of *being able to live on little*, it is observed,

\* This virtue, my dear pupil, *Cato* originally learnt from the character of *Curius*; but it will be pleasing to you to recollect, that his love of it increased on his being acquainted with the doctrines of *Plato* and *Pythagoras*. *Cato's* diet was temperate and poor; and its consequences were strength, health, and long life. His private  
expenses

expences (continued *Crito*, addressing himself to the two other young gentlemen) were regulated with the strictest frugality; consequently he was independent in his senatorial capacity. Happy would it have been, if to his senatorial integrity and incorruption, he had added also a proper government of his own passions. The words, *Delenda est Carthago*, would not then have disgraced his memory. Frugal as Cato was in relation to his own fortune, he was equally so in respect of the public treasure, when committed to his care.\*

The character of *Scipio Æmilianus*, or *Africanus*, the younger, concludes this volume, and forms an entertaining and instructive part of it: he is sometimes described as the most accomplished hero that Rome ever produced; and it is, says *Crito*, very much to be remarked, that, in many of his actions, he exactly and nobly imitated the examples of the great men who had adorned his country or family before him. Toward the conclusion of this dialogue, one of the young gentlemen addresses himself to *Crito* as follows:

‘ I could not help observing, dear Sir, that in your lecture on *Scipio Æmilianus*, as on one side you were cautious of reciting the extravagant panegyrics which are heaped on his memory by some of the ancients; so, on the other, you were totally silent as to the objections made to his character, (how truly I do not pretend to judge,) by some modern writers.

‘ Indeed the general kind intent of your present course of lectures, seems to make it highly proper to consider these Roman heroes, as far as truth will allow, in the most amiable light; to be silent as to their supposed defects, and to do as full justice as may be to all their real virtues. Such was the conduct of your beloved, the very learned and most amiable Mr. Rollin — Yet surely Æmilianus had not the happiness of being in all parts of his life equally glorious.

‘ Unhappy *Numantia*! — Perhaps it was over this (now ruined) *Pons Trionfale*, that *Scipio* passed on that far from glorious occasion. How much more honourable would it have been for him if he had trod in the generous footsteps of your justly-admired *Nasica*; if he had endeavoured to save that brave nation; *si, ipse vir fortissimus, viros ejusdem indolis laudisque conservasset!*

‘ If the Roman government then had been generous enough to bear any reverence to bravery and merit in an enemy; if they had preserved any memory of their own ancient character (the greatness of which was founded in justice and mercy); if they had retained any regard to solemn treaties, or even to common honesty and gratitude; if any of these considerations had continued its due influence on their minds; certainly, *non delenda esset Numantia*. The history of the *Numantine* war in general (I speak this in relation to the conduct of the Roman government) is very shocking and infernal. Its horrid guilt is one of the blackest stains of the Roman annals.

\* In Spain.

‘ Yet

\* Yet let us candidly remember, that *Scipio* most unwillingly accepted the consulship and consequential command in the latter end of that war. Happy would it have been for him, if in his senatorial capacity he had exerted all his influence to prevent it; if he had, though with great difficulty, prevailed on the proud *Roman* government to confirm *Mancinus's* treaty.—But though he could not have prevailed in that act of justice, yet, surely, surely (for let me not pretend to palliate) he ought never to have made himself an instrument of the wickedness of the government. He ought to have saved *Numantia*, as his father ought to have saved *Epirus*. *Numantia* and *Carthage* were indeed the principal considerations that checked me from transcribing the excessive panegyrics with which the ancient writers have loaded (perhaps more than honoured) the memory of *Æmilianus*. But these considerations, weighty as they are, ought not to hinder us from paying due respect to whatever was *truly* laudable in his character.

From these few extracts, some judgment may be formed of this work; and the reader will immediately perceive its useful tendency. Many will be disposed to complain that the number of *Greek* quotations here collected are not rendered into *English*.—The style is sometimes negligent and inaccurate; and, perhaps, too much deference is paid in the course of the conversations to the supposed *nobility* of one of the young men: but in whatever respects it might admit of improvement, we must consider it as a valuable performance. A short note informs us, that it was composed by a private gentleman\* of respectable character and fortune, several years ago: that his diffidence prevented its appearing during his life-time in any other way than in the hands of some intimate friends: but that he gave directions that it should be published soon after his decease.

The second volume (not yet published,) will probably afford an opportunity for some farther remarks; at present, it is time that we should take our leave of this very sensible writer.

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ART. XV. *A Voyage to the South Sea*, undertaken by Command of his Majesty, for the Purpose of conveying the Bread-fruit Tree to the West Indies, in his Majesty's Ship the *Bounty*, commanded by Lieutenant William Bligh. Including an Account of the Mutiny on board the said Ship, and the subsequent Voyage of Part of the Crew, in the Ship's Boat, from Tofoa, one of the Friendly Islands, to Timor, a Dutch Settlement in the East Indies. Illustrated with Charts, &c. and published by Permission of the Lords Commissioners of the Admiralty. 4to. pp. 264. 12s. Boards. Nicol. 1792.

IN the year 1790, soon after Lieutenant Bligh's return from his disastrous voyage in the *Bounty*, in which his crew mutinied, forced him, with eighteen of his officers and people,

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\* Joseph Wilcocks, Esq. of Hurley, near Maidenhead.

into the ship's boat, with provisions and water scarcely sufficient to last them for a week, and turned them adrift in the midst of the great Pacific Ocean, he published a narrative of that inhuman transaction; at the same time informing his readers that they might expect an account of the whole of his voyage, as soon as he could find leisure to draw it up. Of that narrative, our readers will find a short account in our Review for July 1790, p. 332, vol. ii. of the *New Series*; and we now sit down to announce to them Mr. Bligh's completion of his promise, and to give them an account of the remainder of his extraordinary and entertaining work; which we cannot introduce better than in the words of his own advertisement:

' At the time I published the Narrative of the Mutiny on board the *Bounty*, it was my intention that the preceding part of the voyage should be contained in a separate account. This method I have since been induced to alter. The reason of the narrative appearing first, was for the purpose of communicating early information concerning an event which had attracted the public notice: and being drawn up in a hasty manner, it required many corrections. Some circumstances likewise were omitted; and the notation of time used in the narrative, being according to sea-reckoning, in which the days begin and end at noon, must have produced a degree of obscurity and confusion to readers accustomed only to the civil mode. And this would have increased, as the remainder of the voyage, on account of the numerous shore occurrences at Otaheite and elsewhere, could not, with clearness and propriety, have been related in any other than the usual manner of reckoning.

' Besides remedying these inconveniences, I have thought a fuller account of our passage from Timor to Europe, than that contained in the Narrative, would not be unacceptable. These reasons, with the manifest convenience of comprising the whole voyage in one continued narrative, in preference to letting it appear in disjointed accounts, will, it is hoped, be allowed a sufficient excuse for having varied from the original intention. Nevertheless, for the accommodation of the purchasers of the Narrative already published, those who desire it, will be supplied with the other parts of the voyage separate; *i. e.* the part previous to the mutiny, and the additional account after leaving Timor.'

The object of Lieutenant Bligh's voyage, and the time of his sailing from England, have been mentioned in our account of the narrative of the mutiny. He touched at Teneriffe, where he procured wine for the voyage, and other refreshments, completed his water, and sailed again on the 10th of January 1788, with a determination to run directly for Otaheite, round Cape Horn, without stopping at any place whatever until he arrived there. In pursuance of this design, he

made Terra del Fuego on the 23d of March: but the wind being awkward for passing the Straits of Le Maire, he went round the east end of Staten Land; and, after passing it, stood south-westerly, with intent to double Cape Horn. He soon, however, met with the same turbulent weather and contrary winds which Lord Anson experienced, in passing this cape about the same season, in 1741.

Under these disagreeable circumstances, Lieutenant Bligh continued to beat to windward; and was, on the 9th of April, as far advanced to the westward as the longitude of  $76^{\circ} 58' \text{ W.}$  being then in latitude  $59^{\circ} 31' \text{ S.}$ : but, after continuing to struggle with the same tempestuous weather and contrary winds till the 21st, and finding himself, then, almost seven degrees to the eastward of his former situation, instead of being farther advanced to the westward, he gave up the point, and bore away for the Cape of Good Hope; where he arrived on the 24th of May following.

He lay at the Cape till the first of July; in which interval he completely refreshed his people, recruited his stock of provisions and water, and then directed his course to the east-south-east, for the island of St. Paul; which he made on the 28th, in latitude  $38^{\circ} 47' \text{ S.}$  and longitude  $77^{\circ} 39' \text{ E.}$  He saw Van Diemen's Land, or the southern point of New Holland, on the 19th of August following, and anchored in Adventure Bay on the 20th. There he laid in a good stock of wood and water, and sailed on the 4th of September; having seen very few natives, and, consequently, having had very little intercourse with them.

On leaving New Holland, Lieut. Bligh steered to the south-west, with intent to go round the south end of New Zealand, hoping to meet with more constant westerly winds in those high latitudes, than could be expected nearer to the tropic; and, after passing the southern point of that land, he fell in with a cluster of small rocky islands, in latitude  $47^{\circ} 44' \text{ S.}$  and longitude  $179^{\circ} 7' \text{ E.}$  They were thirteen in number, all very small, but high enough to be seen at the distance of seven leagues, from a ship's deck: he called them the Bounty Isles. Capt. Cook passed about a degree of longitude to the eastward of these islands, on the first of December 1773: but he appears to have crossed the parallel in which they are, about midnight. They describe the weather, too, on that day, as being foggy: but, about that time, saw many seals, red-billed penguins, albatrosses, petrels, and other birds; together with much rock-weed, drift-wood, &c. Capt. Cook does not, however, appear to have had any apprehension that land was so near him,  
but



but thought the coast of New Zealand sufficiently near to account for these appearances \*.

After passing the southern point of New Zealand, the *Bounty* steered north-easterly; and, on the 19th of October, met the south-east trade-wind, in latitude  $24^{\circ} 13'$  S. and longitude  $222^{\circ} 17'$  E. with which they made the best of their way to Otaheite, and anchored at Matavai Bay on the 26th. The ship, as usual, was immediately crowded with visitants, who were all glad to see them; and *Otoo*, formerly so called, but who had now assumed the name of *Tinah*, soon made his appearance, equally happy with the rest to recognize any of his old acquaintance. It appeared that he had married since Capt. Cook was there in 1777, and had now four children; the eldest of whom, about six years old, had the name of *Otoo*, or *Too*, and was treated as *Earee Rahie*, or King; and even *Otoo* (now *Tinah*) himself, did not appear before him covered: but, notwithstanding all the pomp and ceremony seem to be transferred to the heir apparent as soon as he is born, yet, from some circumstances, to which Lieut. Bligh was witness, he concludes, that the whole power remains with the father until the son be grown up; and some of it, perhaps a very considerable part, as long as he lives. When the *Bounty* was at Otaheite, there were three successive generations of the royal line in existence; namely, *Otoo*, (now *Tinah*,) his son, *Otoo*, or *Too*, the ostensible *Earee Rahie*, and his grandfather; who, when Capt. Cook was there in 1769, 73, 74, and 1777, was called *Whappai*, or *Happai*, but who had now assumed the appellation of *Otow*. The surgeon of the *Bounty* died while the ship lay at Otaheite; and Lieut. Bligh, wishing to bury him on shore, applied to *Tinah* for leave, who said there would be no objection, but that it would be necessary to ask his father (*Whappai's*) consent; which he undertook to obtain; and hence it is inferred that, notwithstanding *Tinah* is the undisputed sovereign of all the greater peninsula of Otaheite, in which the district of Matavai lies, yet there were points in which his father still controlled him, and in which he could not act without his consent. That *Tinah* could not or did not chuse to act, in this instance, without his concurrence, is obvious enough: but we have our doubts whether this arose from the circumstance of *Whappai* being his father: it occurs to us that we have read, in some of the accounts of former voyages, (though, on looking them over, on this occasion, we cannot find where,) that *Whappai* was the *Earee*, or Principal, of the

\* See Capt. Cook's Account of his second-Voyage, p. 251; and Mr. Wales's Observations, p. 320, and 351.

district of Matavai. Supposing this to be the case, *Tinah* suffered no more controul from his *father* than he must probably have done from any other of the principal *Earees*; or than the King of Great Britain would do from any English nobleman or gentleman, if he wished to procure leave for a stranger to bury his friend, after the customs of his country, on that gentleman's estate. We merely drop this hint, without meaning to put any stress on it; for, it must be owned, that we are yet too imperfectly acquainted with the language, government, laws, manners, and customs of the Otaheiteans, to be able to account, with certainty, for the circumstances which happen there.

We shall give the sequel of this business in the author's own words; because it tends to shew how very observant these people are of what relates to manners and customs, notwithstanding they are so inattentive to every thing which has any relation to science, or mental improvement.

'When *Tinah* returned, [with his father's leave for burying the surgeon on shore,] I went with him to the spot intended for the burial-place, taking with us two men to dig the grave; but on our arrival, I found the natives had already begun it. *Tinah* asked me if they were doing right. *There*, said he, *the sun rises, and there it sets*. The idea that the grave should be east and west, I imagine, they learned from the Spaniards, as the Captain of one of their ships was buried at Oaitepeha in 1774. Certain it is, they had not the information from any body belonging to our ship; for I believe we should not have thought of it: the grave, however, was marked out very exactly.'

Lieut. Bligh had sent Mr. Nelson, the botanist, and his assistant, almost as soon as they arrived at Otaheite, to look round, and inform him what probability there was of procuring plants of the bread-fruit tree in a proper state for transporting; and he had the satisfaction to learn, from their report, that there would be no difficulty in fulfilling the object of his voyage, so far as related to the state and number of the plants which they saw even in the neighbourhood of Matavai. The only difficulty, therefore, which remained, was how to introduce the subject to *Tinah*; and to make him, and the rest of the natives, acquainted with what they wanted, without alarming their jealousy on the one hand, or their avarice on the other. One of those lucky circumstances, which do more for mankind than all their ingenuity and contrivance put together, removed this difficulty. Lieut. Bligh happened to mention his intent of visiting some of the other islands that lie in the neighbourhood of Otaheite, on which, *Tinah* very earnestly pressed him not to think of leaving the place where he was: adding, 'here you shall be supplied plentifully with every thing you want. All here are

your friends, and friends to King George; but if you go to other islands, you will have every thing stolen from you.' The Lieutenant replied, that he knew they were his friends; and so also did King George; and that it was on account of their good will to his people, and from a desire to serve the inhabitants of Otaheite, that he sent them all those valuable presents; 'and will not you, Tinah,' added he, 'send something to King George in return?' 'Yes,' said Tinah, 'I will send him any thing I have;' and he began to enumerate the different articles that were in his power; among which he mentioned the bread fruit.

'This, (says our author,) was the exact point to which I wished to bring the conversation; and seizing the opportunity, which had every appearance of being undesigned and accidental, I told him the bread-fruit trees were what King George would like; upon which he promised me that a great many should be put on board, and seemed much delighted to find it so easily in his power to send any thing that would be well received by King George. Thus, instead of appearing to receive a favour, I had brought the chiefs to believe that I was doing them a kindness by carrying the plants, as a present from them, to the *Earee Rabie no Britanni*.'

In consequence of this fortunate arrangement, they began to make preparations on board the ship, as well as on shore, for receiving the plants, by erecting a tent, and inclosing, by Tinah's permission and direction, a sufficient space round it for the plants to stand, until it was thought proper to remove them on board; and, on the 5th of November, they began taking plants up, in which they were greatly assisted by the natives, who perfectly understood the method of moving and pruning them. They continued this business, at all proper opportunities, till the 31st of March, when the plants were carried on board the ship, and placed properly for the voyage, to the number of 1015, all in full health and vigor. Beside these, they had a number of other plants on board; among which were the *avee*, or Otaheitean apple, which is 'one of the finest-flavoured fruits in the world.' The *ayyah*, which is a fruit not so rich as the *avee*, but of a fine flavour, and very refreshing: the *rattah*, not much unlike a chestnut, which may be eaten either raw or boiled; and when boiled, they resemble Windsor beans, and are equally good: the *orai-ah*, which is a very superior species of plantain; and several others.

With this cargo, the Bounty left Otaheite on the 4th of April 1789\*, passed by the islands of Huaheine and Uliatea, without

\* The following fact may be interesting; as it seems to prove that the venereal disease is not of so short a standing at Otaheite as some

without stopping at either, and directed her course for the Friendly Isles. On the 9th, about 9 o'clock in the morning, it became squally, and a body of thick black clouds collected in the east. Soon after, a water-spout was seen, at a little distance from them, which appeared to great advantage on account of the blackness of the clouds behind it. They judged it to be about two feet diameter at the upper part, and about eight inches at the lower; and it advanced rapidly toward the ship. They immediately altered their course, and took in all the sails but the fore-sail; soon after which, it passed within about ten yards of the stern, making a rustling noise: but they felt not the least effect from its being so near them. Lieut. Bligh judged that it travelled at the rate of about ten miles in an hour, toward the west; which was the direction of the wind; and it dispersed in about a quarter of an hour after it had passed them. The connection between the water and the column, which was higher than their mast-heads, was no otherways visible, than by the sea being disturbed in a circular space of about six yards in diameter, the centre of which, from the whirling of the water round it, formed a hollow in the surface of the sea; and from the outer parts of the circle the water was thrown up, with great force, in a spiral direction, and could be traced to the height of fifteen or twenty feet. At this elevation they lost sight of it, and could see nothing of its junction with the column above. Lieut. Bligh is doubtful what injury it might have done, if it had passed directly over them: masts, he imagines, might have been carried away, but he does not apprehend that it would have endangered the loss of the ship. It seems, however, if we compare this account with some others that we have read of the like phenomena, that this was but a small spout.

On the 11th, they discovered an island, with several smaller about it, which does not appear to have been seen by any former voyager, unless it be one of those that were discovered by Quiros. It is called *Wytootackea* by the natives, is about ten

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some would persuade us: we shall therefore transcribe it verbatim from the work before us, p. 142. 'We left Otaheite with only two patients in the venereal list, which shews that the disease has not gained ground. The natives say it is of little consequence, and we saw several instances of people that had been infected, who, after absenting themselves for fifteen or twenty days, made their appearance again, without any visible symptom remaining of the disease. Their method of cure I am unacquainted with; but their customary diet, and mode of living, must contribute toward it. We saw many people with scrophulous habits, and bad sores: but they denied that those were produced by venereal complaints; and our surgeon was of the same opinion.'

miles

miles in circuit, and is situated in latitude  $18^{\circ} 52'$  S. and longitude  $200^{\circ} 19'$  E. which cannot be far from the *Dezema* of Quiros.

On the 21st, they made *Kao*, one of the most north-west-erly of the Friendly Islands; and, on the 23d, anchored before Annamooka. Here they learned that their old friends, *Poulaho*, *Feenoo*, and *Tuboo*, were alive, but all absent at *Tongataboo*, which appears to be considered, and deservedly too, as the principal of all these islands. They, however, procured wood and water, yams in great plenty, some bread-fruit, shaddocks, plantains, and a few hogs and fowls: but they found the natives very thievish and troublesome, on account of there being no chief of any consequence to keep them in subjection. They therefore resolved to make their stay as short as possible; and accordingly sailed from Annamooka on the 26th of April; and on the 27th at noon, were between the islands of *Kotoo* and *Tofoa*, in latitude  $19^{\circ} 18'$  S.

Thus far the voyage had advanced in a course of uninterrupted prosperity: but a conspiracy had been formed with so much secrecy and circumspection by a part of the crew, that neither the commander, nor any of his officers and people, except the conspirators themselves, appear to have had the least suspicion of it, until they found themselves prisoners. Of the subsequent narrative, we have already given, and referred to, an account: but, as it may be acceptable to the friends of some of the people who were on board the *Bounty* when this transaction occurred, to know the fate of such as are dead, and the present situation of those who are yet living, we shall give the following account of them, which we have from undoubted authority.

On the 28th of April, when the mutiny happened, the crew of the *Bounty* consisted of forty-four persons; of whom the following were forced into the boat, or chose to follow the fortune of the commander in it:

1. Lieut. William Bligh, commander; now a post captain in the royal navy, and gone on another voyage, for the same purpose.
2. John Fryer, master; returned safe.
3. Thomas Ledward, surgeon; embarked in a Dutch ship at Batavia for England, but has not been seen since.
4. David Nelson, botanist; died at Timor.
5. William Peckover, gunner; gone out again with Captain Bligh.
6. William Cole, boatswain; returned safe.
7. William Purcell, carpenter; returned safe.
8. William Elphinston, master's mate; died at Batavia.

9. Thomas Hayward, midshipman, now a lieutenant in the navy, and sent with Captain Edwards in the Pandora to take the mutineers.
10. John Hallett, midshipman; now a lieutenant in the navy.
11. John Norton, quarter-master; killed at Tofoa.
12. Peter Linkletter, ditto; died at Batavia.
13. Lawrence Lebogue, sail-maker; returned safe.
14. John Smith, cook; returned safe.
15. Thomas Hall, cook; died at Batavia.
16. George Simpson, quarter-master's mate; returned safe.
17. Robert Tinkler, a boy, returned safe.
18. Robert Lamb, butcher; died on his passage from Batavia.
19. Mr. Samuel, captain's clerk; now a purser in the navy.

Hence it appears, that, out of nineteen persons who were turned adrift on this *forlorn hope*, it pleased God that twelve should out-live their miseries, and revisit their native country and friends.

Of the twenty-five who remained in the ship:

1. Fletcher Christian, master's mate, is not yet taken.
2. Peter Heywood, midshipman; swam off from Otaheite to Captain Edwards, in the Pandora, has been brought home by him, and is now a prisoner at Portsmouth.
3. Edward Young, midshipman; not yet taken.
4. George Stewart, midshipman; taken by Capt. Edwards at Otaheite, but drowned when the Pandora was lost on the Reefs of New Holland.
5. Charles Churchill, master at arms; murdered at Otaheite by Matthew Thompson.
6. John Mills, gunner's mate, drowned when the Pandora was lost.
7. James Morrison, boatswain's mate; taken, and now a prisoner at Portsmouth.
8. Joseph Coleman, armourer; swam off from Otaheite to the Pandora, when she appeared off that island, now a prisoner at Portsmouth.
9. Charles Norman, carpenter's mate; taken, and a prisoner at Portsmouth.
10. Thomas Mackintosh, ditto, ditto.
11. William Brown, gardener, not yet taken.
12. Thomas Burkitt, able seaman; taken, and at Portsmouth.
13. Matthew Quintall, ditto; not yet taken.
14. John Sumner, ditto; ditto.
15. John Millward, ditto; taken, and at Portsmouth.
16. John

16. John Mackoy, ditto; not yet taken.
17. Henry Hillbrand, ditto; taken, but drowned when the Pandora was lost.
18. William Musprat, ditto; taken, and now a prisoner at Portsmouth.
19. Alexander Smith, ditto; not yet taken.
20. Thomas Ellifon, ditto; taken, and at Portsmouth.
21. John Williams, ditto; not yet taken.
22. Isaac Martin, ditto; ditto.
23. Richard Skinner, ditto; drowned when the Pandora was lost.
24. Matthew Thompson, ditto; put to death by the natives of Otaheite for the murder of Churchill.
25. Michael Byrne, a blind fidler; taken, and now a prisoner at Portsmouth.

Hence it appears, that six of the mutineers have already paid the debt of nature, and escaped the justice which was due from their injured country. Nine, among which is Christian, the chief, are yet untaken; and the remaining ten are prisoners at Portsmouth\*, waiting the sentence of a court martial. Four only are mentioned by Captain Bligh, in his narrative, as being active in the mutiny, viz. Christian, Mills, Churchill, and Burkitt; of whom, Burkitt only is among those brought home by Captain Edwards. Captain Bligh says, that Coleman, Norman, and Mackintosh, protested against the transaction, and were detained in the ship against their will. He says also, that he was informed that Michael Byrne wanted to leave the ship; and he judged, by his looks, that Isaac Martin was favourably inclined to him. All these, except Martin, are among those brought home by Captain Edwards.

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ART. XVI. *A General Reply to the Arguments against the Enquiry into Public Worship*: by Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge: the Author of that Enquiry. 8vo. pp: 37. 6d. Deighton. 1792.

IN a general reply to his opponents, we naturally expected that Mr. Wakefield would have brought into one connected view their several arguments, and would have examined their weight. Instead of this, we meet with little which has the appearance of an answer, unless it be the following summary of the writer's present opinions in the form of propositions, and part of the reply to Dr. Disney. The propositions are as follows:

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\* Sept. 2, 1792.

‘ PROP. I. No proof can be brought from Scripture, that our Saviour ever joined in *public worship* of a kind comparable to what is now practised among *Christians*. No purpose of his frequenting the synagogue is mentioned, but that of *teaching*; and, though it cannot be supposed but that he was present during the other parts of the service, and joined in them, yet these undoubtedly consisted chiefly in reading portions of Scripture, and very little, if at all, in prayers of a *petitionary* nature; and much less like those of modern *Dissenters*, whether precomposed or extemporaneous; but were *liturgic*.

‘ Since, however, it is undeniable that our Saviour considered himself as a *Jew*, and observed all the ordinances of the law, the ritual of which he could never design to bind, even upon his *Jewish* followers, after the destruction of *Jerusalem*, this usage of *public worship* by prayer, a mere ceremony, a mean to an end, cannot be established, clearly and unexceptionably, on this supposed practice of our Saviour.

‘ PROP. II. The *Christian religion*, as delivered in the *New Testament*, disparages and discourages, both in *spirit* and in *letter*, all ceremonies and *shews* whatever, as proofs of defective holiness, and hindrances of evangelical perfection.

‘ PROP. III. Upon the subject of *personal petitioning* prayer, our Lord himself has left us a direction, frequently and forcibly exemplified in his own usage, so specific and express, as to leave no apology for a practice apparently inconsistent with it, not founded on similar authority, equally indisputable and precise.

‘ PROP. IV. In connection with the preceding *data*, and the imperfect apprehensions of the true power of the gospel entertained by the *apostles*, according to the testimony of *Jesus* himself, and the inevitable natural consequences of their education in *Judaism*; in connection also with their continuance in the observation of the *Mosaic ordinances* after their acceptance of *Christianity*: it is to me very manifest, that no argument can be derived upon gospel principles, from their example, even if it could be proved, which it cannot, similar to that of modern practitioners.’

To Dr. Disney's attempt to invalidate Mr. W.'s objection from our Lord's directions, by transferring it to alms-giving also, Mr. W. replies,

‘ I can see nothing in *public alms-giving*, that should render it peculiarly acceptable in the sight either of God or man: and, if there be occasions in the present constitution of society, in which an open display of benevolence may be preferable to inactivity, such a dilemma is rather to be regretted as an unavoidable deviation from the delicacy and secrecy, inspired by the genius of the gospel, than set up in opposition to that authority. To me at least there seems a great deal too much of this sort of ostentation in the world; and the pure report of our feelings is not so perverted by habit, but we are led to bestow peculiar applauses on liberality in proportion to the silence of its operation. This alone, in my mind, is a sufficient answer to the allegation; and we might act wisely, in considering



ing much oftener than we do, on the means of concealing from our *left hand* what our *right hand* is doing, and in preferring the *secret* observation of our Father, to the applauses of mankind. And, in my judgment, our Saviour's direction on this point constitutes an irrefutable objection to *alms-giving* in *synagogues* altogether, when it cannot be compassed without that pompous exhibition so explicitly condemned. And the same inference with respect to prayer is, I apprehend, irresistibly conclusive against all the *qualifications* and *sumises* in the world. And, as it is somewhere said, I think by *Lightfoot*, that the *poor chest* stood on the *right-hand* side of the entrance into the synagogue, our Lord's direction must plainly be restricted to this point of *alms-giving* at the *synagogue*: and therefore on the principle of my adversaries, *prayer* at the *synagogue* is also condemned by him, and forbidden to his disciples. And this inference with respect to *prayer* is further confirmed by the very specific injunctions for the solitary and retired performance of this duty.'

The rest of the pamphlet, except a page or two of general ridicule of modern *practitioners* in devotion, consists chiefly of decisions, in the author's usual manner, on the respective merit or demerit of his several opponents. Dr. Disney is liberal and candid, but argues inconclusively from antiquity. Eusebia is too modest and gentle, to be formidable even in the terrible array of controversial armour. Mr. Wilson treats the subject sensibly and pertinently, but—his arguments are invalid. Mrs. Barbauld encounters his objections more resolutely, or concedes them more candidly, than any of his answerers: but she has too much of *devotional taste*, and indulges visionary and fanatical ideas. Dr. Priestley, like Mrs. Barbauld, entertains romantic conceits about habitual devotion, and—does not understand Greek. Mr. Simpson has written a temperate, sensible, and elegant performance, but has advanced nothing new. Mr. Bruckner has sufficient candour, and no inconsiderable share of good sense and learning; writes with much good humour and no immoderate severity, and leaves no opportunity of fastening, to any purpose, on his reasoning—but has a plentiful portion of self-confidence. Mr. Pope is most unworthy to rank with the respectable company whose names illuminate the pages of this pamphlet.

Through these personal strictures are dispersed a few shreds of argument, but they are so far from amounting to a reply, as scarcely to merit a distinct notice. Indeed Mr. W. has the candour to intimate, that his present sentiments do not exactly correspond to his former declaration; and he owns, that he would not oppose the reading of short and general forms of devotion, selected chiefly, if not entirely, from the scriptures. He has even proceeded so far, as, in his Appendix to the second

edition

edition of his Enquiry, to draw out a plan of public worship in which he could acquiesce, which includes *petitionary* prayer.

On a retrospect of this short controversy, we think it clearly established, that public worship is authorized by the example of Christ and his apostles. Though Mr. W. still insists on it, that the Jewish worship consisted chiefly in reading portions of scripture, and very little, *if at all*, in prayer of a petitionary nature, a sufficient number of petitionary prayers are to be found in the ancient Jewish liturgies, to render it evident, that prayers, in the strictest sense of the word, were used in the Jewish synagogues; and, consequently, that Christ, in attending the synagogue worship, gave them his sanction; and that his followers, in borrowing thence the forms of Christian worship, and continuing them after the abolition of the Jewish ceremonial, plainly shewed, that they considered public worship as a duty of universal and perpetual obligation. When to these circumstances are added the numerous considerations of expediency and utility, which have been suggested by the several writers who have appeared in this controversy, little room seems left to hesitate in concluding, that mankind are not yet released from the obligation of public worship, and that it is not yet become necessary to demolish our churches, in order to shew our zeal for “pure and undefiled religion.”

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ART. XVII. *Poems.* Chiefly by Gentlemen of Devonshire and Cornwall. In two Volumes. 8vo. pp. 445 in all. 7s. Boards. Cadell. 1792.

IN days of yore, it was thought a circumstance worthy to be recorded, that all Greece could produce, at one period, seven wise men; and such a *rara avis*, in those days, was a poet, that seven cities contended for the honour of having given birth to Homer. Let it not then be said that nature is growing old and losing her vigour, when, in a corner of this island, she is now able to produce poets *three times seven*. If Devonshire and Cornwall are so fertile in genius, with due allowances for the superior genial influence of a southern clime, the number of poets in Great Britain, most of whom are only waiting for some kind obstetrical hand to bring them to light, would become an easy subject of arithmetical calculation.

To appreciate, with accuracy, the comparative merit of so many writers, would require a much more minute examination of their productions than is consistent with our plan. All that we can at present attempt, amid the numerous demands which the public have on our attention, is to mention with distinction

tion such pieces as appear to us to be of a superior order, and to add a few general strictures on the rest.

This respectable fraternity will, we doubt not, without any unpleasant feelings of jealousy, allow us to mention as their president, "The Poet of Arthur," Mr. Hole. His beautiful Odes 'to Melancholy,' and 'to Terror,' we make no scruple of placing at the head of this collection; because they appear to us to possess, in an uncommon degree, the true fire of poetry and harmony of versification, without that artificial labour of construction, which, in so many modern poems, prevents, instead of promoting, the intended effect. To justify this decision, and for the gratification of our readers, we shall quote a few stanzas from the former of these pieces:

' Sweet matron of the pensive brow!  
Mysterious power! to thee I bow,  
Whose charms a mournful joy impart,  
That thrills my soul, and melts my heart.  
I am thy slave, yet would not freedom gain;  
I feel thy magic bonds, yet glory in my chain.  
Now, at midnight's awful hour,  
I own the greatness of thy power!—  
Thought after thought swells in my soul,  
As waves on waves successive roll,  
Then break against the shore;  
And my revolving mind displays  
Sages and kings of ancient days,  
And mighty empires that exist no more.  
*Palmyra*, queen of cities! I behold  
Thy faded glories: from the time-worn base  
Thy pillars now are fall'n; no fretted gold  
Inlays thy roofs; thy walls no statues grace.  
The sun direct pours down his fervid rays,  
And the parch'd soil seems kindled with the blaze.  
Spreading wide its shadowy screen,  
No tree adorns the cheerless scene.  
Where the grain waved, and verdure smil'd,  
Behold a barren sandy wild;  
Sands, that when eddying winds arise,  
In clouds of darkness sweep the plain,  
As billows roll along the storm-vex'd main—  
The traveller marks their course—in horror shrinks and dies.  
Beneath this mould'ring arch I'll lay me down,  
And muse upon the awe-inspiring scene.—  
Where is thy former pride, thy old renown?  
Extinct, forgot, as if it ne'er had been.  
Here once the busy courtiers throng'd around  
Their purpled monarch: Here the sons of war  
At peaceful pomp and dull inaction frown'd,  
Or call'd to arms, and shook the threat'ning spear.

Mark,

Mark, where yon broken pillars strew the plain !

There rose a stately dome in ancient time :

There oft was heard the soul-entrancing strain,

And laurell'd bards awoke the song sublime.

In choral dance gay youths and maids appear'd,

And light they tript to many a sprightly sound :

Nor dance, nor song, nor sprightly lay is heard,

But more than midnight silence reigns around.

Where crowds opposing crowds have often toil'd,

Like mingling streams, athwart the street to pass,

In endless tides, is now a vacant wild,

With hoary moss bespread and spiry grass.

Through royal palaces now serpents glide—

Heard you that dismal hiss ?—It spoke them nigh :

They wreath around yon column's shatter'd pride,

And their scales glitter in day's fiery eye.

Through stately temples, where the *sacred light*,

By crowds ador'd, diffus'd perpetual day ;

Wounding with horrid yells the ear of night,

The gaunt Hyæna roams in vain for prey.

Oh ! what is pomp, and sublunary power ?

And what is man who boasts himself so high ?

The sport of fate—the tenant of an hour ;

Dust, animated dust, that breathes to die !

Yet man, unthinking man !

Deems not, that, swift as glides away

Each hour unmark'd, he hastens to decay :

Still busied with some idle plan

To spend in scenes of joy the coming years,

Or leave a bootless fame to grace his unknown heirs.—

Those heirs, who soon like him shall be no more,

Borne by the tide of fate to dark oblivion's shore.'

Without attempting to settle the exact order of precedence the remaining successful candidates for fame, we must mention as particularly excellent, in the order in which we find them disposed in the volume, Dr. Downman's Odes to Honour : to the Genius of Ancient Greece ; Ode to Genius by I. Emmet ; Ode to Fancy, in the manner, and with much of spirit, of Collins ; the Incantation of Nerva, signed K ; On departing to his fathers ; and an Ode written in a Picture Gallery, by Mr. Polwhele.

From the Ode to Fancy we select the following beautiful lines ; in which the absence of *rhime* will not, perhaps, be gretted by every reader :

' Yet should my pensive mind delight to rove,  
What time the star that marks with fond regret  
Her *fire's* declining light,  
Faintly illumes the glade ;

*Miss Williams's Letters from France, &c.*

Then lead me where the lovely *Alphidippe*,  
 Whose plaintive numbers *floating through the haunts*  
 Of eve may gently *swell*  
 Responsive *echo's* *thrill*,  
 And lull my raptur'd soul to *ecstasy*,  
 In tones that *hush*, and *draw* the *swelling* *song* :  
 While from their green *retreats*  
 The nymphs and *erect* *forest*,  
 And many a maid that woo'd the *charming* *boy's* *note*,  
 Or mutely listen'd to the *love-lorn* *tale*,  
 " In deep attention *hang*,  
 Murmuring their soft *appeals*."  
 But when rude winds deform the *looming* *grove*,  
 And from the darkening valley *Cynthia* *hides*  
 Withdraws her *silver* *beams* ;  
 Be mine the *mouldering* *pile*,  
 Whose awful ruins on the *impeaching* *point*  
 Of some high rugged cliff, *stagnately* *grow*  
 Upon the gloomy wood  
 That shades the *stream* *below*.  
 There while the *maddest* *tempest* *howls* *around*,  
 And the *big* *thunder* *rolls* his *lengthen'd* *roar* ;  
 There by thy magic *spells*  
 And witching *forceries*,  
 Spectres, and all the *visionary* *shapes*,  
 I view, that wildly glare and *leer* *afresh*,  
 As by the lightning's *flash*  
 They wing their *devious* *way* ;  
 'Till the chill'd blood creeps through my *fuddling* *veins*,  
 And hails the terrors of thy *mighty* *aid*,  
 ENCHANTRESS SWEET ! *Guide* *Queen*  
 Of Harmony and Grace !"

Many of the pieces contained in this volume have a moderate degree of merit, that, when once read, though with some degree of approbation, they will be remembered and not forgotten. Of this kind are most of the elegies and sonnets. Something is attempted in the way of comedy, but with little success, except in the epistle from an undergraduate at Oxford to his friends in the country. Mr. Polanski's Translation of two books of Claudian's *Rape of Proserpine* is also mentioned with approbation.

ART. XVIII. *Letters from France*: containing many new events relative to the French Revolution, and the present state of French Manners. By Helen Maria Williams. Vol. II. 1793. pp. 206. 3s. sewed. Robinsons. 1793.

THE first volume of these Letters, appearing as a new work, every mind was interested in the recent and wonderful

events.

Mark, where yon broken pillars strew the plain !

There rose a stately dome in ancient time :

There oft was heard the soul-entrancing strain,

And laurell'd bards awoke the song sublime.

In choral dance gay youths and maids appear'd,

And light they tript to many a sprightly sound :

Nor dance, nor song, nor sprightly lay is heard,

But more than midnight silence reigns around.

Where crowds opposing crowds have often toil'd,

Like mingling streams, athwart the street to pass,

In endless tides, is now a vacant wild,

With hoary moss bespread and spiry grass.

Through royal palaces now serpents glide—

Heard you that dismal hiss ?—It spoke them nigh :

They wreath around yon column's shatter'd pride,

And their scales glitter in day's fiery eye.

Through stately temples, where the *sacred light*,

By crowds ador'd, diffus'd perpetual day ;

Wounding with horrid yells the ear of night,

The gaunt Hyæna roams in vain for prey.

Oh ! what is pomp, and sublunary power ?

And what is man who boasts himself so high ?

The sport of fate—the tenant of an hour ;

Dust, animated dust, that breathes to die !

Yet man, unthinking man !

Deems not, that, swift as glides away

Each hour unmark'd, he hastens to decay :

Still busied with some idle plan

To spend in scenes of joy the coming years,

Or leave a bootless fame to grace his unknown heirs.—

Those heirs, who soon like him shall be no more,

Borne by the tide of fate to dark oblivion's shore.'

Without attempting to settle the exact order of precedence of the remaining successful candidates for fame, we must mention, as particularly excellent, in the order in which we find them disposed in the volume, Dr. Downman's Odes to Honour and to the Genius of Ancient Greece ; Ode to Genius by Mr. Emmet ; Ode to Fancy, in the manner, and with much of the spirit, of Collins ; the Incantation of Nerva, signed K ; Ossian departing to his fathers ; and an Ode written in a Picture Gallery, by Mr. Polwhele.

From the Ode to Fancy we select the following beautiful lines ; in which the absence of *rhime* will not, perhaps, be regretted by every reader :

‘ Yet should my pensive mind delight to rove,  
What time the star that marks with fond regret  
Her *fire's* declining light,  
Faintly illumines the glade ;

Then

Then lead me where the lonely nightingale,  
Whose plaintive numbers stealing through the shades  
Of eve may gently wake  
Responsive echo's shell,  
And lull my raptur'd soul to extacy,  
In tones that sigh, and strains that warbling weep ;  
While from their green retreats  
The nymphs and dryads sweet,  
And many a maid that woo'd the chaste-lip'd moon,  
Or mutely listen'd to the love-lorn tale,  
" In deep attention hang,  
Murmuring their soft applause."  
But when rude winds deform the soothing scene,  
And from the darkening valley Cynthia meek  
Withdraws her silver beams ;  
Be mine the mouldering pile,  
Whose awful ruins on the impending point  
Of some high rugged cliff, sublimely frown  
Upon the gloomy wood  
That shades the stream below.  
There while the *maddening tempest* howls around,  
And the *big thunder* rolls his length'ned voice ;  
There by thy magic spells  
And witching forceries,  
Spectres, and all the visionary shapes,  
I view, that wildly glare and loudly shriek,  
As by the light'ning's flash  
They wing their devious way ;  
'Till the chill'd blood creeps through my shuddering veins,  
And hails the terrors of thy mighty hand,  
ENCHANTRESS SWEET ! chaste Queen  
Of Harmony and Grace !'

Many of the pieces contained in these volumes have that moderate degree of merit, that, when once read, though with some degree of approbation, they will be thrown by and forgotten. Of this kind are most of the elegies and sonnets. Something is attempted in the way of humour, but with little success, except in the epistle from an undergraduate at Oxford to his friends in the country. Mr. Polwhele's Translation of two books of Claudian's Rape of Proserpine ought to be mentioned with approbation.

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ART. XVIII. *Letters from France*: containing many new Anecdotes relative to the French Revolution, and the present State of French Manners. By Helen Maria Williams. Vol. II. 12mo. pp. 206. 3s. sewed. Robinsons. 1792.

THE first volume of these Letters, appearing at a time when every mind was interested in the recent and wonderful event

event of the French revolution, doubtless owed some part of its popularity to this circumstance:—but the productions of Miss Williams's pen have too much intrinsic merit, to render any adventitious circumstances *necessary* to their favourable reception. The present volume, like the former, abounds with just and liberal sentiments, is written with elegance and spirit, and relates a great variety of pleasing anecdotes; most of them tending to place, in an interesting point of view, the happy effects of the late revolution in France on the condition and the manners of the people. From these we shall make a small selection. From Orleans, Miss W. writes as follows:

‘ A blacksmith came to our lodgings this morning, to mend the lock of a door. I asked him if he would not willingly leave his trade to fight for the liberty of his country? \* “Où, madame,” said he, “il faut combattre pour la liberté, parceque si on est tué, c’est l’affaire d’un instant, et c’est fini; au lieu qu’étant esclave on s’ennuye tout sa vie.”

‘ This is market-day at Orleans, and I have just been standing with a little circle of country people, who, after the business of the market was done, ranged themselves round an old woman, who had the advantage over the rest of the groupe, of having attained the accomplishment of reading. She read to them a newspaper, to which the audience listened with such eager attention, as reminded me of that animated picture of our divine poet, when he describes

——— “ a smith,  
The whilst his iron did on the anvil cool,  
With open mouth swallowing a taylor’s news.”

‘ The old woman received a liard for her trouble from each of her auditors, and they are now discussing the conduct of their legislators, and arranging the fabric of their new government, with that noble freedom of debate which gives

“ An hour’s importance to the poor man’s heart.”

‘ One subject of complaint among the aristocrats is, that, since the revolution, they are obliged to drive through the streets with caution: the life of a citizen is now considered as of some value; and the poor people on foot cannot be trampled upon, by the horses of the rich people in carriages, with the same impunity as formerly. † “C’est si incommode,” said an aristocrat to me lately, “quand je vais dans ma voiture en campagne; le peuple ne se range pas comme autrefois—ces gens-là font d’une insolence incroyable—on est obligé de prendre bien garde de ne les pas écraser, et cela demande du tems.” Madame de Pompadour, mistress to

\* “Yes, madam, we must fight for liberty, because if one is killed, it is the affair of a moment; instead of that, being a slave, you are weary all your life.”

† “It is so inconvenient, when I go to the country in my carriage: the people will not get out of the way as they used to do—they are really become intolerably insolent—they are obliged to take such care not to run over them, and that costs so much time.”

Lewia



Lewis XIV. who always travelled with great expedition, was passing through Orleans, when her coachman drove over a poor woman, whom age and infirmity prevented from getting time enough out of the way, and she was killed upon the spot. The coachman stopped the carriage, and the servants told their mistress that the poor woman was killed. \* "Eh bien," said she, with the most perfect sang froid, and flinging a louis d'or out of the window, "voilà de quoi la faire enterrer; allez, cocher." Is it possible to hear of every feeling of humanity being thus insulted, without a degree of indignation which can only be soothed by the reflection that such monstrous evils exist no longer? Is it possible to hear this incident without rejoicing, that a system of government which led to such depravation of mind is laid in ruins? For my part, I confess myself so hardened a patriot, that I rejoice to see the lower order of people in this country have lost somewhat of that too obsequious politeness for which they were once distinguished; and that whenever they find themselves in the slightest degree offended, they assume a tone of manly independence. While we were walking yesterday along the very square where the poor old woman was killed, I heard a day-labourer say, in an angry tone of voice, to a gentleman, by whom he thought himself ill-treated, † "Monsieur, nous sommes égaux—je suis citoyen, monsieur, tout comme un autre." Some of our company were shocked at his insolence, while I, recollecting the poor old woman, could not help repeating to myself, ‡ "Ah! mon ami, n'oubliez jamais que vous êtes citoyen tout comme un autre."

The French and English character are well contrasted in the following passage :

"I observe with pleasure a proof which the Parisians give of that general veneration for genius which prevails in this city, by calling several of the streets of Paris after the names of celebrated men. Here is the quay of Voltaire, the street of Jean Jacques Rousseau, the street of Mirabeau, and, since the death of the Abbé Cerutti, a man of letters, and a patriot, the people have made the ci-devant street of Artois drop its aristocratical pretensions, and assume the name of Cerutti.

"Why is no street, or square, in London, named after Pope, Milton, or, to rise to the highest climax of human genius, after Shakspeare? We seem to have a strange dread in England of indulging any kind of enthusiasm, however laudable. We are very apt to wrap up our feelings in the unrelenting severity of wisdom, on occasions when it would be far more amiable to give way to the impulse of the heart. You will see Frenchmen bathed in tears at a tragedy. An Englishman has quite as much sensibility to a generous or tender sentiment; but he thinks it would be unmanly to weep; and, though perhaps half choaked with emotion, he scorns

\* "Well, here is something to bury her—go on, coachman."

† "Sir, we are equals—I am a citizen, sir, as well as another."

‡ "Ah! my friend, never forget that you are a citizen as well as another."

to be overcome, contrives to gain the victory over his feelings, and throws into his countenance as much apathy as he can well wish.

‘ We have also such a profound dread of ridicule in England; we are so afraid of one another, that, instead of going into company with the hope of pleasing, we only entertain the humble desire of escaping censure. A French society, with a happy mixture of enthusiasm and non-chalance, ventures on a thousand traits of sentiment, and sprightly sallies, which make the hours pass away agreeably; but which an English company would not hazard for the world; but

—— “ do a wilful stillness entertain,  
With purpose to be dress’d in an opinion  
Of wisdom, gravity, profound conceit;  
—— I do know of these,  
That therefore only are reputed wise,  
For saying nothing.”——

And yet I can find no other reason for the English going into company with their minds in complete armour, and their understandings always in a posture of defence, except, that an Englishman cannot bear to be laughed at, and that a Frenchman can; for I do not believe there is more good-nature in France than in England. Writing upon this subject recalls powerfully to my heart the idea of those friends with whom I passed most of my time in London; of that society which absence can only serve to endear, by convincing me that its loss is irreparable.

‘ I have heard a gentleman allege, that French and English conversation amounted to the same thing; for, said he, \* “ *Les Anglais ne disent rien, et les Français disent des riens.*”

Miss Williams gives a pleasing account of an institution at Paris, for the general diffusion of knowledge:

‘ I spend a part of every day at the Lycée, a charming institution, where learning seems stripped of its thorns and decorated with flowers, and where the gay and social Parisians cultivate science and the belles lettres, amidst the pleasures and attractions of society; while in England, where the art of being happy is certainly far less understood than in France, when we wish to acquire knowledge, we shut ourselves up for that purpose in sober meditation, and serious solitude. Perhaps, indeed, the knowledge gained by solitary study may be the most profound; but the knowledge acquired in society leaves on the mind the most agreeable impression.

‘ The Lycée was formed in 1785, under the auspices of Monsieur the king’s brother, and Monsieur d’Artois, and was soon resorted to not only by men of letters, but by the most fashionable persons of both sexes. Lectures are given at the Lycée by the most celebrated professors at Paris, on natural philosophy, chemistry, natural history, botany, history, and belles lettres; and the Greek, Italian, French, and English, languages are taught.

‘ The Lycée drooped a little at the period of the revolution. In the violent convulsion of that moment, literature and arts were for-

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\* “ The English say *nothing*, and the French say *nothings*.”  
gotten.

gotten. But the Lycée soon revived; and though its former patrons are now at Coblenz, preparing an attempt, of which the lessons of history they received at the Lycée might have taught them the folly and impracticability, that of enslaving a people who are determined to be free; this institution is rising every day into higher celebrity, from the eminent abilities of some of the professors. Of their knowledge in the different sciences they teach, I, in my ignorance, am little qualified to judge. But I can feel the charms of eloquence, and therefore find that chemistry, when taught by Mons. Fourcroy, is the most engaging, the most enchanting science in the world.

‘Mons. Garat, member of the first National Assembly, gives us lectures on Roman history, no less interesting than philosophical, and frequently makes such sublime applications to the revolution of France as call from my eyes the tears of delight and admiration.

‘Sometimes our studies are accompanied by fine music; and sometimes the Abbé de Lille, the first French poet, recites his harmonious verses.

‘Upon the whole, the pleasures of the Lycée are perfectly congenial to my taste; and it is to me by far the most agreeable of all the various resources which this great capital affords. I regret we have no such institution in London. What a relief would some people find in being able to escape, for an hour, from those everlasting evenings which are devoted to the dull vacuity of fashionable conversation, or the sad repetitions of card assemblies; and to store the famished mind with a little stock of thought and sentiment, in such a society as the Lycée!

‘I am surprised to meet there with so few of my countrymen. Such of them as come to Paris in order to acquire the French language, would find at the Lycée not only the advantages of instruction, but of conversation; since the gentlemen form a sort of club every evening, when the journals of the day are read, and its politics discussed.’

We add a few particulars, respecting the present state of manners in the villages of France:

‘My mother found herself, one evening during our journey, so much fatigued, that, instead of being able to reach Amiens, where we intended to sleep that night, we were obliged to stop at a very small village some leagues distant. The landlord of the little inn where we alighted, received us with an air of conscious dignity and self-importance which but ill accorded with the appearance of his dwelling. We enquired if he could furnish us with beds: he seemed offended at the question, as implying in it some doubt, and answered with impatience, \* “Mais, madame, comme à la ville.” —We found, however, that the walls of the rooms where people were lodged “comme à la ville,” were of bare brick. “What is the name of this place?” said I, to a ruddy-cheeked servant-girl who

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\* “To be sure, madam, as well as in the town.”

waited upon us. \* "Madame," said she, "c'est Serteaux, pour vous obéir."

\* The master of the inn having got the better of the ill-humour our first enquiries had occasioned, assured us we should have an excellent supper, and that he understood the art of cookery perfectly, having assisted some years in the kitchen of Madame la Princesse de Monaco. He by no means over-rated his talents; the supper was extremely well dressed. When we had supped, he told us that we might consider ourselves as in perfect safety under his roof; "for I, ladies," added he, in an elevated accent, "am the mayor of the village, and have two national guards every night at my door. I saved the chateau of a person who was very odious to his peasants, from being burnt, by haranguing the people, and convincing them of the enormity of the action; and my fellow-citizens, in gratitude for my services on that occasion, unanimously chose me for their mayor."

\* I congratulated *Monsi. Le Maire* on the happy effects of his eloquence, and he immediately stepped out of the room, and returned with a national scarf in his hand, and a fierce grenadier's cap, which had been presented to him as trophies of his patriotism. I enquired how many national guards there were in the village; "No less than eighty men," said he; "and I am their colonel." The honours, dignities, and high offices, civil and military, of our landlord, now crowded so thick upon us, that we could scarcely reconcile ourselves to the trouble we gave him of bringing little moveable frames, for mattresses, into the room where we had supped, and which the chief magistrate arranged with admirable dexterity. Next morning we found he had thrown aside his white jacket, and was arrayed in the national uniform. When we recollected that our veal-cutlets had been dressed by a colonel, and our mattresses arranged by a mayor, we felt ourselves somewhat in the situation of *Don Quixote*, when queens saddled his horse, and duchesses held his bridle. We made very low curtesies to our host at parting, which he returned by clapping his hand on his military cap.—A propos of travelling—a French gentleman of my acquaintance told me, that he was once going in his cabriolet from Paris to Calais, when he was accosted by a man who was walking along the road, and who begged the favour of him to let him put his great coat, which he found very heavy, into the carriage. "With all my heart," said the gentleman; "but if we should not be travelling to the same place, how will you get your coat?" "Monsieur," answered the man with great naïveté, † "je ferai dedans." The gentleman immediately took him into his carriage.

In this volume we find two very interesting stories, though not equally pathetic with that of *Monsi. F.* in the first volume: but for these, and for much entertainment which we cannot particularly specify, we must refer to the Letters.

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\* "This is Serteaux, madam, to obey you."

† "I shall be in it."

## MONTHLY CATALOGUE,

For SEPTEMBER, 1792.

## FRENCH REVOLUTION.

Art. 19. *Proclamation : MARIE CHRISTINE, Princesse Royale de Hongrie, et de Bobeme, Archiduchesse d'Autriche, Duchesse de Bourgogne, de Lorraine, de Saxe-Teschen, &c. ; ALBERT CASIMIR, Prince Royal de Pologne, et de Lithuanie. Duc de Saxe-Teschen, Grand Croix de l'Ordre Royal de St. Etienne, Feld Maréchal des Armées de Sa Majesté le Roi de Hongrie et de Bobeme, et de celles du St. Empire Romain, &c. Lieutenans, Gouverneurs et Capitains-généraux des Pays-bas, &c. &c.* 4to. pp. 8. 6d. Owen, Piccadilly.

Art. 20. *Considerations on the Proclamation of the Governors of the Austrian Netherlands against France*, published at Brussels the 19th of May 1792. 8vo. pp. 69. 1s. 6d. Hookham.

If the French gain as decisive a victory over the Austrian and Prussian arms, as their English advocate has here gained over the proclamation of the governors of the Netherlands, it will no doubt be a subject of great joy to all the friends of civil and religious liberty; but we fear the leaders, who, of late, have usurped all the power in France, have not taken the best methods to ensure success to the cause of the nation. Instead of striving to unite as many minds as possible within the kingdom, and gain as many friends as they could without, by inviting all to lay aside their peculiar tenets, their party opinions, and narrow jealousies, and to join in supporting the common cause, and the common will, clearly and unequivocally made known in a constitution, deliberately decreed, freely accepted, solemnly ratified, publicly promulgated, and universally applauded; the Jacobins have laboured to their utmost to excite distrust, to infuse suspicions, to create delinquencies, to silence their opponents by terror, and to exterminate them by violence. By these means, they have gained a temporary and apparent superiority for their party: but they have acquired no real stability against the enemies of the nation, foreign or domestic; nothing on which the country can depend in the hour of necessity. They have distracted the public mind, cast a damp on the common cause, and they have given an ascendancy to a party will, which, as is generally the case, seems weak and corrupt, over the national will, which is rarely found separate from the national wisdom and the national virtue. In the day of riot and tumult, it is the partial voice of a mob, and never the general voice of the people, that is heard predominant: but, in the day of danger and invasion, it is the settled inclination and steady resolution of the people, and never the sickle lust and blustering turbulence of the mob, that decide the fate of empires. We hope, however, that, in spite of the late arbitrary proceedings, the ardor of the nation for liberty will not be checked; and that a whole people will not suffer for the crimes of a few tyrannical leaders.

In the Considerations before us, the writer exposes the duplicity of the Emperor Francis, and of his predecessor Leopold; and shews that they are, in fact, the aggressors in the war with France. He also ably detects and unfolds the artifice of the Austrian governors of the Netherlands, in taking advantage of the blind zeal of the Brabanters for popery, to persuade them that the emperor is supporting the Catholic faith against the wicked attacks of infidels; whereas, in truth, these despots care little about any religion; and only derive their authority from heaven, in order to remove every limit to it on earth. We wish the Austrian and Prussian troops could read these Considerations: many of them might thereby have their eyes opened to the iniquitous designs of their arbitrary leaders, and might be induced to lay down their arms. Thus, much blood might be saved, the shedding of which, however calmly it may be considered by kings and princes, must deeply afflict the feeling mind of every good man and sincere Christian, even if the cause of liberty should ultimately prevail, and much more if the cause of slavery should be triumphant.

Art. 21. *Observations du Chevalier de la Bintinaye sur un Article inséré dans le Morning Chronicle, ouvrage qui a pour but de faire connoître l'état des choses en France avant la Revolution, et de dévoiler les causes et les moyens qui l'ont produite.* 8vo. pp. 110. 2s. 6d. Debrett. 1792.

The letter which gave rise to the Chevalier de la Bintinaye's observations, and which is here reprinted and accompanied with a French translation, was inserted in the Morning Chronicle on the 26th and 27th of January last. Though it appeared in an English dress, there are strong internal marks that it is originally of French manufacture. It gives a terrible representation of the state of things in France before the revolution. If the account be exaggerated, the Chevalier's reply appears to us to be no less so. Perhaps the truth, as is often the case, may lie between the two. M. de la Bintinaye seems to be too angry with his opponent to reason dispassionately, and too credulous of reports to the disadvantage of the revolution and its abettors, to judge impartially. He allows, however, that there were numbers of persons in the higher ranks of life, before the revolution, deserving of all the reproaches cast on those orders by the writer in the Chronicle: but then, he says, these men have all gone over to the revolutionists! He considers M. Necker, and his predecessor, the archbishop of Sens, as having been the primary authors of the revolution. These ministers, according to the Chevalier, aiming at absolute and unlimited power, let loose the populace on the parliaments and the nobility, who stood in the way of their despotic views; and the people, once unchained, became too powerful for those who had given them their liberty, assumed the mastery over those who meant to make them their instruments, overthrew both ministers and nobles, and finally produced that entire change, which every good aristocrat in France, and in every other country, so deeply deplores.

The Chevalier de la Bintinaye is of a noble family in Brittany, and was second in command on board the *Surveillante*, in the year

1779, when the desperate engagement took place between that frigate and the Quebec, Capt. Farmer. Another little tract, by him, was annexed to the Abbé Raynal's Letter to the National Assembly. See Rev. vol. vi. p. 453, New Series.

Art. 22. *Considerations on the present and future State of France.* By M. de Calonne, Minister of State. Translated from the French. 8vo. pp. 508. 7s. Boards. Evans. 1791.

This appears to be a well-executed translation of M. de Calonne's work, '*De l'Etat de la France.*' As we have already entered largely into the consideration of the original\*, we content ourselves with barely announcing the present publication.

M E D I C A L.

Art. 23. *An Essay for a Nosological and Comparative View of the Cynanche Maligna, or Putrid Sore Throat; and the Scarlatina Anginosa, or Scarlet Fever with Angina.* The Second Edition. With a Supplement, containing a Nosological Account of the Febris Aphthosa, or Thrush Fever. By William Lee Perkins, M. D. Member of the Royal Medical Society at Edinburgh, and of the Medical Society of London. 8vo. pp. 98. 2s. Walter, Charing-cross.

Dr. Perkins has here given an accurate description of the diseases on which he treats: he afterward states the symptoms, in which the two former agree, and those in which they differ; thus enabling young practitioners to avoid the confusion, that arises from the want of distinguishing their natures.

In the supplement, Dr. Perkins maintains, 'that there really exists a true *idiopathic* aphthous, or thrush fever, not only differing from those fevers we see frequently attended with aphthæ, more especially in the latter stage, but to be distinguished by symptoms *peculiar, constant, and essential*, which mark its character through all its stages as an *individual, distinct, idiopathic disease.*'

From experience, we are inclined to agree in this remark.

Art. 24. *A remarkable Case of Madness, with the Diet and Medicines used in the Cure.* By William Perfect, M. D. of West Malling in Kent, and Member of the London Medical Society. 8vo. pp. 52. 1s. Murray. 1791.

What we deem most remarkable in this case, is the youth of the patient; a boy at the age of eleven. The mode of treatment principally recommended, is to administer camphor frequently, and to observe an abstinence from fluids.

Art. 25. *An Essay on the injurious Custom of Mothers not suckling their own Children; with some Directions for chusing a Nurse, and weaning of Children, &c. &c.* By Ben. Lara, Surgeon, Member of the Corporation of Surgeons in London, and Practitioner in Midwifery. 12mo. pp. 44. 1s. Moore. 1791.

The intention of this little work is good; and if any lady can spare five minutes for its perusal, she may, perchance, be over-

\* See Rev. New Series, vol. iii. p. 564. and vol. iv. p. 210.

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come by its persuasions; without being troubled with arguments: a circumstance, from which the 'dear innocent new-born babe' may reap advantages.

Art. 26. *Remarks on the King's Evil, or Scrophula*; with an Account of a *specific Medicine* for the Cure of it. By D. Roberts, Panmick, Gloucestershire. 8vo. 1s. Phillips.

Little need be said on this subject. We cannot judge of the worth of a *secret medicine*.

BIOGRAPHY.

Art. 27. *The Character of Dr. Johnson*; with Illustrations from Mrs. Piozzi, Sir John Hawkins, and Mr. Boswell. 8vo. pp. 23. Dilly. 1792.

Mr. Boswell concludes his *Life of Dr. Johnson* with observing that "the more we consider his character, we shall be the more disposed to regard him with admiration and reverence:" according, however, to this short sketch, if he were in some respects entitled to admiration, he was little to be regarded as an object of reverence. The unpleasant and objectionable features of Johnson's character are here the most prominent parts of this portrait. To the facts recorded by his biographers, an appeal is made, to prove this representation to be a likeness; and a likeness it is: but if Johnson were nothing more than he is here described to be, is it not strange, passing strange! that his society should be so much in request? The fact is, with a thousand oddities, particularities, and even defects, he possessed an uncommon vigor and brilliancy of mind. His person may have been sometimes disgusting, his manners forbidding, and his superstition and bigotry odious: but, in spite of all, he was a great character. As often as he displays the singular magnitude of his mind, the man of genius will lament, and the man of common talents will exult, over the alloy which debased it.

Art. 28. *A Sketch of the Life of Dr. Duncan Liddel, of Aberdeen*. Professor of Mathematics and of Medicine in the University of Helmstadt. 4to. pp. 14. 1s. 6d. Evans.

Dr. Liddel was born at Aberdeen in 1561. He studied mathematics and medicine at Franckfort; and was the first person in Germany, who explained the motions of the heavenly bodies, according to the three different hypotheses of Ptolemy, Copernicus, and Tycho Brahe. Having acquired a considerable fortune by teaching mathematics, and by practising physic, he returned to Aberdeen; where he died, in his 52d year, bequeathing his books and mathematical instruments to the Marischal College; and likewise a sum of money for the endowment of a professorship in mathematics. His medical works (for he left no mathematical tracts behind him,) are written in good Latin, and were much esteemed by his contemporaries. From the sketch before us, Liddel does not appear to have been the author of any new invention in the sciences which he cultivated, and his literary life therefore cannot be considered as very interesting to the public.

P O E T R Y.

Art. 29. *The Tears of St. Margaret*; also, *Odes of Condolence to the High and Mighty Musical Directors, on their Downfall*. To which



which is added, the *Address to the Owl*. Likewise, *Mrs. Robin-son's Handkerchief* and Judge Buller's Wig; a Fable. Also, *The Churchwarden of Knightbridge, or, The Feast on a Child*. By Peter Pindar, Esq. 4to. pp. 47. 2s. 6d. Symonds. 1792.

The title-page barely intimates the principal subject of this variegated poetic parterre,—but, in the preliminary address to the reader, we have more particular information:

'The frequent complaints of ignorance, partiality, profusion, &c. exhibited against the MOST NOBLE MUSICAL DIRECTORS, together with their quarrels with the principal singers and performers, having brought them into unpopularity; and what seemed worst of all, the MOST NOBLE DIRECTORS having imprudently made a public declaration, without his Majesty's consent, that there was an end of ABBEY COMMEMORATION, such a favourite hobby-horse of Majesty, the King resolved on their dismissal from all and every interference at the oratorio to be performed at St. Margaret's church. The immediate consequence of the Royal annunciation was the *displeasure* of the DIRECTORS, and was also, of consequence, the *displeasure* of the LYRIC BARD, who sighed on the mournful occasion, and took up the cudgels in their defence. Great has been the cry against them, that they feasted at the St. Alban's Tavern, at the expence of the MUSICAL FUND. Although I do not credit such rumour, I have taken the fact for granted, that (like their *deputies*, who actually did feast, at different times, at the St. Alban's Tavern, at the expence of the FUND) the NOBLE DIRECTORS did clandestinely shew the example; and I have hinted that those MOST NOBLE DIRECTORS had as fair a right to be rewarded with dinners as *parish officers* and their friends, who so frequently have a jovial meeting, to eat and tipple *elemosynary* on the birth of a BASTARD.'

After this *advertisement*, the poet, (whose mine of poetical sarcasm, situated, lying, and being on the *fanny side* of Mount *Par-nassus*, seems inexhaustible,) dashes away in a mock defence of the MOST NOBLE MUSICAL DIRECTORS; in behalf of whom, if he 'takes up the cudgels,' it is only to crack their Right Honourable crowns.

With respect to the great man of all,—“the King of Men,” he fares better this time than has usually been the case, when the incense of this high-priest of PANEGYRICK has been offered to Royalty: we have now only a few “*what-what*” and “*but-but*,”—or some innocent touches of like import.

Less tenderness, however, is shewn to

“Poor LEEDS! Poor UXARIODOR! and poor JOAN BATES,”

by this their pretended champion.—What they have done to excite our Bard to so much derision on this occasion, we cannot divine, unless it be his resentment of the St. Alban's dinners, as above.—Good dinners, we know, are *provoking* subjects to a poet, who is not a partaker of them.

This half-crown's worth is another of P. P.'s *miscellaneous* productions. It consists of an excellent PROLOGUE; a droll Saint

MARGARET'S LAMENTATION; several ironical Odes of condolence and comfort to the MOST NOBLE DIRECTORS; a whimsical conversation, between Mrs. Robinson's Neck-kerchief and Judge Buller's Wig, in the bag of an old-clothes man; and a pleasant recital of a Churchwarden's "*Feast on a Child*," at Knightsbridge. For a proper idea of the nature of these jovial *parish feasts*, we refer our readers to a perusal of the poem at length:—in which, if they do not meet with something to exercise the risible faculty, their muscles must be more inflexible than those of the present Reviewer.

Art. 30. *A second Heroic Epistle to Joseph Priestley, LL. D. F. R. S. &c.* 4to. pp. 25. 1s. 6d. Debrett. 1792.

Of the powers of this poet, we gave a specimen in our New Series, vol. vi. p. 345. There is nothing here that particularly tempts us to make any farther extracts. We think the second epistle, as a whole, inferior to the first.

Art. 31. *Leopold of Brunswick: a Poem.* Translated from the French of M. Marmontel, Historiographer of France, and perpetual Secretary of the French Academy. 4to. pp. 18. 1s. 6d. Wingrave. 1792.

About seven years ago, on an overflow of the river Oder, which carried ruin and devastation with it, Leopold, Prince of Brunswick, embarked in a small boat, with three assistants, to the relief of two men who were struggling for their lives: when the boat, being driven on the stump of a tree, overfet, and the benevolent Prince was drowned. Such is the action on which this poem is founded.

When the glory of princes is estimated by the destruction of their fellow-creatures, provided such destruction be conducted with military address, according to the established rules of heroic manslaughter, it will appear to be straining panegyric to an extreme little short of burlesque, to celebrate a prince who obscurely exposed his life in endeavouring to save two insignificant individuals, for we are not told that they were people of RANK. The greatest favourites of the Muses would sacrifice two thousand such lives, at any time, to fill up the measure of one day's honourable achievements! It is, perhaps, an evidence that the author was unfortunate in the choice of a subject, that there is nothing in the poem to captivate the attention of the reader.

Art. 32. *Poetical Attempts.* By a young Man. 12mo, 2 Vols. 6s. sewed. Scatcherd and Co. 1792.

In the productions of this juvenile adventurer, though we discover little of that poetical fire which is the characteristic of superior genius, and though we meet with many lines so perfectly prosaic as to be inconsistent with correct ideas of versification, yet we find marks of amiable sensibility, which lead us to regret that his Muse has not been more diligently trained in the school of Taste.

Art. 33. *The Triumph of Friendship.* An Historical Poem. By William Golden. 4to. pp. 46. 3s. Jordan. 1791.

Before people undertake to write poems, they ought to have some idea of the difference between verse and prose, or at least to understand something of grammar. Had these reasonable conditions been observed

observed in the present case, we should not have had the trouble of reading a string of wretched rhymes, under the name of an *Historical Poem*, among which are the following couplets:

‘ Many an irksome mile I’d go *for her*  
 Who would not go one single step for me.’  
 ‘ Tell her that she’s my chief, my best delight,  
 Without her, long’s the day—irksome is th<sup>is</sup> night.’  
 ‘ Even this you might forget, nor be *uncommon* base,  
 But only bear the stamp of man’s degenerate race.’  
 ‘ Empire and life are naught, compared to *she*  
 Who I will yield to her belov’d—to thee.’

Art. 34. *Some Reflections on Cruelty toward the Brute Creation.* To which are added, Animadversions of several Authors on the Subject. 12mo. pp. 110. 1s. 6d. Boards. Denis.

This writer’s work is in epistles written,  
 That he, perchance, doth deem poetical;  
 To which he addeth notes of illustration,  
 From authors who have treated of the same  
 Subject;—tenderness to brutes.

We wish him well, because he is humane,  
 Yet wish the brutes an advocate more able.  
 Accept, kind reader, one short passage, as  
 Fair sample of the whole.

‘ Such worthy sentiments did you support,  
 Before your guests, on their arrival at —,  
 When, mov’d with generous indignation,  
 You beheld their weary horses pant,  
 And drench’d with foam, their breasts and sides were raw,  
 And forely rankled by the fretting gear;  
 And, though they briskly bounded on, alert,  
 Through all opposing, heavy obstacles,  
 Even to the long, and tiresome journey’s end,  
 Obedient to th’ imperious driver’s will,  
 Who pocketed a bribe to spur them on;

‘ When, disengaged from the ponderous load,  
 In their loose traces; feeble, sick, and faint,  
 They, slowly, stagger on, to their much-wish’d,  
 Although unknown, yet welcome place of rest.  
 Ah! sure, their patient, prompt obedience,  
 Must well deserve a generous, grateful care.

‘ In vain so soon the provender’s prepar’d,  
 Your trusty groom wipes off the clammy sweat,  
 Which kind refreshment first abates their woe,  
 Though yet they have not any power to eat;  
 But when the rapid blood abates its force,  
 They then attempt to ventilate their hot,  
 Parch’d lungs, by inspirations deep, of sighs,  
 Till, by degrees, kind Nature, reassumes  
 Her healing power; and, for a few short hours,  
 We charitably hope, obliterates their grief:

‘ Ah

' Ah no, alas! when, prostrate on the straw,  
Their body rests, their sad and heavy groans,  
Denote the anguish of a troubled mind,  
Distress'd with fears, with sorrow, and despair.

' But such remonstrance to your guests were vain,  
The pertinacious prejudice of such,  
Is hard to be remov'd; one instance this,  
The lady's kind and generous advice,  
To get, of an ingenious adept,  
A tempting liquor, poisonous, and sweet,  
That soon would clear away the nasty flies,  
That foul the furniture: in proof of which  
Effective power, his windows often shew,  
Accumulated heaps, expos'd to view,  
Of such seduc'd, unwary millions slain:

' Quick rose resentment, in Arpasia's breast,  
Who felt the force of indignation flow,  
And, not without some censure's keen reproof,  
In great disdain rejected her advice.

' Howe'er to unobserving eyes they seem,  
She knows their neatness, elegance, and grace;  
The visual parts, so exquisitely fram'd,  
To view, at once, the objects all around,  
And quick escape their foes: which instance shews,  
Most eminent, their kind Creator's care:

' Why then, by subtle stratagems, oppose  
These purposes, and counteract his will?

' She, pleas'd to see them brush themselves, adroit,  
As on her hand they safely sit, secure,  
And sip the balmy nectar from the pores,  
Was shock'd, to hear the cruel, base device,  
Of murdering such multitudes for pay.

' And, surely, every humane mind will aid,  
To execrate the sordid caitiff wretch,  
And hold him up to scorn, if he persists,  
And just deserved detestation.

' But, in this delicate, refined age,  
When notions of the dignity and worth  
Of man, inspire more, to cultivate  
The nice susceptibility of taste,  
And sentiment, than cherishing the sense,  
The self-approving conscience of our deeds,  
(Which is no more than even brutes may do)  
Whom shall the Muse address, with any hope,  
To stem this raging tide of cruelty?

Alas! we do not know; and therefore we think that the *Muse*  
might save herself all farther trouble!

There are some good remarks in the notes, which are here col-  
lected from various writers on the philosophy of natural history.

Art. 35. *Poems on various Subjects.* Consisting of Meditations,  
Contemplations, Soliloquies, Poetical Epistles, Moral Reflec-  
tions,

tions, Hymns, and Paraphrases of several Parts of Scripture, &c. By T. May. 8vo. pp. 162. 3s. Dilly.

It is not a sufficient apology for publishing ill-written poems, to say that they were "composed by a boy." Several of the pieces in this volume, to which the author has subjoined—whether from vanity or modesty we do not presume to determine—*Ætat.* 14. *Ætat.* 16. &c. might have been spared, without diminishing the value of the collection; which, indeed, measured on the scale of poetical merit, will not be found to be very considerable. The reader may sometimes meet with just sentiment and tolerable versification; but he will commonly find the language prosaic, and often inaccurate. The following lines, on a summer evening, may be taken as a specimen:

'Hail, grey clad evel in earth's brown honours dress,  
Sedate and solemn are the joys she brings;  
Incumbent gloom o'erwhelms my pensive breast,  
And formless paints th' imperfect face of things.

The loud conflicting winds forget to blow;  
A breathless calm hangs o'er the silent deep!  
The torrent pours not from the mountain's brow,  
Nor angry blasts the limpid waters sweep.

In silent pomp, the smiling queen of night  
Progressive mounts the concave sleep of Heaven;  
Yon varied prospects rise serenely bright,  
And to the devious vale faint day is given.

Mark yon translucent, kind, refreshing streams;  
Yon silver fountains! the recess of gods!  
Their shining surface light with lunar beams;  
Of peace, and meek ey'd truth, the bless'd abodes.

The copse infusing awe; the pleasing glade  
Of distant hills invites my artless lays,  
Where latent beauties are to men display'd,  
And various landscapes catch the parting blaze.'

How much are these stanzas preferable to such doggrel as the following!

'Let none distrust the grace of God;  
The powers of life explore,  
When strong temptations croud the mind,  
And man would flesh adore.

Thro' CHRIST we baffle every storm,  
And Satan's aims frustrate;  
Faith be our shield, our rock the LORD,  
And victory's compleat.'

It should be recollected, however, that the genius of Young, and even of Milton, sometimes sunk under the weight of celestial themes.

## NOVELS.

Art. 36. *The Baroness of Beaumont.* By a Lady. A Narrative founded on Observation. The Object of it is a perfect Acquisition

effcence in the Will of the Great Disposer of Events: whilst it shews Virtue in different Characters, it will, it is hoped, not be found destitute of Amusement and Originality. Small 8vo. 2 Vols. 6s. sewed. Robinsons. 1792.

If we are not able to introduce this novel to the attention of our readers as a work of first-rate merit for originality of invention, variety of character, and elegance of language, we may, however, without hazard, recommend it as a natural representation of affecting scenes, and as adapted to leave no other impressions on the mind of the reader, than such as the author has expressed in her title.

In the first volume, a young woman, named Violante, whom the Baroness of Beaumont, during her residence at Montpellier, had taken under her protection, relates the story of her former life, containing interesting particulars of promising, but at length disappointed, prospects, a tender attachment, hazardous situations, and fortunate escapes. In the second, Violante accompanies Lady Beaumont to Naples, where Lady B. finds her long-lost grandson, and Violante her faithful lover, united in one person. Soon after, Violante, who had no other knowledge of the history of her infancy than that she had been a deserted child, is discovered to be the daughter of a man of noble rank. The narrative of the circumstances, which occasion the separation of Lord Beaumont from his family, and of Violante from her father, form very interesting parts of these volumes. The moments of suspense and discovery are well described; and the termination is such as leaves the reader perfectly satisfied. The author concludes with a wish that, should this tale fall into the hands of suffering innocence or distressed merit, the hour may soon arrive when their sorrows will be remembered only as a "tale that is told."

We cannot finish our brief account of this pleasing novel without adding, that it is dedicated to the widow of a man whom we recollect with a mixture of veneration and affection, as one of the first and brightest ornaments of our board. We shall be pardoned this testimony of respect to departed merit, when we have said, that it is paid to the memory of that penetrating philosopher, accurate critic, and excellent man, WILLIAM BEWLY, of Great Massingham, Norfolk.

Art. 37. *The Modern Miniature.* 12mo. 2 Vols. 6s. sewed. Hookham. 1792.

Though the tale of this novel be neither sufficiently original to deserve, nor sufficiently regular to be capable of, particular analysis, we think it entitled to general commendation. The incidents and situations are sometimes interesting: but its chief merit consists in the easy and lively sketches of character, some taken from lower and some from higher life, which are given in *miniature* in the course of the story. The humour of the work is often low, but it could not have been written without a considerable degree of acquaintance with life and manners. A list of subscribers, among people of the *first rank and fashion*, is prefixed to this novel.

POLITICS

## POLITICS and POLICE.

Art. 38. *A Word in Season to the Traders and Manufacturers of Great Britain.* 8vo. pp. 16. 1s. Stockdale. 1792.

This seems to be cast in the same mould with, "A Short Address to the Manufacturers, &c." reviewed in the sixth vol. of our New Series, p. 353, and with, "A Letter to the Farmers and Manufacturers, &c." noticed in the Review for August last, p. 463.

What was said of those publications will serve very well for an account of this. The writer greatly exaggerates the troubles, and much misrepresents the affairs, of France, in order to discredit the Revolution. On the contrary, he draws such a flattering picture of the state of our own country, that we sincerely wish it were literally true; and yet, strange to tell, he seems to dread a general interrection of the people! How can these things be? For our part, though we do not think that every thing in our government is quite so perfect as our author would have us believe; though we are persuaded that several things might be altered for the better; yet we are far from thinking matters so bad as to furnish any ground for apprehending an immediate revolution. What may come in time, if abuses and defects are obstinately continued, we cannot pretend to predict. It may, however, be safely said, that whenever a people feel themselves wretched under a bad government, a few smooth words in a shilling pamphlet, telling them that they are happy, will not keep them quiet and contented. If the governors would have the people *believe* themselves happy, their only safe and certain way is to make them really so, by reforming that which makes them discontented.

Art. 39. *A Dissertation on Government, with the Balance considered; or a free Inquiry into the Nature of the British Constitution, and the probable Effect of a Parliamentary Reform.* By William White, Esq. 8vo. pp. 56. 1s. Ridgway. 1792.

This pamphlet is rather too abstruse and metaphysical to please the generality of readers: but it will amply repay the labour of those who will take the pains to understand it. Mr. White shews, that the principles of those who rest civil government on any other foundation than that of natural rights, if consistently pursued, directly tend to confound force with right, to promote tumult and anarchy, and to subvert all order and subordination; whatever the supporters of such principles may think, or say, to the contrary. He affirms that 5700 electors chuse the efficient majority of the House of Commons; and that consequently, as our representation now stands, there is no constitutional check to prevent the interests of the nation from being sacrificed to the private advantage of this insignificant number; who, if they were even disposed, when left to themselves, to consult the common good of the community, can hardly be supposed to be proof against the immense patronage of the government, which is more than sufficient to corrupt double the number. He justly ridicules the idea of a *virtual* representation, and adds, that if all matters, and especially the creation of peers, go on in the same train, and with as much rapidity, for the next ten years,

years, as they have proceeded for the last ten, the Commons will be completely representatives, not of the people, but of the Lords.

In this dissertation, also, will be found many ingenious observations well deserving the serious attention of those who consider the British form of government as composed of three independent branches, *balancing* each other.

Greater notice, and a more durable existence, are due to this little pamphlet, than commonly await the fugitive productions of the press.

Art. 40. *The Correspondence of the Revolution Society in London with the National Assembly*, and with various Societies of the Friends of Liberty in France and England. 8vo. pp. 275. 5s. sewed. Johnson. 1792.

What impudent rogues these members of the Revolution Society must be! After being *convicted* by Mr. Burke, of having engaged in a conspiracy with the enemies of their country, "for a purpose nothing short of subverting the whole constitution of Great Britain," they have the effrontery, not only to avow, but to justify, their wicked plot, and to publish their correspondence in the face of day!

From this correspondence, it appears, that the members of a vile faction at home have combined with a faction no less vile abroad, and that they have mutually bound themselves, by the most solemn promises and declarations, to expose, by every argument in their power, and to use their utmost interest and influence in discountenancing, all tyranny, corruption, bribery, intolerance, war, and bloodshed, in their respective countries: from which it is manifest, if they succeed in their daring attempts, that three very ancient and notable crafts, viz. that of the politician, that of the priest, and that of the warrior, are in no small danger of being set at nought.

Such is the evil brought to light; and who knows how much more may still remain behind? for we observe that they have not published their whole correspondence. It is true they say they have not kept back *any one* letter addressed to or written by them, except such as contained mere repetitions of sentiments expressed in former letters, were conveyances or notices of presents of books, charts, &c. and communications of circumstances and facts, which happened in the progress of the French revolution. Even these letters so kept back, they tell us, may be seen by the public at the house of their secretary. This is what they say: but who takes the word of a conspirator, or who will trust himself to turn over the society's books at the secretary's, when he recollects that "no man can touch pitch without being defiled?"

We observe also, that very few of the letters from France are translated, that they are all most incorrectly printed, and that one in particular, from the society of Saintes, printed at page 104, and which the Revolutionists, in their answer, say is written in their own *native* language, is neither French nor English. We have been able to make out enough of this unknown tongue, however, to see that something very bold and daring is in agitation. In spite of the disguise,



disguise, we trace at times, the "thoughts that breathe and words that burn."

All this is certainly done on purpose. The incorrect printing especially is, doubtless, intended to cast an artful veil over some dark design. What it may be in particular, we cannot pretend to say: for God forbid that we should know any thing more about conspirators, than how to keep clear of them and their wicked ways.

Art. 41. *Rights of a free People*; an Essay on the Origin, Progress, and Perfection of the British Constitution, with an historical Account of the various Modifications of Monarchy from the Norman Invasion to the Revolution. 8vo. pp. 232. 4s. Boards. Sewell. 1792.

Desultory and diffuse. More than the half of this work is taken up with a narrative of some of the leading political events that occurred in this country, between the periods of the Conquest and the Revolution. What particular conclusions are intended to be drawn from this narrative, to what it tends, or how it is connected with the remaining part of the performance; we do not see. Now and then indeed, the author remarks, that the people, or the commons, were less free, or enjoyed fewer privileges, in a particular reign than they did in the preceding: but this inference is neither so regular, uniform, nor prominent above other little incidental reflections, as to authorize us in saying that it was the chief design of the writer to prove that the right and liberties of Englishmen were progressive. The remarks are so sparing, so miscellaneous, and so little directed to any one object, that it looks almost as if it were the author's principal view to give an abridgment of the history of England, between the periods above-mentioned.

The rest of the book is composed of arguments against the reformers; which we were going to say might have been compressed into less than a fourth part of their present compass: but, on reflection, we fear they would not be able to stand such treatment. Like empty bubbles, they are so flimsy that they would probably burst on the first approach of pressure. What makes the author's arguments appear to greater disadvantage, is, that he has chosen to employ them in defence of some of the most untenable points, and has attacked the enemy in his strong holds. He even undertakes to justify the continuance of the corporation and test acts, and of the corrupt state of our parliamentary representation: things which require all the skill and art of the most dextrous and acute logician to make them even plausible.

We are more displeased, however, at our author's want of generosity at times, and at his attributing unworthy motives to those who differ from him in opinion. He accuses those who wish for the repeal of the test act, of being influenced by ambition:—but does he not know that very many members of our own church, both clergy and laity, wish sincerely for this repeal? Ambition, then, cannot be the motive with these; because the road to preferment is as open to them now, as it would be after the repeal. Beside, would it not be as fair to say that those who oppose the repeal, were actuated by

the

the ambition of keeping all civil offices and preferment exclusively to themselves; as to say, that those, who desire the repeal, are only men who are induced by ambition to seek a share of the public honours and emoluments!

The author also accuses the Methodists of being men under the influence of bad motives, calls them 'a rabble,' and describes their teachers as men 'too lazy to get an honest living by that trade to which the modesty of their parents consigned them.' This is surely calumny. We look on the Methodists as an honest and well-meaning, at least, if they are not a learned nor enlightened, sect of Christians. Least of all do they deserve to be reproached with laziness. Their zeal for what they conceive to be the cause of God, does them honour, and reflects disgrace on the lukewarmness of most other denominations of believers. The labours of the Methodists, especially among the inferior classes of the community, whom the proud establishments of the world, not much to their credit, seem to think beneath their notice, have, we verily believe, been the happy means of "turning many to righteousness." Whoever does this, we neither ask, nor care, what are their creeds or confessions of faith, nor how much their speculative opinions differ from our own; we pronounce them, without hesitation, to be genuine disciples of the Son of Man:—for the more we study Christianity, the more we are convinced that it consists not in mysterious and unintelligible *doctrines*, but that its very essence is *practice*. We are daily more satisfied, that "the commandment is not hidden from us; neither is it in heaven, that we should say who shall go up for us, and bring it unto us; neither is it beyond the sea, that we should say, who shall go over the sea for us, and bring it unto us: but the word is very nigh unto us, in our mouths and in our hearts\*." The more we study our bible, (and it is a book which we had rather study than any, or all, of the learned, valuable, and interesting works that hourly come before us,) the more we are persuaded that nothing is orthodox, nothing is sound, nothing "good," nothing "required of us, but to do justly, to love mercy, and to walk humbly with our God†."

Art. 42. *A Letter to William Plumer, Esq.* one of the Representatives in Parliament for the County of Hertford. 8vo. 6d. Stockdale. 1792.

Art. 43. *A Letter to William Baker, Esq.* from a Hertfordshire Freeholder. 8vo. 1s. Stockdale. 1792.

As the above gentlemen are joint members for the county of Hertford, and as they are separately addressed at the same time, on the same subject, and probably by the same pen; there appeared such a connexion between the publications, as naturally brought them both under one view.

Mr. Baker, it seems, stood forward an active promoter of the association for a parliamentary reform, at the Free Masons' tavern, while Mr. Plumer declined the meeting. Hence, in the former letter,

\* Deuteron. xxx. 11, &c.

† Micah, vi. 8.

Mr. P. is thanked for his constant moderation in turbulent times; and in the second, the writer remonstrates with Mr. B. for joining in attempts to stir up discontents in private clubs, and for not confining his exertions for the public welfare, within the line of his senatorial duty.

Art. 44. *A Preface to the History of Man*, up to the Time of his Regeneration, upon the Continent of Europe: containing a Plan for extending the happy Influence of that Spirit of Regeneration throughout this Kingdom. Comprehending and clearly applying the obvious Modes by which universal Equality and the Rights of Man may be certainly obtained. By Herodotus Hodiernus, 8vo. pp. 44. 1s. Westley. 1792.

This gentleman tells us that he has ears,

‘ Wide open, as the channel which divides  
The port of Dover from the port of Calais,  
The which in breadth is one and twenty miles.’

He adds:

‘ Yet think me not an ass.’

Now we are ever desirous to grant the civil requests of all who present themselves at our bar; and if nothing but this enormous width of ear, far transcending the limits of asinine exuberance, had stood in our way, we might have been able to comply with our author’s petition: but after reading his ‘ Preface,’ he has put it absolutely out of our power to gratify him; for what we are to think, or what we are to believe, in any case, depends not on our will, but altogether on the evidence submitted to our judgment.

Art. 45. *Authentic Copies of the Declaration of M. de Bulhakow*, Envoy from Russia; delivered at Warsaw, May 18, 1792. With the Answer of the Republic of Poland, to M. de Bulhakow’s Declaration, dated June 1, 1792. 8vo. pp. 34. 1s. 6d. Debrett.

The Empress of Russia, who, some few years ago, joined with two neighbouring powers in thinking Poland too large, and therefore pared it to a more commodious size; now deeming the improvements which the Polanders have made in a most imperfect form of government, inconvenient for *her*, upbraids them with the alterations; they reply, and then begins throat-cutting; which, of all modes of argument, is the most powerful; as the brave but unfortunate Poles have miserably experienced!

Art. 46. *Speech of the Right Hon. Charles James Fox*, on Mr. Whitbread’s Motion on the Russian Armament, March 1, 1792. 8vo. pp. 110. 2s. 6d. Debrett.

This speech has, among others, already appeared in various forms, at least in substance; and this edition only professes to be given from memory. The occasion was favourable for a display of Mr. Fox’s known rhetorical abilities.

Art. 47. *The Preface*; being the Introduction to a Work shortly to be published in France, should Mr. Fox’s Bill upon Libels be eluded, or wholly rejected, in England. Some general Observations  
REV. SEPT. 1792. 1 tions

tions on the corrupted Parts of an Excellent Constitution will precede the Identification of each Abuse, in the Conduct, Character, and Situation of Individuals; shewing the People how Things are. Addressed to Mess. Lambton, Grey, Whitbread, and Sheridan, *Esquires*, by Plain Reason. 8vo. pp. 132. 2s. 6d. Ridgway. 1792.

The title-page of this pamphlet is sufficiently confused and obscure, and we are not enlightened by a perusal of the whole: which consists of general political censure, and complaints of abuses in government, given in too loose and vague a manner to be understood as having any direct aim. Some men have clearer conceptions than others: but there are truths so evident, and abuses so flagrant, as to force themselves on all minds. We have a competent share of both in this declamatory rhapsody. The obvious corruptions in "church and state" have been so continually represented by writers, that a spirit of reform has extended to readers; from the few to the many, from heads to hands. It is much to be wished that the good sense of mankind would dispose all the orders affected, to rouse from the lethargy of security, to improve necessity into a virtue, and exhibit the phenomenon of *self-reformation*! This would prove a laudable anticipation; for coarse hands make rough work.

#### ECCLESIASTICAL POLICE.

Art. 48. *A Letter on Tithes*, to Arthur Young, Esq. Author of the Annals of Agriculture. With his Remarks on it; and a second Letter, in Answer to those Remarks. 8vo. pp. 24. 1s. Cadell. 1792.

This controversy arose from some remarks made by Mr. Young in his Annals of Agriculture, on the subject of tithes; and, contrary to most controversies, it has the recommendation of brevity, by which the merits of the dispute are brought into a narrow compass.

From the statement of the case of tithes by Mr. Y.'s anonymous correspondent, it is made logically to appear, that the tithes, claimed and received by the clergy, are taken from nobody! They are not paid by the landlord, nor are they paid by the tenant: the landlord never had them; and the tenant has no right to them:—but the divine right to them, which is implied in these paradoxical assertions, being as tacitly waived by us, may it not be asked, are not tithes an oppressive drain from the produce of the labour, time, and money, bestowed on the land by the cultivator? Are they not reaped by those who do not sow? Is not the *whole* crop, on every principle of reason and humanity, the just property of those who rent the land, and cultivate it with the sweat of their brows? Are the duties, for which tithes are understood to be the consideration, as conscientiously fulfilled, as this payment for them is closely calculated, and tenaciously imposed?

The claimants can stand all such questions with great stoicism: they can even do more. Though tithe of crop is the proportion assumed, it falls heavily on the value of land. Mr. Y. observes, in his remarks on the letter:

Upon this writer's calculation of the year's purchase of land, with or without tithe, I have to remark, that it sets the *greatness* of the

the tax in a striking light, the 100 acres fell at 3000*l.* according to his account, paying tithe; but at 3900*l.* tithe-free; hence then very near *one-fourth* of the value of England, *the property of the State, is appropriated to the maintenance of the Clergy.* The fact, therefore, apparently the strongest the gentleman has produced, is such, that it would have been more political to have kept it out of sight.

It is curious to note that this was the tithe claimant's own state of the fact; that he made his own use of it: but that he complains of want of candor when Mr. Y. reasons from the same premises! pleading that he took his round numbers too high. So that sauce for the goose is not allowed to be sauce for the gander!

If Mr. Y. be supposed to understand any subject, it is certainly that which is now before us; and he pursues his superiority thus:

'When this gentleman speaks of *rapid advances in wealth and prosperity*, I hope he does not mean in agriculture: he certainly alludes to other branches of industry, for in husbandry the advances have been incredibly slow and painful, compared with the progress in every other path. And why have they been so? Clearly to the weight of taxes, and especially to that of tithe.

		<i>£.</i>
Land-tax,	-	2,000,000
Poor-rates,	-	2,500,000
Tithe,	-	5,000,000
Wool-monopoly,	-	3,000,000
		<hr/>
		12,500,000

'Twelve millions and a half on a rental supposed to be twenty! Need we go any farther to enquire why agriculture does not flourish as well as manufactures?'

It would be prudent in the clergy to receive their tithes as peaceably and quietly as they can, without unnecessarily calling the public attention to arguments which have always, hitherto, been convincingly answered by human feelings.

#### MISCELLANEOUS.

Art. 49. *A Letter to Lord Viscount Howe*, first Lord of the Admiralty, on the Subject of a late Determination at the Cockpit, in a Prize Cause. 8vo. pp. 132. 2s. 6d. Stockdale. 1791.

This letter relates to the allotment of prize money, for two Dutch Indiamen taken in Saldahna bay, by Commodore Johnstone's Squadron, with General Medows and troops on board, sent out on an expedition against the Cape of Good Hope. The question arising was, Whether the troops were only intitled to share with the crews of the ships; or had a right to a separate and larger share, leaving the remainder to the navy? By the instructions delivered to the Commodore and General, before they sailed, 'the booty which should be gained from the enemy, by the joint operations of the navy and army at the attack of the Cape of Good Hope, should be divided into two shares, according to the numbers mustered in each service,

service\*, and that one share should go to the army, and the other share to the navy.' It was contended, that taking the Dutch East Indiamen in Saldahna bay, was, within the spirit of the instructions, an attack on the Cape of Good Hope. On the other hand, the navy contended, that the instructions only related to the Cape of Good Hope, and not to ships taken by the squadron, either at sea, or in bays or harbours of any sort. The Judge of the Admiralty decreed 'for the interest of the army, agreeably to the spirit of his Majesty's instructions.' An appeal was brought by the navy, to the Commissioners to hear and determine appeals in prize causes, who determined 'that the capture in this case belonged neither to the navy nor to the army, but was still in the king in right of his crown.'

To snatch away the bone of contention might be thought a likely way to settle the dispute: but it has operated otherwise; the parties were indeed surprized, but, as appears by this letter, by no means satisfied. The determination, and this review of the case, seem to rest on fine spun distinctions, not much superior to quibbles. The seamen and landmen being associated as a conjunct force against a particular object, it seems injurious to the service to make critical distinctions respecting any contingent opportunity that fell in their way, which could neither be mentioned in their instructions, nor called for distinct professional operations.

Art. 50. *Instances of the Mutability of Fortune*, selected from ancient and modern History, and arranged according to their chronological Order. By A. Bicknell. 8vo. pp. 453. 6s. Boards. Jordan. 1792.

Collections of this kind are to be made in the present day without great difficulty; and, if executed with any degree of judgment and spirit, will hardly fail of finding some acceptance. The *instances* here enumerated are eighteen; the first seven from scripture history; Adam, Joseph, Job, Ruth, David, Esther, Nebuchadnezzar; these, it may be supposed, are well-known: but the presenting them in a different dress may, perhaps, gain them greater attention. The remaining narrations fall under the names of Cræsus, Themistocles, Caius Marius, Belisarius, Mahomet, Alfred, Cardinal Wolsey, Pope Sixtus the Fifth, Oliver Cromwell, Richard Cromwell, and Massaniello; neither are these characters wholly strange to the public; most persons, who read, have met with something concerning them all: but to have particulars of each, concisely and not unpleasantly, presented to view, as they here are, will no doubt be convenient and grateful to many. Oliver Cromwell appears here to no great advantage respecting the moral part of his character, though very eminent as to his abilities. Whether this be just or not, when impartial truth is called in to decide, it will be pretty clear that he was at least equal with his royal antagonist, and had not the guilt of establishing his own grandeur by enslaving or op-

\* That is, as we understand the import of the words, the soldiers were to share with the seamen, and the officers according to their corresponding ranks: but the contest proves us mistaken, and shews that the terms used have that *ambiguity* in them, which frequently distinguishes legal *precision*.

pressing his fellow-creatures.—These relations, we trust, with the author, will prove at once entertaining and instructive; with the moral inference which he draws, we shall finish this article.—

*‘ Though piety and virtue cannot always secure us from the afflictive vicissitudes of fortune, they alone can afford support under them; and in the same manner when the change is prosperous, they only can render such success a blessing.’*

Art. 51. *Speech of M. François, of Nantes, in the National Assembly, on moving that Letters of Naturalization be granted to Mr. William Priestley, June 8, 1792. With an Appendix, containing an authentic Account of the late Victory gained by the Bonzes over the Association in the Kingdom of Triuna. 8vo. 6d. Ridgway. 1792.*

M. François, in animated language, celebrates the merit of an illustrious philosopher, and execrates the frenzy which drove him from his habitation, and robbed him of the fruit of his labours. The Appendix is a fictitious tale, evidently founded on the recent events mentioned in the preceding speech.

#### THEOLOGY and POLEMICS.

Art. 52. *A Dissertation on a Passage of Scripture little noticed; in Vindication of the Messiah against modern Sceptics, on his triumphant Entry into Jerusalem. With Notes, and an Address to the Jews. By Thomas Osborne of Kensington, late of Derby. 8vo. pp. 52. Evans. 1792.*

The design of this pamphlet is to obviate an objection against the gospel history, drawn from our Saviour's riding into Jerusalem on an ass, by shewing that the ass on which Christ rode was of a species, no one of which had ever been backed before, namely, the wild-ass of the wilderness, (first mentioned by Job;) and that the identical beast on which he rode was tamed by our Saviour for this very purpose, during his absence of forty days. As the *proofs* of this point do not admit of abridgment, those readers, who are desirous of informing themselves on this curious subject, must peruse the tract.

Art. 53. *Observations on the miraculous Conception and the Testimonies of Ignatius and Justin Martyr on that Subject; in a Series of Letters to the Rev. Mr. Nisbett; occasioned by his Appeal to the Public; and his Observations on Dr. Priestley. To which are added, Remarks on Mr. Wakefield's opinion concerning Matth. xxvii. 5. By John Pope, Tutor in the Belles Lettres and Classical Literature, at the New College, Hackney. 12mo. pp. 390. 5s. Boards. Johnson. 1792.*

Mr. Pope appears to be well qualified for supporting the side on which he is engaged; and, if we can judge from a view of his work, we incline to think, that truth, not fame, nor victory, is his object: but, in this respect, it is not difficult even for writers themselves to be mistaken. The arguments produced to invalidate those of his antagonist, and to sustain his own, however insufficient, are not of the *mere* specious and delusive kind: it is very clear that he is both a man of learning, and of attentive research and inquiry. The chapters on the epistles of Ignatius, and on the testimony of Justin Martyr, are well worthy of regard.

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The author pleads for a rejection of the first two chapters of the gospel, both of St. Matthew, and of St. Luke; each of which gospels he supposes, in their genuine state, to have commenced with what now appears as the *third* chapter. It is, we conclude, with the design of strengthening his conjecture, that he introduces a list of interpolated passages in other parts of the present copies of the New Testament: some of these have been considered as spurious by different writers; a few others are pointed out, chiefly or solely by Mr. Rose: we observe among them, *Acts*, ch. i. 18, 19. by removing which, the seeming variance between this account and that given by Matth. ch. xxvii. 5. will be obviated:—but this, it may be said, is rather cutting than loosing the knot; and liberties with scripture, of such a kind, if ever allowable, require a very cautious, skilful, and judicious conductor. In respect, however, to the text just mentioned from the book of the *Acts*, Mr. Pope expresses his satisfaction in finding himself supported, at least as to verse 18, by so worthy and able a divine as Bishop Pearce. This part of the subject he farther prosecutes in some pages addressed to Mr. Wakefield, which he pertinently and modestly closes by the words of Cicero,—“*Nos qui sequimur probabilis, nec ultra quam id quod verisimile occurrit, progredi possumus—et refellere sine pertinacia, et refelli sine iracundia, parati sumus.*” Tusc. Disp.

Mr. Pope gives notice that he has been, for a considerable time, employed in a course of remarks on the three Greek tragedians; which, should he meet with suitable encouragement, he is inclined to lay before the public.

Art. 54. *Letters to the Rev. Vicesimus Knox, D. D.* occasioned by his Reflections on Unitarian Christians in his “Advertisement” prefixed to a Volume of his Sermons, lately published. By John Disney, D. D. F. S. A. 8vo. 18. Johnson. 1792.

In the advertisement on which these letters animadvert, Dr. Knox expresses an apprehension that his belief of the doctrine of the Trinity may expose him to the attack of those who condemn, without justice or mercy, whatever militates against Unitarian opinions; and therefore he solicits the general reader’s candour against the Unitarian severity; hoping that he will allow him to retain the opinions in which he has been educated, and in which he is confirmed by choice, without loading him with the imputation of insincerity, irrational religion, or want of liberality. Dr. Disney, not without reason, complains of this as a severe attack on the Unitarians, and undertakes their justification. The language of the advertisement, at the same time, implies a disapprobation of theological controversy, and expresses a disposition to acquiesce in old opinions, even on the supposition that they are errors, because “they afford poor human nature a balm for the wounds of the heart.”—“If I err in this point, (says Dr. Knox,) I err with very wise and good men, and my error is injurious to no man;” and, again, “I cannot but lament that so many ingenious persons should be zealously lowering our Saviour in the opinion of his followers. What evil can ensue from paying him higher honours than he might possibly claim? This may shew our gratitude, at least; and if it be an error, must be



be venial.—Let us walk in the good old paths which our fathers pointed out to us, when we can do it with perfect safety.”

On the nature and effect of theological controversy, Dr. Disney's remarks are these :

‘ Theological controversy is only a technical term for inquiry and examination into our several religious opinions. Without this controversy, heathenism would have prevented the first propagation of Christianity; without this controversy, popery would have been the established religion of Great Britain at this day. The intemperate zeal and violence of partizans have brought it into disrepute with the unthinking multitude. But high-churchmen and unbelievers have been most clamorous against it: the former, have discovered that though it may occasionally advance an individual to a bishopric, the principles of high-churchmen have been reprobated in the same proportion as they have been understood; the latter, have observed the most expert advocates of those principles to retire, abashed and confounded by the evidences of Christianity, whenever they have been examined by reason and argument, unfettered by the establishment and authority of any particular church, to decide upon their sufficiency and credibility.

‘ The angry temper with which these inquiries and investigations have too often been conducted, is not to be imputed to the religion or doctrines which either party is engaged to support, as such; but to the unjust preference which the civil power has given to the one before the other. It is this exclusive establishment, which protects the one, and proscribes the other, that makes brothers fall out by the way. The further consequence is no more than natural; on the one hand, we may observe a jealousy of an obtruded authority; on the other, a pertinacity in vindicating established opinions, the most absurd and indefensible. The churchman becomes suspected in his integrity, and the dissenter is declared a restless innovator. I trust, however, that theological controversy, by which I mean a free and fair inquiry into the rights of Christian and protestant churches, and into the truth or falshood of the doctrines maintained by them, will go on, and finally, that truth and right will prevail. Churchmen, I hope, will be persuaded that it is expedient to moderate their expectations and demands as the day of reason and reformation advances; but of this I am convinced, that they will not be able to retard it by STIFLING, and can accelerate it by nothing more than by INTOLERANCE.’

To the plea, that no evil can ensue from paying higher honours to Christ than he might possibly claim, Dr. D. justly replies, that the presumptive argument here used, may, with equal propriety, be applied to the vindication of the worship of Mary the mother of Jesus, of the Romish saints, and of the consecrated wafer; and the question might then be asked, what evil can ensue from paying them higher honours than they might possibly claim? If some of the strictures in these letters should be thought harsh, it must be acknowledged that they are not unprovoked; and, independently of the particular occasion, the letters contain many just observations and reflections.

## CORRESPONDENCE.

' To the MONTHLY REVIEWERS.

' GENTLEMEN,

' AN ingenious correspondent (B. W.) informed you, in your Review for March last, that fixed air is not decomposed by phosphorus, and thus charcoal produced, as Mr. Tennant concluded; but that the charcoal, formed in the experiment alluded to, arises from the decomposition of the phosphorus itself: for, on repeating the experiment with quicklime instead of marble, charcoal was obtained. In the course of the last winter, a reddish powder, compounded of phosphorus and quicklime, was shewn at Sir Joseph Banks's, on account of its singular property of forming phosphoric inflammable air, though only a few grains of it were thrown into cold water; and consequently it produced a detonation on the surface of the water. In course, this powder decomposed cold water; the inflammable air of the water uniting with a portion of phosphorus, and the vital air of the water combining with lime.

' In the *Annales de Chimie* for June last, it appears that M. *Hassenfratz* shewed this composition, and its property of decomposing water, to the Academy of Sciences, in consequence of a specimen sent to him by Dr. Pearson, of London; who, in April last, read a paper on this subject, (with many decisive experiments, both analytical and synthetical, shewing that fixed air is really composed of charcoal and vital air,) to the Royal Society. These experiments have been confirmed by the joint testimony of several members of the French Academy; who, however, do not seem to acknowledge, *liberally* and *unequivocally*, to whom the first experiments are due; alleging, that they were already engaged in a similar course of experiments, and that phosphoric inflammable air had been already produced from lime and phosphorus, by M. *Raymond*. Competent and impartial judges will require no commentary to determine to whom belongs the right of discovery: but, as similar complaints were made about seven years ago on the subject of the composition of water, to vindicate the right of Mr. Cavendish to the most splendid discovery in natural philosophy, it appeared to be necessary to caution writers in general against copying, without due consideration, the accounts in the French Journal.

' If your ingenious correspondent will repeat his experiment with quicklime sufficiently deaerated, he will obtain no charcoal: he fell into his mistake probably by using lime which contained some fixed air; a very small portion of which will afford charcoal enough to give the powder, after exposure to heat with phosphorus, a black colour.

' *Scrutator et Vindex.*

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\* \* We have received the letter, dated ' Scotland, 20th August; ' and we shall attend to the request of the writer, as far as our plan and our numerous engagements will permit.

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† \*† Mr. Newton's Syllabus is not forgotten: it is one among our large list of arrears.

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\* † \* It is impossible for the Reviewers to insert, or to give any opinion on, the ' Case with Remarks,' &c.

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† † † Mr. Swinton's letter came to hand. We shall pay all necessary attention to it.

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† † † We believe our ' Constant Reader' is right in his opinion, that the prænomen ' Nicholas' should be spelled without the *b*: but we acknowledge that we did not attend to so small and common an error.



T H E  
MONTHLY REVIEW,  
For O C T O B E R, 1792.

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ART. I. *Philosophical Transactions of the Royal Society of London.*  
For the Year MDCCXCII. Part I. 4to. pp. 222. 8s. sewed.  
Elmsly. 1792.

THE readers of the *Philosophical Transactions* will be agreeably surprized to find this volume printed on a superfine *woven* paper, as it is generally called, and with a beautiful new type.—This is done, perhaps, with an intent to make some amends for the paucity of matter in the present, and in most of the society's late publications.

ASTRONOMICAL PAPERS.

*On the Ring of Saturn, and the Rotation of the fifth Satellite upon its Axis.* By William Herschel, LL. D. F. R. S.

There is a paper by Dr. Herschel in the *Philosophical Transactions* for 1790, (vol. lxxx.) on the subject of Saturn, its Ring, and Satellites; in which he hints his suspicion that the ring of that planet is composed of two rings; nearly, if not perfectly, in the same plane, and concentric to one another, and separated by a very narrow space, which appeared to him like a black zone, or list, on the surface of the ring:—but as either of these hypotheses would suit the appearance, and as the passage of the planet through the node of the ring, which was then soon to happen, would give us a sight of the other side of the ring; on which, if the same appearance should or should not be seen, at the same distance from the edge of it, it would amount to a pretty clear demonstration that what he saw was a separation of the ring, in the first case, or only a black zone on its northern side, in the other; he suspended his opinion at that time, and only described and represented the phenomenon, as it appeared to him.

Since the publication of that paper, the southern side of Saturn's ring has become visible to us; and the Doctor tells us he has had several excellent opportunities of viewing that side of

the ring, to the greatest advantage, and has always seen the same black list, at the same distance from the edge of the ring, and of the same breadth, as nearly as he can judge, that it appeared to be on the northern side. He therefore thinks himself now authorized to say, that the planet Saturn has two concentric rings, of unequal dimensions and breadth, situated in one plane, which is probably not much inclined to the equator of the planet. These rings are at a considerable distance from each other, the smallest being much less in diameter at the outside, than the largest is at the inside. The dimensions of the two rings, and the intermediate space, are nearly in the following proportion to each other :

Inside diameter of the smaller ring	-	5900 parts.
Outside diameter of it	-	7510
Inside diameter of the larger ring	-	7740
Outside diameter	-	8300
Breadth of the inner ring	-	805
Breadth of the outer	-	280
Breadth of the space between them	-	115

Dr. Herschel produces these numbers only as the best estimations that he has been able to make ; and he hopes to give them with the most scrupulous exactness, when a micrometer, which he has lately applied to his 40 feet telescope, can be brought to assist him in making proper measures.

It was observed, many years ago, by M. Cassini, that the fifth satellite of Saturn was subject to periodical changes in the strength of its light : the same remark was also made by M. Bernard in 1787. The many observations which Dr. Herschel had taken on the Saturnian system, would not have suffered him to remain ignorant of this circumstance, if it had not been remarked by others. He soon found that this satellite always assumed the same degree of brightness in the same part of its orbit, and that its change was regular, and periodical : it therefore naturally occurred to him, that the cause of this phenomenon was a rotation of the satellite on its axis ; and it followed, if this was the cause, that the time of rotation must, as in our moon, be exactly equal to the time of revolving in its orbit. The discovery of this analogy between the motions of the secondaries of two different planets seems to point it out as a law, which probably takes place in all secondaries, provided the circumstance on which it is founded, be permanent ; and of this Dr. Herschel appears not to entertain the least doubt, notwithstanding the caution that he might have drawn from M. Cassini's observations. This gentleman found, for a long time, that this satellite disappeared, to him, constantly at a particular point

point of its orbit \*; and he had drawn the same conclusions from this circumstance that Dr. Herschel infers: but which he some years after retracted, on finding that the satellite ceased, after a time, to disappear when it came to the situation where it used to vanish.

As the distance of the fifth satellite from Saturn is allowed to be the most proper for obtaining a true measure of the quantity of matter contained in the planet, Dr. Herschel has been at great pains to obtain exact measures of its distance from the centre of Saturn, when at its greatest elongation; which, when reduced to Saturn's mean distance, give  $8' 31'' \cdot 97$  for its greatest elongation; and he found the satellite was then south of the parallel of Saturn in declination  $1' 43'' \cdot 55$ .

*Miscellaneous Observations.* By William Herschel, LL. D.  
F. R. S.

The first of these observations relates to a pretty large telescopic comet, which was discovered by Miss Herschel, in the breast of Lacerta, on the 15th of December 1791. Its apparent motion in right ascension was direct, at the rate of about 3 minutes of time *per* day; and about two degrees in polar distance. Dr. Herschel found it to consist of a great light, pretty regularly scattered about a condensed small part of five or six seconds in diameter; which resembled a kind of nucleus, but had not the least appearance of a solid body. Beside the scattered, and gradually diminishing light, which reached nearly to a distance of three minutes every way beyond the bright centre, there was also a faintly extended, ill-defined, pretty broad ray, of about  $15'$  in length, directed toward the north following part of the heavens, which might be called the tails of the comet.

The Doctor's second observation relates to the periodical changes in the fixed star O Ceti. He finds that this star still continues its variations, but with very considerable irregularities; several observations of which are here put down. Dr. Herschel farther informs us, that the period of 333 days, in which *Buillaud* supposed it went through all its variations, does not agree with present observations, when compared with those of *Fabricius*, made on the 13th of August 1596, and when this star was in its greatest lustre; and they yet less coincide with that of 334 days, assigned to it by *Cassini*. Dr. Herschel contends for a period of 331 days, 10 hours, and 19 minutes.

Dr. H.'s third observation relates to the disappearance of the 55th star in the constellation of Hercules. There are two stars,

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\* See Abridg. Phil. Transact. vol. i.

of the fifth magnitude, put down in the neck of Hercules, in all our best catalogues. They are the 54th and 55th of that constellation in the catalogue of Mr. Flamsteed. On the 10th of October 1781, Dr. Herschel examined *them both*, and marked down their colour *red*. On the 11th of April 1782, he looked at them again, and noted that he saw them very distinctly, with a power of 460; and that they were single stars. On the 24th of May 1791, he missed one of them: but not having fixed instruments, could not determine which it was: he therefore wrote to Dr. Maskelyne, the Astronomer Royal, requesting him to ascertain that point; and the Doctor found that it was the latter which was missing. Dr. Herschel observes, that 'notwithstanding the annihilation of an heavenly body is not impossible, yet there is reason to think that the disappearance of a star is most probably owing to causes which are of the same nature with those that act on periodical stars, and cause their temporary occultations.' It cannot, yet, be certain that the disappearance of the star under consideration is more than temporary.

The fourth observation relates to some remarkable phenomena, which the Doctor noticed during the eclipse of the moon, on the 22d of October 1790, when it was totally eclipsed. During the time of total darkness, the Doctor viewed the disk of the moon with a 20 feet reflector, carrying a magnifying power of 360 times. In several parts of it, he perceived many bright, red, luminous points. Most of them were small and round. The brightness of the moon, notwithstanding the great loss of light occasioned by the eclipse, would not permit him to view it long enough to determine the places of these points: but they were very numerous:—he supposes that he saw, at least, one hundred and fifty. Their light did not much exceed that of *Mons Porphyrites*.

*Part of a Letter from Mr. Michael Topping to Mr. Tiberius Cavallo, F. R. S. Giving an Account of the Measurement of a Base Line, upon the Sea Beach, near Porto Novo, on the Coast of Coromandel, in May 1788.*

This base line was intended for the foundation of a survey which Mr. Topping is carrying on, along the coast of Coromandel, by means of a series of triangles, from Madras to Cape Comorin. At the part where this base was measured, the beach is not straight, but forms a curve, concave toward the sea, so that a base of a sufficient length could not be measured in one straight line: Mr. Topping, therefore, after measuring as far as was convenient in a straight line, turned aside, and measured again in another direction, as far as the breadth and curvature

nature of the beach permitted; measuring, by means of a theodolite, the angle which these two parts of the base make with one another. In this manner, he proceeded, until he had measured six of these minor bases, and the angles which every adjacent two formed with one another; after which, he calculated the length of the straight line which joined the two remote extremities of the first and last of them, and took that line for the fundamental base of his survey.

This base was measured with two deal rods, of 25 feet each, which were laid on the sand, end to end. Mr. Topping does not say what means he took to ascertain that the rods were laid horizontally. He measured these six lines twice over: the first time, the sum of the six amounted to 700 double rods, and twenty feet six inches and an half over; and, the latter time, to 700 double rods, and twenty-two feet eleven inches and an half over. He made use of the shortest of these two measurements, because all operations of this kind have a tendency to excess, rather than defect. The length of the base, thus obtained, Mr. Topping makes 11636 yards; or 6 miles, 4 furlongs, and 196 yards.

He determined the position of his base line, with respect to the meridian, in two ways. First, he observed the sun's altitude at the northern end of the line, at a time when it was not very high; and, at the same instant, he observed, by means of the theodolite, the arch of the horizon intercepted between the vertical, on which the sun then was, and the southern end of the base. From the former, the latitude of the place, and the sun's declination, he calculated the azimuth of the sun's centre from the north point of the horizon: to which, adding the horizontal arch, observed with the theodolite, he obtained the arch of the horizon contained between the true north point of it, and the southern end of the base line.

His second method is this. Having obtained the apparent time, he observed, by means of his Hadley's sextant, the angular distance between the sun's centre and the southern point of his base line, and noted the time when it was done. By help of the geographical latitude, and the sun's declination, he computed the true altitude and azimuth of the sun's centre to this time. Also, by means of the sun's altitude, and its angular distance from the southern end of the base, he calculated the horizontal arch contained between that end and the vertical on which the sun then was; which being added to the sun's azimuth from the north, gives the horizontal arch contained between that point and the south end of the base line. We suppose he made use of the apparent altitude of the sun, though the true altitude is put down. In strictness, something ought also

to be allowed for the horizontal refractions; as well as for the dip, or elevation, of the south end of the base line, if it had any.

Mr. Topping gives the preference to this latter method; and so should we, if, instead of encumbering himself with the time, he had observed the sun's altitude at the instant when he observed its distance from the south end of the base line, and had calculated the azimuth from that. He must have had some person with him who was capable of doing it, because it was necessary in his first method.

PHILOSOPHICAL and CHEMICAL PAPERS.

*Experiments and Observations on the Production of Light from different Bodies, by Heat and by Attrition. By Mr. Thomas Wedgwood\*.*

This paper contains the results of a great number of curious experiments, stated with such conciseness as not to admit of abridgement, and of which, therefore, we can only sketch out some of the more remarkable particulars.

For the production of light by HEAT, the author reduces the body into moderately fine powder, and sprinkles it, by a little at a time, on a thick plate of iron, or mass of burnt luting, heated just below redness, and removed into a perfectly dark place. He gives a list of the bodies which he found to be luminous by this treatment, arranged according to the apparent intensity of their light; consisting of the different earths in various states and combinations natural and artificial, metallic bodies and their preparations, dried salts, and some vegetable and animal substances, including wax, oils, &c. which are luminous at or below boiling. The phosphorism of fluor has long been known, and Mr. T. W. finds the *blue* fluor from Derbyshire, which gives out a fetid smell on attrition, to possess this property in the greatest degree of all the bodies that he has tried: but common whiting, sea shells, aerated barytes, and some others, appear to be fully as luminous as the *white* fluor; and the black and grey marbles, and fetid white marbles of Derbyshire, considerably more so. The light is in some bodies almost momentary, in others it lasts for some minutes: it is generally white, but with some exceptions, the ruby emitting a red light, cornish moor-stone a blue, and the fetid blue fluor a bright green light, so exactly resembling that of the glow-worm, that when the insect is placed by it, no difference can be perceived between them either in colour or intensity. The light is emitted in the exhausted receiver of the air pump,

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\* This gentleman is one of the sons of the celebrated artist of Etruria.



and in fixed, inflammable, and vital air, equally as in atmospheric air. Earthy bodies yield their light when immersed in boiling oil or vitriolic acid: small lumps of fluor or marble make a beautiful appearance in the acid, being moved up and down by its action, and made brightly luminous by its heat: powdered fluor, dropped into a little boiling oil in a Florence flask, emits a copious flash of light as soon as it touches the oil; after lying at the bottom about a minute, the light becomes faint: but, if the flask be then agitated, by quickly raising and lowering it, so as to lodge some of the particles of the powder on its sides above the oil, they re-ignite into the same brightness as at first, and preserve this re-assumed lustre for some time; and even when washed down again, they are readily distinguishable from the particles which have remained at the bottom; the faint light of the oil giving no obstruction to the beautiful phosphorism of the fluor.—Bodies were found to be by far the most luminous the first time of being heated, but the phosphorism was not entirely destroyed by any number of heatings, nor by any degree of heat.

To examine the light produced by *ATTRITION*, two judicious experimenter rubs together, in the dark, two pieces of the same kind; one quartz pebble, for example, on another, and one piece of marble on another fragment from the same mass; so that the light observed can be no other than that which belongs to the quartz or marble itself; whereas the Count de Razoumowski, in a numerous set of experiments on the same subject in the Physical Memoirs of Lausanne\*, rubs all the bodies, which he examines, on quartz or glass, which being themselves luminous by this treatment, (the quartz, indeed, more so than almost any of the other bodies,) it is plain that the true lights, either of the rubbers or of the rubbing bodies, could not thus be discovered. The Count finds some of the *metals* to be luminous, and he attempts to draw some curious conclusions from the colour of their lights: but Mr. T. Wedgwood, trying the same metals, and in the same way, found no light to be emitted, except when the quartz or glass was shattered by the violence of the blow; in which case the light was excited only by the friction of the fragments on one another.

The bodies luminous by attrition are here arranged, like those of the preceding set, according to the degree in which they possess the property in question. A certain degree of hardness is obviously necessary for the effect: but the intensity of the light is by no means proportional to the hardness, for crystal is more luminous than the diamond and oriental ruby, felspar than flints, and loaf-sugar than the hard oriental stone called corune: alum, kept in fusion for some time, becomes

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\* See App. to M. Rev. *New Series*, vol. iii. p. 547.

much harder than loaf-sugar, but yields no light on the most violent attrition. The greatest apparent intensity of light seems to be produced by the colourless transparent and semitransparent bodies: in these, the whole mass appears illuminated, while opaque bodies exhibit little more than a defined speck. Opaque bodies, whether so naturally or rendered so by art, give a red light; the transparent and colourless give a white one; though the colour appears to depend also in part on the degree of friction; for quartz, slightly rubbed, gave a faint bluish light; by stronger attrition, a flame coloured light; and, when rubbed with violence, a whitish one.

The paper concludes with some judicious experiments and observations, shewing that *heat* is produced by the attrition; and that the light is emitted in consequence of this heat, being probably the very same that would be given out on the application of the same degree of extraneous heat. As the heat is generated only in the minute rubbing points on the surfaces of the bodies, it is instantly carried off by the subjacent mass, and by the surrounding medium, (whether air or water,) and hence the light begins and ceases instantaneously with the attrition.

*Experiments upon Heat. By Major-General Sir Benjamin Thomson, Knt. F. R. S.*

This article is a continuation of the very curious inquiry, the first part of which was noticed in our 76th volume, p. 190, respecting the *communication* of heat, or the powers, possessed by different bodies, of *transmitting* or *confining* it; a subject not only interesting to science, but immediately connected with the conveniences and comforts of life.

Having discovered, in the former paper, that heat passes much more readily through common air than through the torricellian vacuum, and about three times faster through mercury than through water; the author proceeds, in this, to examine the conducting power of various solid bodies, particularly of such as are used for clothing;—by suspending a very sensible thermometer in the axis of a cylindrical glass tube ending, at bottom, in a small globe, in such manner, that the centre of the bulb of the thermometer occupies the centre of the globe;—surrounding the bulb with the substance to be tried;—heating the instrument in boiling water;—then immersing it in a freezing mixture; and observing, as it cools, the times elapsed during every 10° descent of the thermometer.

When *equal weights* of the different substances were spread loosely, so as to fill the whole cavity between the bulb of the thermometer and the globe, it was found that hare's fur, and eider-down, carried off the heat slowest, and therefore are the

warmest of the coverings that were tried: after these came beaver's fur; raw silk; sheep's wool; cotton wool; and, lastly, lint, or the scrapings of fine linen. The difference between the last two was, however, very inconsiderable; nor, indeed, did the others differ so remarkably as might have been expected.

A greater quantity of the same substance, compressed into the same space, occasioned the heat to pass more slowly. When the globe was filled with 16 grains of eider-down, the heat of the thermometer was carried off in about 1300 seconds; with 64 grains, it required above 1600; and with an intermediate quantity, the time of cooling was nearly in the intermediate proportion.

It appeared also, that the internal *structure* of the substance, or the disposition of its parts, contributes not a little to render it more or less pervious to heat. Sewing silk, cut into lengths, transmitted the heat faster than raw silk, in the proportion of about 9 to 13, though both of them filled the globe, and were of the same weight; the sewing silk being coarse, and unequally distributed, while the raw silk was very fine, and consequently the interstices smaller and more equal. Ravelings of taffety, of intermediate fineness between the other two, were nearly about the medium also in conducting power.

The same weight of sewing silk, wound round the bulb of the thermometer, so as to cover it entirely, and as equally as possible, exhibited a new phenomenon. Hitherto, the substances which carried off the heat fastest or slowest at first, continued to do so pretty regularly throughout: but this compact silk transmitted the heat much faster at first, while the instrument was very hot, than the loose cuttings; and afterward, as the heat of the instrument approached nearer to that of the surrounding medium, it appeared to have a greater power, than the cuttings, of confining the heat which then remained. The case was nearly the same with woollen, cotton, and linen threads; so that a substance may make a good cover for confining small, but not for confining great, degrees of heat, and *vice versa*.

Wood ashes conducted the heat a little slower than charcoal powder, though the quantity of the former was nearly double that of the latter; lamp black, much slower than either; and *semen-lycopodii*, vulgarly called witch-meal, the slowest of all the substances that were tried, except the compressed eider-down. On making the experiment with this last powder in the converse way, cooling the apparatus first in the freezing mixture, and then immersing it in boiling water, the result was rather extraordinary: the time of cooling had been about 1480 seconds, but the time of heating was 2459: the cooling went on pretty regularly from the beginning; but, in the heating, the instrument

instrument remained in the boiling water full a minute and a half before the thermometer gave the least sign of rising: it then rose very rapidly 40 or 50 degrees (Reaumur's), after which its motion became so slow, that it took 1585 seconds in rising from 60 to 70°.

When the globe was filled with air alone, the heat was transmitted much faster than with any of the bodies that have been tried, though the solid matter of the superadded body amounted in general to only a small proportion of the air included with it. Sir Benjamin shews, that, in the experiment with raw silk, there were 54 parts of air to 1 of the silk; and yet the time of cooling, which in air alone was 576 seconds, was, by this small quantity of silk, protracted to 1284; whereas the conducting power of water was not sensibly impaired by the same addition of silk.

The author is hence led into a curious investigation of the manner in which air conducts heat, which is not, as in solid bodies and unelastic fluids, by *transmission* from particle to particle through the quiescent mass, but merely by *transportation* in virtue of its mobility; every particle which has received heat, moving from its place till it meets with a body on which it may deposit the heat. It is obvious, that any fine light substances intermixed must contribute more or less to impede this transportation.

This theory is confirmed by an experiment on warm air saturated with moisture, in a cylindrical glass bottle, set in ice-cold water. The air could not part with its heat, without parting, at the *same moment*, and in the *same place*, with a proportion of its water. If, then, the heat *passed through* the mass of air in the bottle, by far the greater part of the air would give out its heat, and let go its water, when *not in actual contact* with the glass; and though the water might be in too fine particles to be visible as rain, it would necessarily descend, and form a dew or cloudiness on the bottom. If, on the other hand, each particle came in its turn to the sides of the bottle, and *there* deposited its heat and its water; if the portion of air, thus cooled and rendered more dense, should sink or slide down by the sides, and be followed in succession by the warmer air, the cloudiness would first make its appearance on the sides of the bottle near the top, and grow fainter as it descended. This last was actually the case; for the cloudiness was hardly visible at the distance of half an inch from the bottom, and, on the bottom itself, which was nearly flat, there was scarcely the smallest appearance of any.

Beside the mechanical obstruction which the substances above mentioned give to the motion of air, and consequently to the transportation

transportation of heat by it, there is another circumstance which contributes greatly to the effect, namely their strong *attraction* to air, which is evinced by their obstinately retaining it even in water, and under the air pump; in consequence of which property, the warm air, of itself impervious to heat, is retained in their interstices. From these considerations, this intelligent philosopher is led into many beautiful reflections, which cannot be abridged, on the furs and feathers of animals; on their admirable fitness for confining heat, in the different situations to which the animals are respectively exposed; on the use of snow as a covering to confine heat in the earth; and on the transportation of heat by winds, from one climate to another, and to and from the ocean; which last appears to be the general reservoir, where great excesses are deposited, and whence great deficiencies are supplied.

*A new Suspension of the Magnetic Needle, intended for the Discovery of minute Quantities of Magnetic Attraction; also an Air-Vane of great Sensibility; with new Experiments on the Magnetism of Iron Filings and Brass. By the Rev. A. Bennet, F.R.S.*

Mr. Bennet's needle is a piece of the smallest harpsichord steel wire, about three inches long, with a fine gold wire twisted round the middle to keep it horizontal. The suspensory is a spider's thread, obtained by means of a forked stick, which is either smeared with varnish and applied to the thread, or only left in a room where spiders are undisturbed: a portion of the thread, intercepted between the forks, is applied, at one end, to the extremity of the gold wire turned up and touched with varnish, and at the other end to a screw by which the needle is raised or lowered in a glass case: a bit of fine hair, fastened with varnish to the north end of the needle, points out small divisions on an ivory arch. A section, and a perspective view, of the instrument, are exhibited in a plate.

The spider's thread has this remarkable property, that, though twisted 18,000 times round, till it was shortened from  $2\frac{1}{2}$  inches to  $1\frac{1}{2}$ , yet, from its astonishing tenuity, or glutinous quality, it shewed not the least disposition to untwist, nor to alter its direction. So great is its sensibility, that very light bodies (the wing of the dragon-fly, down of dandelion, &c.) suspended by it in the glass-case, were made to turn about by the small degree of heat occasioned by a person sitting at the distance of three feet from the instrument; or, by the approach of wires or other substances only warmed by holding them in the hand: when the instrument was placed in a cool room, a slight touch with the end of the finger would cause the  
wing

wing of the fly, or even a bit of straw, to point exactly at the side of the glass which had been touched. Such an extreme degree of sensibility is certainly an imperfection in a *magnetic* suspensory, as it may occasion the effects of heat to be confounded with those of magnetism. The author obviates this defect by means of an *air-vane*; of which, however, he gives no particular description, but which we suppose to be an instrument exactly similar, only with an *unmagnetic* body suspended to the spider's thread. If the effects of the two causes can thus be with certainty distinguished, by a comparison of the two instruments in the same circumstances, the contrivance must be acknowledged very valuable, for discovering lower degrees of magnetism than have hitherto been made sensible: tenderness and fragility cannot reasonably be made an objection to it, considering the delicacy of the inquiries for which it is intended, and the facility with which the thread may at any time be replaced.

Notwithstanding the great mobility of a fine wire suspended in this manner, the impulse of the rays of light produced no motion, (except what arose from the heat,) though the focus of a large burning lens was thrown on a circular bit of paper fastened to the end of the wire, both in common air, and in an exhausted receiver.

Iron nails, or pieces of wire, attracted or repelled the north end of the magnetic needle, accordingly as they were held a little above or below it, or with the farther end inclining to the north or south. From not attending to this effect of *position*, so strikingly exhibited by the present instrument, Mr. Cavallo was deceived by some of his experiments, in which the magnetic attraction appeared to be increased during the effervescence of iron-filings in vitriolic acid: Mr. Bennet shews, in the most satisfactory manner, that the effervescence has no such power, and that it acts no otherwise than by raising the surface of the filings a little above the level of the needle.\* It had been suspected, that the inflammable air, extricated in this process, might have some share in the effect: but inflammable air itself was found to have *no* action on the needle.

Mr. Cavallo appears to have been deceived also in another conclusion, which he had taken no small pains to establish, namely, that the magnetism, which some kinds of brass acquire by hammering, does not proceed from iron contained in them, but from a certain configuration of the parts of the brass itself. Of this point we expressed our doubts at the time\*, and Mr. Bennet's experiments have discovered the source of the fallacy.

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\* See Review, vol. lxxvi. p. 193.

Iron is hardened by hammering, and acquires a *fixed polarity*, of one or the other denomination, according to the position in which it is hammered: in consequence of this virtue, it becomes *more sensible* to the magnet; so that though the quantity of iron in brals be commonly too small to be discoverable in its soft state, it may very sensibly affect the magnet when hardened by hammering. The magnetism of this metal was found to be influenced by circumstances which could not have been suspected of being adequate to such an effect: soft steel wire acquired polarity, by being passed through the flame of a candle,—by being slightly drawn through the fingers,—by a small blow with the finger on a glass tube which had the wire fastened on its end in a proper direction,—and by the smallest degree of pressure between the fingers, so as to bend the wire.

*Description of Kilburn Wells, and Analysis of their Water. By Mr. Joh. Godfr. Schmeisser.*

These wells lie to the right of the Edgware road, about two miles from London, in a dry meadow, and spring about twelve feet below the surface. The diameter of the well near the surface is about five feet; and the depth of water two feet in summer, increasing, in winter, at times, to three feet. The water is not perfectly bright, but rather of a milky hue; its taste is mildly bitterish, with little or no briskness. On dipping for the water, or otherwise agitating it, a sulphureous smell is perceived, which, in a gentle warmth, soon goes off; so that this water cannot be expected to bear transportation without losing the hepatic air in which the smell consists. This is attributed by M. Schmeisser to the fixed air in the water having a great affinity to phlogiston; in consequence of which the hepatic air is decomposed or destroyed, in proportion as the fixed air is developed.

The analysis is well conducted. Twenty-four pounds Averdupois of the water were found to contain 84 cubic inches of fixed air, and nearly 36 of hepatic air; 1110 grains of vitriolated magnesia; 352 of vitriolated natron or Glauber's salt; 160 of muriated magnesia; 75 of muriated natron; 162 of selenite; small quantities of magnesia and calcareous earth combined with fixed air; and a little calx of iron and resinous matter.

The quantities of all these substances are set down in weights of two denominations, the first *grains* only, the second *ounces, drachms, and grains* of Apothecary's weight; though, in this kingdom, no other kind of *grain* is known but the Troy or Apothecary's grain: nor does the author seem to be very accurate in his reduction of one to the other: he sets down 24  
of

of his grains as corresponding to 30 of ours, and 960 of his to two ounces, two drachms, and a half, or 1110 of ours, though the proportion of 24 to 30 would require his last number to be 1137½. This mistake is not indeed of much importance with regard to the present object, for the paper is more valuable as a chemical investigation of the contents, than as determining their *precise* quantities in this particular water.

#### NATURAL HISTORY.

*Observations on Bees.* By John Hunter, Esq. F.R.S.

This paper contains, perhaps, the most curious, the most comprehensive, and the most valuable account of that wonderful creature the BEE, that has ever been published. The subject is treated at considerable length, and will not easily admit of a satisfactory abridgement, within the limits of an article in our Review.—We must, therefore, content ourselves with referring to Mr. Hunter's ingenious observations at large: which will prove the more acceptable to the inquisitive reader, as many of them are illustrated and confirmed by the test of experiment.

This part concludes, as usual, with a Meteorological Journal, kept at the apartments of the Royal Society, by order of the President and Council.

The greatest height to which the thermometer rose, in the open air, was 80° on the 7th of June; and it fell to 21° on the 12th of December, which was the lowest. The barometer was highest on the 9th of March, when it stood at 30,67 inches; and lowest on the 20th of January, when it stood at 28,18 inches, which is very low indeed! The greatest quantity of rain fell in the month of November, which was 2,572 inches; and the least in the month of June, viz. 0,332 of an inch: the whole year, according to this journal, produced but 15,31 inches: but, to this article, is the following note:

‘On consulting other registers kept in and near London, it appears that the quantity of rain collected in the rain-gage of the Royal Society is remarkably deficient. Experiments are now making to determine the cause of this deficiency, and, if possible, its amount. In the mean time it was thought right to apprise the public of the fact, that no reliance may be placed on that part of the Meteorological Journal, till farther information has been obtained.’

It has been very often, that we have had occasion to complain of the inaccurate manner in which the Philosophical Transactions are printed. When we cast our eyes on the present volume, and saw the fine paper and type, we began to entertain hope that equal attention had been paid to the correctness



refinement of it: but, in this expectation, we were greatly disappointed: we had turned over only a few pages, before the most manifest blunders attracted our notice. We trust that, in future, better care will be taken with regard to that most important circumstance in printing philosophical observations,—*accuracy*.

\*\*\* The President and Council adjudged, for the year 1791, two medals on Sir Godfrey Copley's donation; one to JAMES RENNEL, Esq. for his paper on the rate of travelling as performed by camels\*, printed in the last volume of the Transactions; the other to John Andrew De Luc, Esq. for his improvements in hygrometry.

ART. II. *Principles of Government, deduced from Reason, supported by English Experience, and opposed to French Errors. By the Rev. R. Nares, A. M. Chaplain to his Royal Highness the Duke of York.* 8vo. pp. 160. 2s. 6d. Stockdale. 1792.

MR. NARES is rather apprehensive, that it may appear like an affectation of consequence, to give a regular preface to so small a thing as a pamphlet. We have no objection to his preface, on account of the connection in which it appears: but we are much dissatisfied with it, on account of the matter which it contains. He strongly insinuates that the French are fools, always in extremes; that their new government is, in fact, the work of the fishwomen of Paris; that whoever recommends any of their regulations, means to mislead; that nobody but an Englishman can be reasonably expected to make any discoveries in the science of politics; and that all rights, except such as are secured to Britons, by that form of government under which they live, are not only chimerical but pernicious to society. Such loose and vague reflections do no credit to the discernment of which Mr. Nares has elsewhere given proofs: neither does it add any lustre to the learning with which he appears, in other places, to be acquainted, when he concludes his declamatory preface with a quotation from an old English poet, condemning the revival of letters, and the invention of printing.

The general maxim, on which Mr. Nares founds his whole system, is, ‘*that the sources of all good government, and essentially of all right to govern, are wisdom and goodness.*’

To this proposition, when duly explained, we have little or nothing to object: but to the explanation which the author gives of it, and to the conclusions which he deduces from it,

\* See Review for May 1792, p. 53.

we have more to object than we have here room to insert. We must not omit, however, to enter our protest against a few particulars. Mr. Nares says :

‘ It is perfectly false, *that every man has naturally and essentially a right to govern himself, or to be governed by his own consent* ; and the assertion that he has, is either the boast of ignorant pride, or the artifice of wickedness to escape controul, and to render folly mischievous. No man can have a right to do an act for which he is altogether unfit. Wisdom and goodness alone have, in reason, any right to govern, since they alone are fit for it. The foolish and the wicked, therefore, in proportion to the extent of those imperfections, are disqualified from government by nature, or by themselves, and ought to be controuled. But the foolish and the wicked compose no small part of mankind, who therefore should be ruled ; and if refractory, without their consent, and even against their will.’

The high and lofty tone of this paragraph, which partakes more of the arrogant spirit of papal infallibility, than of the diffidence of protestant investigation, would be enough to deter many from examining its contents, and to frighten modest inquiry from avowing any disbelief of the doctrine which it inculcates : but we, who, for nearly half a century, have been accustomed to read, one month, that it is extremely ignorant, or wicked, to say this, or that ; and the next, that it is equally so to say the contrary ; are grown callous and indifferent to all imputations of the kind. We have learned, from habit, to pursue the road of free inquiry, undisturbed by any of these horrible phantoms ; which are become so familiar, that they have lost their power to terrify. In defiance therefore of our author's anathemas, and at the risque of his either thinking us proudly ignorant, or wickedly designing, we declare that, after reflecting much, very much, on the subject, we believe it to be perfectly TRUE, *that every man has naturally and essentially a right to govern himself, or to be governed by his own consent.*

We readily admit, that, in all those instances where a man thinks another wiser and better than himself, he is bound to obey and submit to that other ; or, if Mr. Nares prefers the phrase, to be governed by that other :—but this is not enough for our author's purpose ; for he who, from a sense of duty, or because he thinks it wise and good, submits to be ruled and directed by another, still continues to be governed by his own consent. It remains therefore to inquire farther, what is to be done in those instances where a man does not think another wiser and better than himself. In such cases, is one man justified in saying to another, “ Whatever you may think to the contrary, I *know* myself to be wiser than you are, I have there-

therefore a *right* to govern you, and I *will* govern you?" To this question, we think Mr. Nares will hardly answer *yes*;—simply *yes*—*yes*, without restriction or qualification. Perhaps he will modify his answer, and say that, if one man be *really* wiser and better than another, he then has a right to govern the other, though the other may not think him wiser and better:—but who is to decide which is *really* the wiser of the two, where each is of a different opinion? There is no revelation to determine the point;—and it surely is not sufficient for one man to *say* that he is the wiser. Is it to be left to the general opinion? Is that man to rule over another, against his consent, who is *generally allowed* to be wiser and better than the other? This will end in saying, that, in all cases, *the majority* have a right to govern, and to do whatever they will. Such must be the result, if wisdom and goodness have a right to govern, and if that be always wisdom and goodness which the majority determine to be so:—but Mr. Nares does not acknowledge this right of the majority; as appears from what he says in pages 14 and 151. Nor can any one, we think, who justly considers the matter, allow such *unlimited* authority to a majority. *In* society, every thing must submit to a majority: but *out* of society, no majority has any right to command a single individual. Subject and subordinate to a consent to be a member of a community, the will of the majority is absolute and omnipotent: but, antecedent and paramount to that consent, it has no power whatever. It cannot control nor compel that consent. So that, great as the power of the majority is, it does not in the least interfere with every man's right to govern himself\*.

Were Mr. Nares to admit the right of the man who says he is wiser, and *will* govern, or the right of a majority to govern, in all cases, as above explained; he would, in either instance, contradict the common sense, common feelings, and common practice of all mankind. To admit the right in the instance of the individual, would be to admit, that any one man might justly take into his own hands the administration of any other man's domestic and private concerns; nay, might prescribe to him what and when he should eat and drink; and to admit it, in the instance of the majority, would be to admit that any number of men, nay, any two men, (for two are always a majority against one,) might do the same things:—but against

\* For our opinion of the right of a majority to govern in society, see the 6th vol. of our New Series, p. 308; and for some observations on wisdom, considered as the foundation of a right to govern, see pages 382 and 383 of the same volume.

this all mankind protest; and protest with reason. Such conduct is always resented, and always resisted, however wise or good the man, or number of men, who attempt it, may deem themselves, or even be so reputed by others.

In short, whoever is not governed by his own consent, must be governed by what Mr. Nares, in page 151, calls '*brute force*,' which, in our idea, is only fit for a brute. There is no other alternative; no medium between them. Wisdom and goodness cannot be a medium, as long as every man is left, by his Creator, to judge by his own reason what is wise and good: because, if a man thinks it wise and good to be governed, it is consent; if he does not think so, it is brute force.

Mr. Nares says: 'No man can have a right to do an act for which he is altogether unfit.' This proposition cannot be universally true: for if it were, it should seem that a very weak man, being altogether unfit to defend his life against a very strong one, would have no right so to do; that is, the stronger would have a right to take away the life of the weaker, whenever he chose.

Objecting to the right of a nation to govern itself, Mr. N., in page 150, says: 'the principle is practically dangerous: who will obey when he is told that it is his right to govern? They who can controul their governors are not governed.' There is an ambiguity in the language here. *A right to govern*, in common acceptation, means a right to rule over *others*: but, on the principles for which we are contending, no man can ever be told, in this sense, that it is his right to govern: because, if *every one* has a right to govern himself, how can any one have a right to govern others? The propositions are directly contradictory. As to a man not obeying, who is told that he has a right to govern himself, we see no reason to apprehend that such would be the case. We might as well suppose, that a gentleman would not submit to be driven in his own coach, because he was told he had a right to drive himself; and, in imitation of our author's reasoning, we might add, those riders in their own coaches, who can controul their drivers, are not driven.

Terrified with the same groundless apprehensions of danger, Mr. Nares, it seems, would wish to put a stop to the progress of knowledge, reason, and truth. 'Those men,' says he, 'have been in all times and all countries the most pernicious members of society, who have been diligent to make the people know and feel their natural powers, concealing from them, at the same time, or not sufficiently explaining and enforcing their natural duties.'—*Natural powers!* Yes. Whoever teaches and prompts men to exert their natural powers, right or wrong,

is indeed a most pernicious member of society; because such a man strikes at the very root of all morality:—but where, except at the Old Bailey, or in the high road to it, shall we find such teachers? The friends and advocates for liberty are diligent to make men know their *natural rights*; not their *natural powers*. Now *rights* are so intimately connected with *duties*, that it is next to impossible to teach the one, without inculcating, at the same time, the other. They are reciprocal. That which, in one point of view, is a *right*,—in another, becomes a *duty*. Thus, to say that it is the *right* of every one to govern himself, is, in fact, the same thing as saying that it is the *duty* of every one to abstain from all forcible interference in the concerns of another. Where then can be the danger of making men acquainted with their rights?

In our opinion, the only danger to be feared, is that which may justly be expected to arise from keeping men in ignorance of their rights. He who knows not his right, knows not his duty; and must therefore be in perpetual danger of confounding it with inclination, and of becoming the dupe of his own passions, or of those of others. Whoever is taught blindly to obey, without being taught the right, or that obligation in the nature of things, which makes obedience duty, is fitted and prepared, by his discipline of ignorance, to become an instrument in the hands of those who have authority over him, for the worst and the vilest of purposes. To teach men thus, is to teach them to substitute the law of the state for the law of nature; the variable and often pernicious dictates of one “dressed in a little brief authority,” for the unchangeable and ever salutary obligations of morality; the fallible, capricious, and, it may be, corrupt will of man for the all-pure and perfect will of God. Thus does the ignorance of the governed provoke and tempt the governor, not less to the injury of himself than of those over whom he presides, to “exalt himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God\*.”

On

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\* Men ignorant of their rights, and consequently of their duties,

—“soon grow drunk

With gazing, when they see an able man  
Step forth to notice; and besotted thus,  
Build him a pedestal, and say, stand there  
And be our admiration and our praise.  
They roll themselves before him in the dust,  
Then most deserving in their own account  
When most extravagant in his applause,

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On the contrary, to spread abroad and diffuse among men the knowledge of their rights, is to teach them, not only what they may justly expect from others, but also what others are entitled to expect from them. It is to teach them their duty to their neighbour. To say that *every* man has a right to govern himself, is to prohibit all violence and injustice, and to keep every man from doing whatever may be hurtful to another. All that remains then is, to keep every man from doing *what*-*ever* may be hurtful to himself; and then we shall have excluded all vice:—for what is vice but that which, *some way* or other, is hurtful to ourselves, or to our fellow-creatures? Now, to keep men from doing what is hurtful to themselves, their own reason and experience, assisted and corrected by their reflections on the reason and experience of others, as *free* as themselves, will be much more effectual than any mere force; not only because every one must be the best judge of what is really hurtful to himself, but because whatever is forced, however right and good it may be in itself, must always appear perverse to him who sees not its rectitude; and its apparent perverseness will be not a little increased by the consideration, that what is, or is not, hurtful to ourselves merely, is a matter entirely of our own concern. Thus, as it appears to us, to teach and practically to promote the right of *every* man to govern himself, ultimately ends in teaching and promoting the great duty of *self-government*; which both reason and revela-

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As if exalting him they rais'd themselves.  
 Thus, by degrees, self-cheated of their sound  
 And sober judgment, that he is but man,  
 They demi-deify and fume him so,  
 That, in due season, he forgets it too.  
 Inflated and astrut with self-conceit,  
 He gulps the windy diet, and, ere long,  
 Adopting their mistake, profoundly thinks  
 The world was made in vain if not for him.  
 Thenceforth they are his cattle: drudges, born  
 To bear his burdens; drawing in his gears  
 And sweating in his service, his caprice  
 Becomes the soul that animates them all.  
 He deems a thousand, or ten thousand lives,  
 Spent in the purchase of renown for him,  
 An easy reckoning, and they think the same.  
 Thus kings were first invented, and thus kings  
 Were burnish'd into heroes, and became  
 The arbiters of this terraqueous swamp,  
 Storks among frogs, that have but croak'd and died."

tion conspire to represent as one of the first and most important of moral obligations \*.

If

\* Whoever imagines virtue and liberty, religion and the right of every man to govern himself, to be at variance with each other, appears to us not sufficiently to understand the nature of either. We are convinced that they are highly congenial to and productive of each other. We even doubt whether they can subsist, for any time, asunder. For this reason, we place no confidence in an immoral man, who defends the cause of liberty. He may indeed be an instrument of good in the hand of an all-wise Providence, which sometimes brings good out of evil: but it is not for man to trust to such an unsound prop. Neither have we any confidence in those noisy and imperious assertors of liberty, who are for forcing their will on others. This is destructive both of virtue and of liberty, both of the duty of self-government and of the right of governing ourselves. We may call our notions *liberal*, if we please: but we should remember, that it cannot possibly consist with liberty to *force* our liberty on others.

It would have been well, had the hot-brained *Jacobins* in France paid more respect to this salutary truth; the very corner stone of all liberty:—but these *enragés* seem to prefer power to liberty; it appears that they would rather govern others, than secure to others the right of governing themselves, or of being governed by their own consent. They, therefore, resort to violence. They insult, abuse, banish, imprison, and even destroy, those who differ from them in opinion. They take away both the liberty of speech, and the liberty of the press; and is not this the very mode of proceeding that was in use before the Revolution? The systems indeed are somewhat different; inasmuch as a despotic monarchy differs from a despotic democracy: but the method of supporting and establishing the systems is exactly the same. “*Compel* them to come in.” What has been the consequence? Have they produced unanimity of opinion? They have indeed given a greater degree of it to their enemies: but they have gained nothing for themselves, but a hollow seeming; if they have gained even that. Unanimity of opinion never was, nor ever will be, the result of force. In fact, the *Jacobins* have fought (whether designedly, we presume not to determine,) the battle of the emigrant princes. They have shaken to its foundation a noble fabric, which those princes, though aided by all the tyrants, and all the slaves, of Germany or the North, might, in all probability, have laboured in vain to overthrow.

We say not this because our political principles are different from those of the *Jacobins*. Were they ever so congenial, were we republicans in our hearts, we should still hold the same language. It is not the principles, but the forcible establishment of them, to which we here object. A nation has a right to adopt any principles, or any form of government. Whatever be the form, if it be adopted and continued voluntarily, the nation is free: but if it be compulsory, the nation is enslaved, let the form be what it will. It is of little consequence who are the instruments of the tyranny,

If this reasoning be just, governments ought to be constituted, not as they generally have been, so as to support and uphold a few in the wrong of governing the many against their consent, but so as to protect and defend all in the right of governing themselves. Indeed, the preservation of this right seems to be the chief and only valuable end of all civil government. Where all men, without exception, are secured in the pursuit of that which, on mature consideration, they judge to be most conducive to their own interest, there is the greatest possible chance of obtaining all the good and happiness of which the state and condition of human nature is susceptible. In communities so ordered, every man is prevented from doing what is detrimental to his fellow-citizens; and no man has any other limits to his actions. All selfish interests, private views, partial regards, and individual errors, are destroyed and annihilated by mutual opposition; as negative and positive quantities exterminate each other in an algebraical calculation; and nothing remains, for the will of the community, but the general good of the whole.

In every community, the common will,—that is, where there is a difference of opinion, the will of the majority,—uniformly declares for the common,—that is, for the greatest—good of that community. It is therefore always wise to follow it. The only difficulty is, how to ascertain this common will fairly and truly. Very large bodies of men, when brought together, are incapable of declaring their will; and they are still less capable of conferring and deliberating calmly, for the purpose of examining the rectitude of their will. From the rawness and inexperience, and from the eager heat and intemperance, of a part,—the general mass, like new-mown hay which is stacked while it is too green, always ferments and takes fire. From such numerous collections of men, therefore, instead of their settled will, and sober opinions, we get nothing but their turbulent and hasty passions. To obviate this mischief, we must ascertain the common will, as well as we can, through the medium of representation. To elect their representatives, the people need not assemble in large bodies. The representatives themselves need not be very numerous:—but the electors should be as numerous as possible, otherwise we shall have nothing like the common will\*.

In

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what are their principles, or how they are called, whether they be a gang of Prussian Hussars, a horde of Austrian Hulans, or a mob of Jacobin Federates.

\* Were any politician to devise a method of numbering and registering the people, he would render an essential service to the community.



In opposition to this, Mr. Nares would not have the right of election descend below the sphere of property. 'From total indigence or dependence of situation,' says he, 'little sagacity and little freedom of choice can be expected.' Very true:—but is it any reason, because a man has but little of a thing, that he is therefore to be debarred the use and exercise of the little which he has? Because a man has only a scanty meal, or a single garment, is he therefore to be kept from all food and raiment whatever? Every man, who is not an absolute idiot, however indigent or dependent he may be, has sagacity enough to discover, that it is better to preserve than to lose his life, his liberty, his power of acquiring property by industry, and of pursuing happiness by the exertion of his faculties; and every man, not an absolute slave, has freedom of choice enough to keep him from voting for a representative, who he seriously thinks would attack or injure him materially in these points. These things are more precious than "all the mud in Egypt\*," and every man should have, in his own hands, some security for the preservation of them. Beside, though men of this description might have no great freedom of choice, yet, from the mere circumstance of augmenting the number of voters, they would put it out of the power of those to sell their votes, who now make a market of the freedom which they have. If all enjoyed the right of suffrage, it would exceed the ability of any candidate to purchase votes sufficient for his purpose; and that which no man can purchase, no man can sell †.

On the general principles on which Mr. Nares founds his theory of government, viz. that wisdom and goodness alone have a right to govern, it might be farther asked; what becomes of those governments which have hitherto prevailed in the world?

munity. This once effected, it would be easy, on all important and great questions, by means of addresses, petitions, remonstrances, or instructions, with real signatures annexed, to ascertain, free from tumult and passion, what was or was not the true will of the majority, without any danger of mistaking for that will, the selfish voice of a few corporate bodies, or of an interested minority, which now often assumes the appearance of the public will. Both the public magistrate and the private citizen would then have a positive and precise line of duty, clearly and distinctly marked out for them. We say on great and important questions; because, in all ordinary cases, the voice of the representative body, *if fairly chosen*, would sufficiently declare the will of the people. It would be seldom necessary to appeal to the community at large.

\* Shakspeare.

† For some farther hints tending to shew the necessity of extending the right of suffrage beyond the narrow limits of property, see our New Series, vol. vi. pages 183 and 184.

History will not allow Mr. Nares to say, that the generality of either civil or ecclesiastical rulers have been the wisest and best of mankind. They must then have been little better than usurpers. Perhaps Mr. N. in favour of "the powers that have been" would waive, for a time, his general principles. We are the more inclined to suppose this, because he occasionally waives them in favour of "the powers that be."

Thus, he pleads for hereditary monarchy, though he admits that, in such a monarchy, 'the power may devolve on one who is not worthy of it; whose talents may be mean, or disposition bad.' He is aware that this militates against his theory; and he endeavours to answer the objection by shewing the evils of elective monarchy. What he says of this last is very just: but it proves nothing as to the question of *right*. An hereditary, may be preferable to an elective, monarchy. It may be very good and proper to have an hereditary monarchy:—but if the monarch be not wise and good, he never, on Mr. N.'s principles, can have a *right* to govern. Again, when our author treats of a religious establishment, he says: 'the religion to be established in any country must be that which the majority of the people approve.' In some countries, then, popery, in others, Mohammedanism, and, in others, the impure rites and filthy abominations of paganism, should be established. Now will Mr. Nares say that these religions are wiser and better than the protestant? If not, how does he reconcile his theory of religions establishment with his principles of government?

That our author, in his 8th chapter, should forsake his principles, in favour of hereditary monarchy, will appear not very surprizing to those who read what he says in the 9th, where he treats of the king. His exalted notions of the kingly character soar so high, that it would be nowise wonderful to see him "forsake all and follow it." 'A king,' he says, 'is in truth the vicegerent of God himself: his person is therefore justly reckoned sacred; and the style of sacred majesty, and by the grace of God, with the religious ceremonies attendant on coronations, are so well and properly devised, that they alone can censure them, who also aim their bold objections against the throne of Heaven itself.' He adds; 'It is false, fallacious, and of very evil tendency, to call a king *a servant of the state*: the mistake appears to have arisen from a confusion of ideas between *serving*, and *rendering service*. It is undoubtedly for the *service* of the state, that is, for its advantage and benefit, that the royal power is constituted; but the benefit the king confers, is by *commanding*, not by *serving*. It is a head the people want, and not a servant.'

Here,

Here, as before, Mr. Nares would frighten some readers from examining his opinions, by the phantoms which he has raised to defend them. 'It is false, and of very evil tendency, it is aiming bold objections against the throne of Heaven itself,' to censure or dispute what he says. Not disturbed, however, by this second attack, we still continue to possess unshaken, the *mens solida*; and therefore proceed, *tenaces propositi*, to state, that, so far as a king discharges the duties of his office with ability and integrity, doing all the good for which his high station and great power so eminently fit him, we have no objection to consider him as the vicegerent of God; and, for the same reasons, we are just as ready to consider an able and upright minister of the gospel, or a worthy and skilful physician, as vicegerents of God:—but when we meet with a Nero, or an Alexander the 6th, we are so far from considering them as vicegerents of God, that we are fully convinced they are vicegerents of the Devil.

As to a king's person being sacred, if a nation chuse to make it inviolable, they have a right, and it may be prudent, for political reasons, to do so: but there is nothing, in its own nature, inherently sacred in the person of a king, any more than in that of any other individual. It is not sacred antecedently to, and independently of, the will of the community:—nor, if a nation chuse to make it not sacred, is there any thing immoral in such a choice.

A king, moreover, in our opinion, is the servant of the nation, not merely because he does the nation *service*, but because the nation is his *master*. It is no objection to this statement, to say, that it is his office to command, and to bear sway. Many servants are appointed to command. The chairman and directors of the East India Company, or of any other public body, are appointed to govern, direct, and command, the affairs and the individuals of the company. They are nevertheless themselves servants of the company. A leading counsel is appointed to manage and direct the cause in which he is retained, but yet he is the servant of his client. A captain of a merchant ship is commissioned to command the vessel; yet he is the servant of his owners. A coachman lastly, to recur to an illustration used before, is hired to guide and drive his master: he is, notwithstanding, the servant of that master. In these, and in many other instances which might be mentioned, the principals may discharge or controul their servants whenever they think proper;—and so may a nation dismiss or controul its king, whenever it thinks fit. All that is binding on either party, is, that the king should discharge his duty with fidelity, as long as he receives the wages; and the nation should pay the

the king with punctuality, as long as they continue to employ him. We know of no other compact between them. Let no one apply what is here said, to decide any thing concerning the allegiance due from an individual. We have not been speaking of individuals, but of the nation.

These are a few, and but a few, of the particulars in which our sentiments differ from those of Mr. Nares, on the subject of government: a subject of such general discussion, at present, that we have been induced, from this consideration, combined with the superiority of our author to the common run of writers on the same side of the question, to enter more into the detail of his book than we should otherwise have done. We must now conclude with observing, that it contains many things worthy the attention of all parties; though, as a whole, it appears rather calculated to defend what is established and practised, than to investigate what is true. At times, it seems almost as if Mr. Nares thought, that not only "the powers," but all the regulations, "that be," were "ordained of God." We were sorry to see him justifying corruption, under the soft name of influence; and cherishing, instead of labouring to subdue and correct, "feelings not entirely pure." (p. 122.) In our eyes, a clergyman always appears more amiable, when engaged in combating propensities of this kind; and when striving to make us "perfect even as our Father who is in heaven is perfect." In some places, Mr. Nares makes liberal concessions: but he generally accompanies them with exceptions so large, that, under shelter of them, any person, so disposed, may do away all the freedom which he has granted, (see pages 56 and 134.) He speaks, also, so very moderately of our rights, civil and religious, that it appears, (we hope it is only an appearance,) as if he thought the former extended only to a right of hoping, and the latter to a right of thinking. In page 20, defining man's rights, he says, "he has a right to *expect* of human wisdom," so and so; and in page 135, he would exempt religious opinions from the jurisdiction of the legislator, "while they continue matter of *speculation* or *private observance* only." Thus, it *seems* as if he would graciously allow a liberty, which all the despots on earth can never take away.

After all, the public are obliged to Mr. Nares for his *Principles of Government*, however they may differ from him in sentiment: because it is only from comparing the opposite opinions of sensible men, that truth can be extracted; in like manner as it is only from the counteraction of the opposite interests, in a society, all the individuals of which are free, and governed by their own consent, that virtue and happiness can be obtained.

ART. III. *Sermons on the present State of Religion in this Country, and on other Subjects.* By the Rev. Septimus Hodson, M. B. late of Caius College, Cambridge; Rector of Thrapston; Chaplain of the Asylum; and Chaplain in Ordinary to his Royal Highness the Prince of Wales. 8vo. pp. 212. 4s. Boards. Cadell. 1792.

IT has long been remarked, as a proof of the gloomy temper of our countrymen, that an Englishman is never better pleased, than when told that his country is ruined. This disposition to view every object on the unfavourable side, is not confined to the subject of policy. *O tempora! O mores!* is a lamentation which has been repeated from age to age, and which is still heard, not only within the gloomy walls of the cloister and the conventicle, but from the pulpits of our churches and chapels. Mr. Hodson, in these discourses, echoes the complaint; and, adopting the tone of a late popular tract, entitled, “An Estimate of the Religion of the fashionable World \*,” deplores the degeneracy of the times.

Among the proofs of the decay of religion advanced in these discourses, Mr. H. enumerates the neglect of outward observances, and the fashionable mode of resolving Christianity into a mere system of morality: while it is forgotten, that ‘no works are acceptable to God but what are offered through the merits and mediation of Christ.’ In the education of youth, little care, he thinks, is taken to teach children, from their catechism, the grounds of religious faith and practice; to imprint on their memory the history of man’s fall and redemption, and thus to correct the corruption of their fallen nature, and prepare them for that commerce of life which is adverse to spirituality. Through the neglect of private devotion, little progress is made ‘in that frame of mind, whose best and only enjoyment is hereafter to be found in the constant fervours of piety and devotion.’ ‘In fine, men, by considering Christianity merely as a moral law, are led to neglect that Christian obedience which consists in living above and contrary to the world in all the common actions of life.’

In the present state of manners, doubtless, there is much ground of complaint, and great necessity for reformation: but we do not see that the evil is likely to be remedied by teaching men that religion is something distinct from and superior to good morals; nor by requiring from them a degree of rigour in the observance of external forms, which would unnecessarily interrupt the innocent enjoyment, and interfere with the ordinary business, of life. We do not mean, however, in

\* See Rev. New Series, vol. v. p. 306.

making these remarks, to express a general censure of these discourses as enthusiastical or fanatical. They contain many just observations and useful reflections, and enforce an attention to the duties of life, in a style of address well adapted to impress a popular audience. The discourses on the duties of parents and of children are excellent. From the former, we quote the following remarks on the exercise of parental authority:

‘ In the exercise of this authority nature points to mildness and tenderness: it seems rather to *allow of severity*, as the last resort of necessity, than ever to *command* it. Indeed one would rather be inclined to believe, that were the emotions of a parent’s love never restrained, their future hopes would be more completely blasted by excessive indulgence, than by cold neglect; and the engaging beauties of artless childhood would probably run wild for want of the training hand of judicious discipline. And yet it frequently happens, that where the duty of parental care is fully admitted, parents endeavour to produce the great ends of it by severity and force, rather than by kindness and address. In these cases, generally speaking, the event will be disappointment. Every endeavour to inculcate virtue, to form manners, to instil instruction, accompanied with unmelting rigour, is like scattering good seed upon a soil chilled by eternal frosts. Severity can neither induce the love of virtue, nor hatred of vice; it terrifies in the season of infant dependence, but leaves no operative impression, when the reins of parental government are thrown off. Nay, it will defeat its own ends; for children, under such a discipline, being thwarted in all their little plans and amusements, and perpetually rendered uncomfortable, will soon consider their parents as their bitter enemies. Hence their respect and duty will last only with their fears; and when they are out of the reach of a parent’s severity, they will cease to feel or to express a *child’s* affection. Severity too being generally as equally directed to childish negligence, as to vicious propensities, moral distinctions are entirely destroyed by it; it imposes a mask of hypocrisy, but gives no genuine sense of virtue. Severity *even successfully* cherishes the infirmities of human nature; for being violently directed against what children are inclined to, and in favour of what they dislike, their distaste to what is good is only confirmed; and their faulty propensities are strengthened, instead of being eradicated. It damps every generous principle; it checks every noble exertion of the mind; and stamps both personal manners, and the habit of thinking, with fear and servility.

‘ Having said thus much on the subject of extreme severity, I trust my meaning will not be so perverted, as to make me the advocate of excessive indulgence. The effects, in both cases, are equally fatal: It is of little consequence either to the child, or to the parent’s conscience, whether his happiness and respectability have been destroyed by tyranny; or whether he is suffered to ruin himself (under a feeble authority) for want of due restraints. The  
authority

authority of a parent is on no account to be relaxed in any of its useful energies; it is to be exercised with vigilance and assiduity against the caprices, the wayward humours, and the vicious propensities of children: But its most effectual exercise will be found in the influence of reasoning, persuasion, and conviction; and not in the pressure of austere, blind commands. Against both extremes the word of God hath left us salutary cautions. "Fathers, provoke not your children to anger, lest they be discouraged \*." "Ye fathers, provoke not your children to wrath; but bring them in the nurture, and admonition of the Lord; having them in subjection with all gravity †."

Beside those discourses already mentioned, the volume contains one on the relative duties of minister and people; and an eloquent and pathetic anniversary sermon at the Asylum.

r. IV. *The Works of the Right Reverend Jonathan Shipley, D. D. Lord Bishop of St. Asaph.* 8vo. 2 Vols. pp. 760. 2s. Boards. Cadell. 1792.

HE truly to be revered—for so, in the present case, we understand the customary appendage of episcopal dignity, *the Right Reverend*—Bishop Shipley, has long been distinguished among his brethren of the sacred bench, and endeared to his countrymen, as an honest, zealous, and able advocate for the rights of mankind. His sermon on the 30th of January breathes purest spirit of freedom; and in his *speech intended to have been spoken on the bill for altering the charters of the colony of Massachusetts Bay*, the cause of the oppressed Americans was pleaded with a strain of manly and sensible eloquence, which commanded universal admiration. Having spoken so well to the public on several occasions, it must give pleasure to all good men to learn, "being dead, he yet speaketh."

The present volumes place this excellent prelate before the public in the twofold character of an enlightened statesman and a liberal divine; and though the editor of these literary remains declares, that he has no reason to believe that any part of them, first appearing in print, was originally intended for public circulation, we cannot entertain the smallest doubts that they will confirm the opinion, which has long been entertained, of the prelate's eminent merit, not only in his ecclesiastical, but in his civil capacity. As the Bishop, during his life, was chiefly distinguished by his zeal for civil liberty, we shall begin our account of the contents of these volumes, by taking notice of those parts of them which have an immediate reference to public affairs.

\* \* Colossians, iii. 21. † Ephes. vi. 4. 1 Tim. iii. 4.

Beside the speech above-mentioned, to which particular attention was formerly paid in our Review, we find in this publication, a *Speech on the Appeal from a Decree in the Court of Chancery, in favour of Literary Property*, in the year 1774, and a *Speech on the Bill for repealing the Penal Laws against Protestant Dissenters*, in the year 1779. We also meet with four charges delivered to the clergy of the diocese of St. Asaph, two of which turn chiefly on political topics. A judicious vindication of the purport and spirit of these charges is prefixed to them by the editor. He has justly and forcibly remarked, that the teachers of a religion whose principle it is to do good to all men, cannot, without deserting their office, forbear to teach the duties of princes and magistrates;—that the religion of a Christian in public employment should be as evident as the virtue of a Phocion or an Aristides, and, in common cases, exert itself in the same manner;—and that the noblest office in which a bishop can be employed, is to teach the great duties of magistrates, the law of universal kindness, and the particular obligations of princes not to corrupt the manners of the people committed to their charge. Under such impressions (says the editor,) Dr. Shipley addressed his clergy in the year 1778, when we had begun to feel the effects of our fatal contest with America, and in 1782, at the commencement of the Rockingham administration. In the first of these charges, the Bishop states, with great perspicuity and energy, the general ideas of government, on the principles of Mr. Locke, and of ‘his venerable friend and patron’ the late Bishop Hoadley :

• Perhaps (says the Bishop) there is no government at present existing, which owes not some part of its constitution to fraud and usurpation. But whatever prejudice, in length of time, the liberties of men may have suffered from the ambition of their fellow-citizens; government, at its origin, was certainly intended for the good of the several societies which first made use of it. Men had not then acquired those ideas of unlimited sovereignty which have grown up in after ages; from the incroachments of princes, the tameness of the people, the flattery of courtiers, and the sophistry of divines and lawyers. That was the work of after-times, and of long habits of fear, servility, and adulation. By degrees, men seemed to have lost sight of their own original intentions; and their governors have often had the confidence, from the success of their usurpations, to consider their own will and pleasure as the end of their office; to consider themselves not as the trustees of a people, but as the owners of a flock; as the lords of subjects, whose only duty is to submit.’—

• Those who think government instituted for the sole use and emolument of the persons who govern, must necessarily think their powers unlimited. For, on this supposition, their interests alone are to be regarded, of which they are the only judges; and who will



will set bounds to their own pretensions? But they who believe government to be instituted purely for the good of the governed, will naturally suppose that the powers of their rulers are, in all cases, to be limited by the end for which those rulers were appointed. And, as they must have observed that the other opinion has, in all countries, very numerous and very formidable supporters; and in practice, at least, has prevailed almost universally; they must regard it as a chief point of civil wisdom to trust no more power to princes than is strictly necessary to procure the good of society. Nor should this be considered as a disadvantage even by the prince himself; for the happiest state that man can be placed in, is, to be endowed with great powers of doing good, and, at the same time, to be preserved from the temptation to do evil; from the dangers of an unbounded trust, and from the pride and intoxication of arbitrary power.'

On the subject of political corruption, the prelate expresses these just and manly sentiments:

' Righteousness and mercy; or in the modern use of language, justice and benevolence, are so far from being fit to be excluded from the cabinets of princes, that good government is nothing else but the full exercise and display of those sovereign virtues. They contain in themselves the very art and mystery of true policy. They are not beneath the attention of the greatest monarchs; since God himself does not disdain to use them in the government of the world. And all the ministerial arts and refinements which lead through the crooked paths of policy, falsely so called, are a sort of unwise cunning, that leads only to guilt and disgrace; and to cheat, and betray the people it was their duty to protect. Let it be allowed me to mention one instance of this false policy with a becoming dread and abhorrence; the art of government by a corrupt influence and bribery. Perhaps human nature does not afford a stronger instance of the power of habit to make men do wrong. It is unnecessary, and improper for me to say, how long this practice has prevailed, and how far it has extended in our own country. There is a decency attending our profession that justly restrains us from provoking passions and enmities by personal censures; but there is also a dignity in truth, which ought to embolden us to inform the greatest of their duty. It is the fault of the people in all countries to be credulous and generous; and to place a too unsuspecting confidence in their rulers; from whence it has happened, that in most nations, except our own, the appearance, or name of freedom is hardly to be met with. But if any thing upon earth is sacred, it is the rights which a people have expressly reserved to themselves; after trusting every thing else to the discretion of their rulers. Such, with us, is the security of our persons; a trial by known laws and unprejudiced judges; and, above all, the independency of parliament; especially of your own representatives. To undermine these rights, and to corrupt these representatives; is to deprive us of all that is valuable in our free government; and to ruin the very essence of our constitution. Under the appearance and the expensive forms of limited monarchy, it subjects us, in effect, to arbitrary will. It mocks men with the image of liberty, while it slips on their fetters, and rivets them fast.

' Every

‘ Every man who has a heart to feel, or eyes to see, must perceive the injustice, the ingratitude, the breach of trust, and the pure consummate iniquity of this corrupt influence. Every act of government in such circumstances becomes an act of fraud and dishonesty; and the evil is not the less, by assuming the appearance of law and liberty. But the worst of all, is, the general profligacy of character, which must necessarily be introduced, by making honours and titles, and offices, the reward of betraying our country. Honesty and integrity are an immediate disqualification for any employment of trust, or profit. Pursue the consequences of this sort of administration in your own minds, and see what at last it must produce. The true end of government is to make men better and happier; the plain and visible end of corruption, is to make them worthless and miserable; and a better expedient for that purpose has never yet been invented. This, at least, I may presume to say is a species of government which is not of divine appointment.’

In the fourth charge, we meet with the following excellent observations on the wisdom of temperate innovations:

‘ Above all, we should encourage those plans which tend to restrain the expences, and lessen the profits, and the frauds of government; and to guard against the growth of that incroaching power, from which neither we, nor our fathers, have been sufficiently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease, to vigour, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations as our forefathers found necessary to be made in the form of their government; and why should not we be allowed to watch over our own safety, as well as they.

‘ The order, constancy, and beauty of the creation itself is preserved by those periodical and salutary changes, by which the whole frame of nature is in a manner renewed and invigorated. But after all, what are the alarming changes these men are afraid of? Suppose that they were all to take place, the full effect of them could amount to no more than to give the nation a chance of having more honest representatives than we have hitherto been blest with. Now, if honesty was really that noxious weed, which some men seem to think it; yet it does not take root so deep, nor spread so fast, that we need be under any fear of its over-running the land.’

Of Bishop Shipley's liberality toward sectaries, we must give one specimen from his excellent speech on the repeal of the penal laws against Protestant Dissenters. Speaking of the clause in the bill, which required a general declaration of faith from Protestant Dissenters, he says:

‘ Even this clause, which I object to, when it was asked at a meeting of the Right Reverend Bench, where I had the honour to be

be present, whether it was ever intended to be put in execution? It was answered, no; there was no such intention. I asked then, and I ask now, What was the use of making laws that were never to be executed? It was said to be suitable to our dignity and our authority.

'To make good and useful laws, such as carry in them their own force and evidence, is a work of great dignity and authority; but to make useless and insignificant laws, is not to exercise authority, but to lessen and degrade it. It is a vain, idle, and insolent parade of legislation; tending only to show that we know not how to use the powers we are trusted with.

'And yet, my Lords, would to God, the four last shameful and miserable years had been employed only in making such trifling laws as these. This wretched country might still have been safe, and perhaps, once more, might have been happy; and Government would only have lost, what it never seems to have cared for, a little more of its dignity and credit.

'And let us for one moment consider in what hands is to be lodged this power of regulating religious doctrines, and prescribing articles of faith: Certainly, in this country, we must place this holy deposit where we have placed every thing else that is great and good; the honour, the interest, and the revenues of our country; our hopes, our public confidence, and the majority of our votes; all must undoubtedly be placed in the keeping of the Ministry.

'Now, my Lords, this system of church government would, in my opinion, be the most effectual method we could take to increase the body of the Dissenters. Some very good Christians of our own church might possibly make a few reasonable objections to letting the Ministry for the time being, cut and shuffle their religion for them. And, perhaps, my Lords, there might be Ministers to whose management none who have the least value for their religion would chuse to commit it. One might naturally ask a Minister for a good pension, or a good contract, or a place at Greenwich hospital; but hardly any one would think of using their interest to get him a place in heaven. What I now say applies only to suture bad Ministers; for, of the present Administration, I most firmly believe that they are full as capable of defining articles of faith, as of directing the counsels of state.

'I shall end what I proposed to say, with observing, that the ruling party is always very liberal in bestowing the title of Schismatics and Heretics on those who differ from them in matters of religion, and representing them as dangerous to the state. My Lords, the contrary is the truth: those who are uppermost, and have the power, are the men who do the mischief; the Schismatics only suffer and complain, and are often thought worthy of punishment for that very reason. Ask who has brought the affairs of this country into the present calamitous state? Who are the men that have plundered and depopulated Bengal? Who are they that have turned a whole continent, inhabited by friends and kindred, into our bitterest enemies? Yes! they who have shorn the strength, and cut off the right arm, of Britain were all members of the established church, all orthodox men.—I am not afraid of those tender and scrupulous consciences who are over cautious of professing or believ-

ing too much; if they are sincerely in the wrong, I forgive their errors, and respect their integrity. The men I am afraid of, are the men who believe every thing, and subscribe every thing, and who vote for every thing.'

Of the Bishop's talents as a religious instructor, the first of these volumes affords many excellent proofs. The sermons equally remote, on the one hand, from systematic dryness, and, on the other, from frothy declamation, abound with useful and important observations, immediately applicable to human life and manners, expressed in clear, forcible, and unaffected language. The topics are practical; and the manner of treating them is worthy of the good sense and liberality of the author. We must extend this article in order to add a short specimen, taken from a sermon on the *forgiveness of injuries*. Speaking of the means by which contentions are unnecessarily prolonged, he says,

'Notwithstanding all the precautions which goodness can employ, there sometimes will arise such situations of things as must involve the most peaceable tempers in strife and contention. Properties and interests may be brought into dispute that are much too considerable to be resigned for the sake of agreement with an unreasonable neighbour; and to submit to some invasions and encroachments, would be to desert the cause of those whom it is our duty to protect. When there arises, therefore, an evident necessity of contention, it will be the first care of a good man to reduce that contention within its proper limits, and to quarrel as moderately as possible. To this purpose, he will confine his opposition to the great points in dispute, without suffering his passions to wander in useless invectives or peevish opposition, which tend to increase the difficulty, and lessen the means of reconciliation. When weak minds are inflamed with anger, every thing that occurs becomes a matter of difference. They allow of nothing, and decide nothing, and wrangle as violently on any question that is started as on the principal subject in debate, which sometimes, in the hurry of contradiction, they forget. Now how ridiculous and irrational soever this conduct may appear, yet the most prudent find it difficult, when heated with animosity, and teased and irritated by ill offices, to preserve their discretion, and keep their attention fixed on what is important and essential: yet unless they do so to a considerable degree, they commit their quiet to the disposal of a capricious adversary, and are forced to follow wherever his impertinence and malice are pleased to lead them.

'Another method by which discord is kept alive long beyond its natural term, is the practice many fall into of aspersing and blackening, in all respects, the characters of such as happen to differ with them in any respect. The low falsties and imperfect truths which malice repeats and scandal improves, will be eagerly gathered up, and listened to and propagated with pleasure, to make those appear completely odious who have the presumption not to agree with them. But the virtuous man will always be careful to keep such

malice,

useless, ungenerous abuse as this very far from his tongue, and from his heart. Some matter of property, perhaps, or family difference, is the thing in dispute. But is this dispute brought nearer to a decision by exposing the failings and the vices of an adversary? On the contrary, the original quarrel is left entire, and several others are unnecessarily added to it. It is the office of charity in the midst of contention, and even by contention itself, to seek after the things that make for peace. And when the minds of men are made sore and tender by mutual offences, then surely is the most improper season to open old wounds, or to inflict new.'

All the contents of these volumes are now first published, except three occasional sermons, and the speech intended to have been spoken in behalf of the Americans.

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ART. V. *Commentaries on the Constitution of the United States of America*, with that Constitution prefixed, in which are unfolded, the Principles of free Government, and the superior Advantages of Republicanism demonstrated. By James Wilson, LL. D. Professor of Laws in the College and University of the Commonwealth of Pennsylvania, one of the associate Judges of the Supreme Court of the United States, and appointed by the Legislature of Pennsylvania to form a Digest of the Laws of that State; and by Thomas M'Kean, LL. D. Chief Justice of the Commonwealth of Pennsylvania. The whole extracted from Debates published in Philadelphia by T. Lloyd. 8vo. pp. 147. 3s. Debrett. 1792.

THE contents of this pamphlet are fully expressed in the title: but the publication must be perused throughout, in order to form an idea of the good sense and manly eloquence of the speeches here made public.

Dr. Wilson, enumerating the difficulties which were encountered in forming the constitution of America, makes the following general remarks on the present state of the science of government:

'Governments, in general, have been the result of force, of fraud, and of accident. After a period of six thousand years has elapsed since the creation, the United States exhibit to the world, the first instance, as far as we can learn, of a nation, unattacked by external force, unconvulsed by domestic insurrections, assembling voluntarily, deliberating fully, and deciding calmly, concerning that system of government, under which they would wish that they and their posterity should live. The ancients, so enlightened on other subjects, were very uninformed with regard to this. They seem scarcely to have had any idea of any other kinds of governments, than the three simple forms, designed by the epithets, monarchical, aristocratical, and democratical. I know that much and pleasing ingenuity has been exerted, in modern times, in drawing entertaining parallels between some of the ancient constitutions and some of the mixed governments that have since existed in Europe. But I much suspect that, on strict examination, the instances of re-

semblance will be found to be few and weak ; to be suggested by the improvements which, in subsequent ages, have been made in government, and not to be drawn immediately from the ancient constitutions themselves, as they were intended and understood by those who framed them. To illustrate this, a similar observation may be made on another subject. Admiring critics have fancied that they have discovered in their favourite Homer the seeds of all the improvements in philosophy and in the sciences, made since his time. What induces me to be of this opinion is, that Tacitus—the profound politician Tacitus—who lived towards the latter end of those ages, which are now denominated ancient, who undoubtedly had studied the constitutions of all the states and kingdoms known before and in this time ; and who certainly was qualified in an uncommon degree, for understanding the full force and operation of each of them, considers, after all he had known and read, a mixed government, composed of the three simple forms, as a thing rather to be wished than expected : And he thinks, that if such a government could even be instituted, its duration could not be long. One thing is very certain, that the doctrine of representation in government was altogether unknown to the ancients. Now the knowledge and practice of this doctrine is, in my opinion, essential to every system, that can possess the qualities of freedom, wisdom, and energy.

‘ It is worthy of remark, and the remark may, perhaps, excite some surprise, that representation of the people is not, even at this day, the sole principle of any government in Europe. Great-Britain boasts, and she may well boast, of the improvement she has made in politics, by the admission of representation : For the improvement is important as far as it goes : but it by no means goes far enough. Is the executive power of Great-Britain founded on representation ? This is not pretended. Before the revolution many of the kings claimed to reign by divine right, and others by hereditary right ; and even at the revolution, nothing farther was effected or attempted, than the recognition of certain parts of an original contract \*, supposed, at some former remote period, to have been made between the king and the people. A contract seems to exclude, rather than to imply, delegated power. The judges of Great-Britain are appointed by the crown. The judicial authority, therefore, does not depend upon representation, even in its most remote degree. Does representation prevail in the legislative department of the British government ? even here it does not predominate ; though it may serve as a check. The legislature consists of three branches, the king, the lords, and the commons. Of these only the latter are supported by the constitution to represent the authority of the people. This short analysis clearly shews, to what a narrow corner of the British constitution the principle of representation is confined. I believe it does not extend farther, if so far, in any other government in Europe. For the American states were reserved the glory and the happiness of diffusing this vital principle throughout the constituent parts of government. Representation is the chain of communication between the people, and

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\* Blackstone, 233.

those, to whom they have committed the exercise of the powers of government. This chain may consist of one or more links; but in all cases it should be sufficiently strong and discernable.'

In what follows, some general and leading principles of government are ably stated:

'There necessarily exists in every government a power, from which there is no appeal: and which, for that reason, may be termed supreme, absolute and uncontrollable. Where does this power reside? To this question, writers on different governments will give different answers. Sir William Blackstone will tell you, that in Britain, the power is lodged in the British parliament; that the parliament may alter the form of the government; and that its power is absolute without control. The idea of a constitution, limiting and superintending the operations of legislative authority, seems not to have been accurately understood in Britain. There are, at least, no traces of practice, conformable to such a principle. The British constitution is just what the British parliament pleases. When the parliament transferred legislative authority to Henry VIII. the act transferring could not, in the strict acceptance of the term, be called unconstitutional.

'To control the power and conduct of the legislature by an over-riding constitution, was an improvement in the science and practice of government, reserved to the American states.

'Perhaps some politician, who has not considered, with sufficient accuracy, our political systems, would answer, that in our governments, the supreme power was vested in the constitutions. This opinion approaches a step nearer to the truth; but does not reach it. The truth is, that in our governments, the supreme, absolute and uncontrollable power *remains* in the people. As our constitutions are superior to our legislatures; so the people are superior to our constitutions. Indeed the superiority, in this last instance, is much greater; for the people possess, over our constitutions, control in *ad*, as well as in right.

'The consequence is, that the people may change the constitutions, whenever, and however they please. This is a right, of which no positive institution can ever deprive them.

'These important truths, Sir, are far from being merely speculative: We, at this moment, speak and deliberate under their immediate and benign influence. To the operation of these truths, we are to ascribe the scene, hitherto unparalleled, which America now exhibits to the world—a gentle, a peaceful, a voluntary and a deliberate transition from one constitution of government to another. In other parts of the world, the idea of revolutions in government is, by a mournful and an indissoluble association, connected with the idea of wars, and all the calamities attendant on wars. But happy experience teaches us to view such revolutions in a very different light—to consider them only as progressive steps in improving the knowledge of government, and increasing the happiness of society and mankind.

'Oft have I viewed, with silent pleasure and admiration, the force and prevalence of this principle through the United States, that

that the supreme power resides in the people; and that they never part with it. It may be called the *Panacea* in politics. There can be no disorder in the community but may here receive a radical cure. If the error be in the legislature, it may be corrected by the constitution: if in the constitution, it may be corrected by the people. There is a remedy, therefore, for every distemper in government; if the people are not wanting to themselves. For a people wanting to themselves, there is no remedy: From their power, as we have seen, there is no appeal: To their error, there is no superior principle of correction.

‘ There are three simple species of government—Monarchy, where the supreme power is in a single person.—Aristocracy, where the supreme power is in a select assembly, the members of which either fill up, by election, the vacancies in their own body; or succeed to their places in it by inheritance, property, or in respect of some *personal* right or qualification.—A Republic or Democracy, where the people at large *retain* the supreme power, and act either collectively or by representation.

‘ Each of these species of government has its advantages and disadvantages.

‘ The advantages of a monarchy are—Strength, dispatch, secrecy, unity of counsel. Its disadvantages are—Tyranny, expense, ignorance of the situation and wants of the people, insecurity, unnecessary wars, evils attending elections or successions.

‘ The advantages of aristocracy are—Wisdom, arising from experience and education. Its disadvantages are—Dissentions among themselves, oppression to the lower orders.

‘ The advantages of democracy are—Liberty, equal, cautious and salutary laws, public spirit, frugality, peace, opportunities of exciting and producing abilities of the best citizens. Its disadvantages are—Dissentions, the delay and disclosure of public counsels, the imbecility of public measures retarded by the necessity of a numerous consent.

‘ A government may be composed of two or more of the simple forms above-mentioned. Such is the British government. It would be an improper government for the United States; because it is inadequate to such an extent of territory; and because it is suited to an establishment of different orders of men. A more minute comparison between some parts of the British constitution, and some parts of the plan before us, may perhaps find a proper place in a subsequent period of our business.

‘ What is the nature and kind of that government, which has been proposed for the United States, by the late convention? In its principle, it is purely democratical: But that principle is applied in different forms, in order to obtain the advantages, and exclude the inconveniencies of the simple modes of government.

‘ If we take an extended and accurate view of it, we shall find the streams of power running in different directions, in different dimensions, and at different heights, watering, adorning, and fertilizing the fields and meadows, through which their courses are led; but if we trace them, we shall discover, that they all originally flow from one abundant fountain.



‘ IN THIS CONSTITUTION, *all authority is derived from the PEOPLE.*’

In reply to an inquiry, why the Convention omitted to frame a bill of rights, the citizens of the United States observe, “ We reserve the right to do what we please.” The constitution of America having been called an aristocracy, Dr. Wilson asks,

‘ What part of this system is it that warrants the charge ?

‘ What is an aristocratic government ? I had the honour of giving a definition of it at the beginning of our debates : it is, Sir, the government of a few over the many, elected by themselves, or possessing a share in the government by inheritance, or in consequence of territorial rights, or some quality independent of the choice of the people ; this is an aristocracy, and this constitution is said to be an aristocratical form of government ; and it is also said that it was intended so to be by the members of the late convention who framed it. What peculiar rights have been reserved to any class of men, on any occasion ? does even the first magistrate of the United States draw to himself a single privilege, or security, that does not extend to every person throughout the United States ? Is there a single distinction attached to him in this system, more than there is to the lowest officer in the republic ? Is there an office from which any one set of men whatsoever are excluded ? Is there one of any kind in this system but is as open to the poor as to the rich ? to the inhabitant of the country, as well as to the inhabitant of the city ? and are the places of honour and emoluments confined to a few ? and are these few the members of the late convention ? Have they made any particular provisions in favour of themselves, their relations, or their posterity ? If they have committed their country to the demon of aristocracy, have they not committed themselves also, with every thing they held near and dear to them ?

‘ Far, far other is the genius of this system. I have had already the honour of mentioning its general nature ; but I will repeat it, Sir. In its principle, it is purely democratical ; but its parts are calculated in such manner, as to obtain those advantages also, which are peculiar to the other forms of government in other countries. By appointing a single magistrate, we secure strength, vigour, energy and responsibility in the executive department. By appointing a senate, the members of which are elected for six years, yet, by a rotation already taken notice of, they are changing every second year, we secure the benefit of experience, while, on the other hand, we avoid the inconveniences that arise from a long and detached establishment. This body is periodically renovated from the people, like a tree, which, at the proper season, receives its nourishment from its parent earth.

‘ In the other branch of the legislature, the house of representatives, shall we not have the advantages of benevolence and attachment to the people, whose immediate representatives they are ?

‘ A free government has often been compared to a pyramid. This allusion is made with peculiar propriety in the system before you ; it is laid on the broad basis of the people ; its powers gradually

dually rise, while they are confined, in proportion as they ascend, until they end in that most permanent of all forms. When you examine all its parts, they will invariably be found to preserve that essential mark of free governments—a chain of connection with the people.’

We shall only add one farther extract, respecting the foreign benefits to be expected by America, from its constitution :

‘ The adoption of this system will also secure us from danger, and procure us advantages from foreign nations. This, in our situation, is of great consequence. We are still an inviting object to one European power at least, and, if we cannot defend ourselves, the temptation may become too alluring to be resisted.—I do not mean, that, with an efficient government, we should mix with the commotions of Europe. No, Sir, we are happily removed from them, and are not obliged to throw ourselves into the scale with any. This system will not hurry us into war, it is calculated to guard against it. It will not be in the power of a single man, or a single body of men, to involve us in such distress, for the important power of declaring war is vested in the legislature at large ;—this declaration must be made with the concurrence of the house of representatives ; from this circumstance we may draw a certain conclusion, that nothing but our national interest can draw us into a war. I cannot forbear, on this occasion, the pleasure of mentioning to you the sentiments of the great and benevolent man whose works I have already quoted on another subject ; Mr. Neckar, has addressed this country, in language important and applicable in the strictest degree to its situation and to the present subject. Speaking of war, and the great caution that all nations ought to use in order to avoid its calamities :—“ AND you, rising nation, says he, whom generous efforts have freed from the yoke of Europe ! let the universe be struck with still greater reverence at the sight of the privileges you have acquired, by seeing you continually employed for the public felicity : do not offer it as a sacrifice at the unfetled shrine of political ideas, and of the deceitful combinations of warlike ambition ; avoid, or at least delay participating in the passions of our hemisphere ; make your own advantage of the knowledge which experience alone has given to our old age, and preserve for a long time, simplicity of childhood : in short, honor human nature, by shewing that when left to its own feelings, it is still capable of those virtues that maintain public order, and of that prudence which insures public tranquillity.”

‘ Permit me to offer one consideration more that ought to induce our acceptance of this system. I feel myself lost in the contemplation of its magnitude. By adopting this system, we shall probably lay a foundation for erecting temples of liberty in every part of the earth. It has been thought by many, that on the success of the struggle America has made for freedom, will depend the exertions of the brave and enlightened of other nations.—The advantages resulting from this system, will not be confined to the United States, it will draw from Europe many worthy characters, who pant for the enjoyment of freedom. It will induce princes, in order to preserve their

their subjects, to restore to them a portion of that liberty of which they have for many ages been deprived. It will be subservient to the great designs of Providence, with regard to this globe; the multiplication of mankind, their improvement in knowledge, and their advancement in happiness.'

The merits of the American constitution, not only in general, with respect to the principles on which it is built, but especially, with regard to its several great objects, are discussed in these debates:—but, for farther particulars, we refer to the publication at large: they will be highly interesting to the approvers of the republican plan.

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ART. VI. *A Sketch of the Life and Writings of the Rev. Micaiah Towgood*, by James Manning. 8vo. pp. 191. 3s. Boards. Johnson. 1792.

WHERE zeal for religion, and a manly assertion of the right of private judgment, are united with moderation and candour toward persons of different persuasions, so happy a combination of respectable and amiable qualities must command regard and esteem. Such is the character exhibited in these memoirs; and it was on such ground that Mr. Micaiah Towgood raised a reputation, which not only remained unshaken, but increased in stability, through the course of a long life. Though his biographer evidently writes with the zeal of a friend, he relates such particulars as leave no room to doubt that his encomiums are justly bestowed.

Mr. Towgood was born at Axminster in Devonshire on the 17th of December 1700. The early part of his education he received under the Rev. Mr. Chadwick, and passed through the studies more immediately preparatory for his profession, at a dissenting academy of considerable celebrity at Taunton. For many years he was only known as the respectable minister of a dissenting congregation: but, in the year 1739, he appeared in public as an advocate for the Dissenters against the charge of schism, at that time frequently brought against them. His work was entitled, "The Dissenter's Apology." About the same time, he wrote three numbers of the "Old Whig\*," under the signature of Paulus, on the practice of reading in public worship the apocryphal tale of Tobit, Bell, and the Dragon, and on the services of confirmation and absolution. In 1741, the nation being engaged in a war with Spain, he wrote a pamphlet under the title of "Spanish Cruelty and Injustice." During the rebellion in 1745, he preached and published a sermon against popery.

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\* A periodical paper afterward republished in two volumes octavo, 1739.

This year gave birth to the work on which Mr. T.'s distinction as an author chiefly rests. We shall state the particulars respecting this publication, in Mr. Manning's own words:

' In the same year, when Mr. White had brought a heinous charge of Schism against the Dissenters, on account of their separation from the Established Church, Mr. Towgood signalized himself in the cause of Christian truth and liberty, by the "Dissenting Gentleman's Letters," in answer to Mr. White. These letters have been highly and deservedly esteemed by the friends of the religious rights of mankind, and the supreme authority of the scriptures; and even many liberal minds in the establishment have felt and confessed their force. They are indeed composed with a strength of argument, acuteness of discussion, and animation of language, which entitle them to a distinguished rank amongst controversial writings.—Nor are they less commendable for their fairness and candour. Mr. Towgood, conscious of the goodness of his cause, and of the united powers of reason and scripture on his side, rises superior to the common arts of controversy, and while meeting his opponent with a spirit of manly freedom, amidst the ardour of contention, preserves an unruffled temper; nor in the dispute ever forgets the gentleman. His good sense enabled him to see at once, that there would be no end to cavilling on particular points; he therefore judiciously made his main attack on the foundation itself of all religious imposition and usurpation, the claim of Church Authority. He justly observes, that the controversy turns on the single point of the Twentieth Article of the Church of England, "that the church hath power to decree rites and ceremonies, and hath authority in matters of faith." This position he overthrows in a masterly manner, and proves "that the church (to use his own words) hath really and in truth no power at all, nor authority of this kind—that Christ, the great Lawgiver and King of his church, has expressly commanded, that no power of this kind shall ever be claimed, or ever be yielded by any of his followers—that the church is reprehensible and highly criminal before God, which usurps this power," consequently—"that the Dissenters are justified, and will have honour before God, for entering their protest against usurpation; for asserting the rights and privileges of the Christian Church; and standing fast in the liberty wherewith Christ hath made them free."—

' This publication had a very extensive circulation, and was the means of introducing its author to the acquaintance of persons of great literary character, both in England and America. Many letters of thanks were sent him for the service he had done to the cause of religious liberty, and particularly by Dr. Chauncy, of Boston, in New England, who became his frequent correspondent, and under whose direction three editions of these letters were printed in America, besides the six editions through which they passed in this country.'

About the same period, Mr. T. published an essay on the character of Charles I. in order to state the evidence respecting

the conduct of that prince, on both sides, with fairness and impartiality. This essay was afterward, in 1780, reprinted anonymously without Mr. Towgood's consent; and a censure was at that time, in our Review, passed on the writer, for asserting, on the authority of Oldmixon, that Lord Clarendon's history of the rebellion lay under the suspicion of being softened, and garbled, in favour of the royal cause. This censure Mr. Manning acknowledges to have been well founded. The opinion, he says, was taken up by Mr. Towgood on the authority of Edmund Smith the Poet, on whose testimony many persons believed the charge: but he was afterward convinced that it was entirely groundless. We mention these particulars in vindication of our former opinion, and at the same time in justice to the candour both of Mr. T. and his biographer.

In 1750, Mr. T. published a pamphlet under the title of "The Baptism of Infants a reasonable Service;" a piece, of which several editions have since been printed, both in England and America. This was soon followed by another publication, entitled, "Dipping not the only scriptural and primitive Mode of baptizing." In 1756, he published "Serious and free Thoughts on the present State of the Church and Religion;" and in 1772, an abridgment of his letters to Mr. White, under the title of "Plain Answer to the Question, Why are you a Dissenter?" His last publication was an address to the Protestant Dissenters in Exeter, (to whom he had now been minister during upward of thirty years,) on the grounds of faith in Christ.

In the course of the long period in which Mr. T. occasionally appeared with credit and success as an author, he was constantly discharging, with industry and fidelity, the duties of the Christian, of the Christian minister, and, for several years, of an academical tutor. In this and every relation, it appears, from these memoirs, that he acquitted himself in a manner highly reputable, and furnished an example well worthy of imitation. After continuing for eleven months in a state of great debility, he died on the 1st of February 1792, 'leaving (says his biographer,) no good man his enemy, and attended with sincere and extensive regret, which can follow those only who, occupying useful stations, have acquitted themselves with zeal and fidelity.'

We have inserted these particulars, extracted from the biographical sketch before us, as a tribute of respect to the memory of a man who seems to have merited esteem and regret, not from the sect alone to which he belonged, but from all the friends of religion and virtue.

Several letters and other papers, declaratory of religious opinions, or expressive of the genuine sentiments of benevolence  
and

and piety, are preserved in these memoirs; and a composition drawn up by Mr. T. but not published during his life, is added by way of appendix: it is entitled, "Catholic Christianity; or the Communion of Saints, earnestly recommended to all professing Christians, particularly to the brethern of the Anti-pædobaptist persuasion."

Some observations on Mr. Manning's work have been lately published, of which we shall take farther notice.

ART. VII. *Marcus Flaminius*; or, a View of the Military, Political, and Social Life of the Romans: In a Series of Letters from a Patrician to his Friend, in the Year 762 from the Foundation of Rome, to the Year 769. By E. Cornelia Knight. 8vo. 2 Vols. pp. 740. 10s. 6d. Boards. Dilly. 1792.

**T**O mix fictitious incidents with real facts so evidently tends to confound the reader's conceptions, that it may, without hesitation, be pronounced an injudicious method of communicating historical information to young persons. Though Shakspeare's historical plays adhere with tolerable fidelity to facts, no one would think of advising a young student to make Shakspeare his preceptor in the period of English history to which these plays refer. Even a reader already well acquainted with history may find some difficulty in marking the exact line, which separates dramatic fiction from historic truth: to a *tyro* in historical learning, the task would be wholly impracticable. Still greater objections seem to lie against those prose writings which undertake at once to amuse by fiction, and to inform by a relation of facts; except when the narrative is authenticated by means of accurate and minute references to authorities, such as are given in that justly admired view of Grecian manners, the Travels of the Younger Anacharsis. Among the remains of antiquity, Xenophon's *Cyropædia*, and among modern productions, *Belisarius*, and the *Incas of Peru*, are, on the ground suggested above, liable to material objection; and we must add to this list, the work which now comes under our consideration.

Marcus Flaminius partakes more of the fictitious than the historical character. If it be read as a composition of fancy and sentiment, it will afford much amusement; for the fair writer has discovered great ingenuity in interweaving, in the relation of historical facts, (with respect to which, Tacitus has been the chief guide,) many imaginary incidents, and in exhibiting several portraits, at full length, of characters briefly sketched in real history:—but if the work be perused for information respecting the military, political, and social, life of the Romans,

mans, the reader will find himself, at the close, much disappointed; both because he will have met with fewer particulars on these heads, than the title of the work might lead him to expect; and because he will not be able, without a degree of historical knowledge which would wholly supersede the use of modern compilations, to distinguish the parts which are merely narrative from those which are the product of invention. "Kennet's Roman Antiquities," or "The private Life of the Romans," would give him much fuller satisfaction.

Having said thus much to prevent our readers from being misled by the title of this production, we must not omit to remark, that it is, on several accounts, justly entitled to commendation. If the letters do not afford a perfect delineation of Roman manners, they nevertheless contain a very entertaining narrative of incidents ingeniously contrived; and they express, in elegant, and often animated, language, such sentiments as may be easily conceived to have arisen from the circumstances of the story.

The patriotic youth, by whom the letters are supposed to be written, passes through various adventures in Germany, whither he had accompanied Varus on a military expedition. On his return to Rome, M. Flaminius visits, with Germanicus, the historian Livy. The relation of the particulars of this visit, with some subsequent incidents, is as follows:

'Germanicus proposes my accompanying him to the country house of Livy \*. "This excellent historian," said he, "merits all my respect; I never see him without being impressed with the same veneration which I feel, when I pass through the triumphal arch† raised near the Capanian gate, to the memory of my father: he has related his actions: may his works be still more durable than the marble that bears the honoured name of Drusus!"

'We found Livy in a small apartment, the windows of which overlook his garden on the borders of the Tiber, and he was seated in the vestibule of his villa: six niches contained as many busts, representing Camillus, Fabius Maximus, Paulus Emilius, Marcellus, Scipio Africanus, and Titus Quintius Flaminius. He received Germanicus with ease, simplicity, and affection: "You have been long employed in my service," exclaimed he, "my beloved Cæsar! you seem resolved that my age shall not want occupation, but I fear I shall not have time to record your victories; had you done less I might have hoped to add your conquests to those of your father."

"If my actions," answered Germanicus, "appear worthy of your attention, you must attribute to yourself great part of their merit. Could I read your works, and not desire to imitate the

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\* Livy died the following year, as did the poet Ovid.'

† Arch of Drusus, still to be seen at Porta San Sebastiano.'

deeds which you have immortalized? By celebrating the worth of our fathers, you impose an arduous task on their sons."

"He introduced me to the sage, and became the partial historian of the period which I had spent in his camp. I found Livy already informed of every thing that had happened to me: he rose and went into his library, whence he returned with a small volume. "This," said he, "shewing it to Cæsar, "contains notes which I have made on the present times; at the head of each page is the name of some illustrious family, whose ancestors have distinguished themselves in the service of their country; below I have written the names, qualities, and actions of such of their living descendants that support or add to the honour of their race. Where I am obliged to leave blank pages, I consider that family as extinct for the present generation. Behold under the title of the *CLAUDII* how much I have been writing! see here the *QUINTII*: what you have related to me of Marcus is already inserted; but it is unnecessary," continued he, closing the volume, "to shew this book to you and to your friend; I could wish that they, whose ancestors' names are the only ornament of the page, were to cast their eyes on the void space, surely they would be roused from their apathy and endeavour to fill it."

"Quintius Flaminius is one of my favourite heroes, as you may observe by my choice of his likeness to adorn my vestibule; he contributed equally to inspire a love and fear of the Roman name; he excelled the Greeks in wit and elegance almost as much as he was superior to them in valour; and this part of his character deserves to be remarked. If every great and good man was amiable, the cause of virtue would gain universal support, and vice would be left without an excuse. Beneficent Divinities are always painted beautiful."

"I took the liberty of enquiring why he had not graced his portico with the bust of Julius Cæsar, and he instantly replied, "Because \* I could not in the opposite nitch place that of Pompey the great, though I hope in my history I have done justice to them both. Had Cæsar fallen in the battle of Pharsalia, not only I, but the whole world would have considered his image as too valuable to be confounded with any other; and, even now, I should assign it the first place, if his descendants were not masters of Rome."

"Germanicus embraced the historian on hearing these words: "My venerable friend!" exclaimed he with transport, "your sincerity dignifies the praise you have bestowed on my father in your works, and on me in your presence."

"Livy enquired of Cæsar whether there were any hopes that Ovid would be recalled from banishment.

"I commiserate his fate," answered Germanicus; "and Silius† has lately shewn me a most affecting epistle, which his unfortunate father-in-law addressed to him from Pontus, with the

\* Augustus used to call Livy sportively the Pompeian. Tacitus, &c.

† Ovid's Epistles from Pontus, Book 4.



view of engaging me to serve him; but I dare not solicit his return. Tiberius will hardly grant a favour of this nature, which was constantly refused me by Augustus. I am ignorant of the real cause of his exile; it is scarcely to be imagined, however just the sentence against immoral writers, that it would be pronounced on him alone, while many others, equally guilty, remain unpunished. Yet, undoubtedly, the greater an author's talents, the more strictly should his works be examined. The young and inexperienced are misled by the charms of language, when the same principles, conveyed in rude and unpolished terms, would strike them with a proper disgust; but whether the exile of Ovid has put a stop to the evils attributed to his writings, I leave you to determine. As a votary to the Muses, I lament that poets are so seldom excellent moralists: their praises of virtue have too much the air of flattery, and their satires against vice are either so didactic as to fatigue, or so malignant as to offend. You alone, who shew us the faithful picture of the advantages that spring from noble actions, and of the mischief arising from crimes, can truly instruct the present and future generation by the example of the past.

"You will, notwithstanding, own," replied the historian, "that many excellent precepts of moral philosophy are conveyed to us by the sportive gaiety of Horace, and that his ode\* on the victories of your father is superior to all the volumes I have written."

"This ode," said Germanicus, "is my pride and my delight; but did not you, and other historians, attest the truths it contains, posterity might admire the harmony of its numbers, and the loftiness of its expressions, but would, after once reading, cast it aside with the innumerable adulatory compositions that begin to disgrace our language, and will for ever dishonour literature while poets and patrons exist."

The hours passed swiftly in the company of Livy, and I regretted that we were obliged to leave him. We returned by the fields of Quintius Cincinnatus†, which will probably long preserve his venerated name. Modest frugality is a virtue, which, at all times, receives the approbation of the good, and excites no envy among the vain and ambitious: the indigent man of merit, when he sits down to his homely meal, reflects that a dictator once lived as poorly as himself, while his opulent neighbour, whose table is covered with profusion and splendor, will sooner praise the temperate sobriety of Cincinnatus than the magnificent banquets of Alexandria. Germanicus, who seeks as much as possible to divest himself of all exterior grandeur, never omits an opportunity of celebrating the simple manners of the ancient Romans. I could not forbear remarking to him on this occasion, how much Augustus merited commendation; ostentatious magnificence was certainly in his power, and the example of the times authorised it even to excess; yet nothing could be more simple, or more moderate, than his way of living. It is still a problem with me, which deserves most praise, the man who makes a voluntary sacrifice of luxurious deli-

\* Horace, Ode 4, Book 4. † Prati de Quinti, still called so.

cacy, or he who has magnanimity enough not to envy those who are in possession of enjoyments which he cannot procure. Satiety may influence the first, and necessity the second, but assuredly the example of a prince, who despises pomp and effeminacy, is of real and extensive advantage to his country.'

We add the following character of Valeria, the amiable female to whom Flaminius is, at the close of the story, happily united:

'Valeria expressed the sentiments of her heart: the modesty, simplicity, and reserve of her character, draw a veil over her perfections, and render them still more interesting; her reading is extensive, and her judgment far superior to what could be expected at her years: she is acquainted with the best authors of our country, and of Greece; her exquisite sensibility, and the liveliness of her imagination, give her the most correct and the most elegant taste for poetry. She has a general acquaintance with the sciences and liberal arts; her father having enriched her mind with a variety of instructions, which she uses for the government of her life more than for the ornament of her conversation. Her manner of speaking affords a striking example of the purity of language, which Cicero\* remarked in the Roman ladies of his time, uncorrupted by the affectation or barbarism of foreign idioms; all that she says is dictated by truth and candor, but she avoids giving her opinion except she is earnestly requested; and it is easier to see that she is not ignorant of the subject, from her attention to what is said by others, than from any attempt to display her own knowledge.

'Valeria is equally clear from the slightest tincture of vanity in respect to her personal attractions; every motion is graceful, and every look engaging, but she appears to have been thus formed by the partial hand of nature; and the same exalted virtue, the same delicacy of sentiment, which regulate her conduct, illuminate her features, and animate her form with dignity and elegance.

'Her time is continually employed; and she never voluntarily remits her application for a moment's leisure but for the duties of affection or urbanity. Even when she is interrupted by the importunate visits of the idle, she leaves them without apparent displeasure, and always seems contented with that society in which she is placed. Valeria has a general benevolence for the good, and does not confine her esteem to distinguished talents; she never remarks a want of understanding in innocent characters, nor satirizes the errors of wayward imagination: she receives the praises of her friends not as a tribute but as a favour, and prefers the demonstrations of regard to those of admiration.'

The sum of our opinion of this work is, that, whatever defects it may seem to possess, when considered historically, it is entitled to considerable merit as a fictitious tale; and does great credit to the natural understanding and the cultivated mind of its fair author.

We have been informed that Miss Knight is also the writer of an ingenious continuation of Johnson's *Rasselas*, entitled *Dinarbas*: see our Review for May last, p. 106.

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ART. VIII. *Letters containing an Account of the late Revolution in France*, and Observations on the Constitution, Laws, Manners, and Institutions of the English; written during the Author's Residence at Paris, Versailles, and London, in the Years 1789 and 1790. Translated from the German of Henry Frederic Groenvelt. 8vo. pp. 371. 4s. Boards. Johnson. 1792.

THIS appears to be the work of a sensible and reflecting German, whose love of liberty, excited by the events which occurred in France in the years 1789—90, has been heightened and inflamed by considering the political servitude of his native country. That part of his work which treats of France, is entirely historical, and contains the origin and progress of the revolution, from the first expectations entertained of the States General, to the declaration of the rights of men and citizens. Mr. G. is not an undiscerning panegyrist of this great political event; he extols, with just praises, the sentiments which animated its original authors: but he arraigns, with equal justice, the cruelty, which, even in the first stages of the business, disgraced too many of its instruments. The following paragraphs on this subject are rendered interesting by what has since happened, and especially by the fate of M. Barnave.

‘ I am unacquainted with the public or private conduct of Foulon and Berthier; all I know of them is, that they died with firmness, and disdained to purchase life by pretended discoveries, or abject supplications. They had the reputation of being financiers, who were dead to all feeling for the people, who had enriched themselves by their crimes, and who were the most servile instruments of despotism. It is said, that they had personal enemies, who mingled in the crowd, and inflamed and directed their passions. Foulon is reported to have declared, that if he were minister, he would force the people to eat hay; and it was in allusion to this, that some of the mob, after his death, stuffed hay into his mouth. I have been assured, however, that he favoured and encouraged agriculture; and one of the sayings imputed to him, that he wished grass to grow where Paris stood, may be understood only to express his opinion, that the immense size of the metropolis was prejudicial to the country.

‘ I own I feel the utmost indignation, when I find these horrid acts of vengeance in the people, spoken of with levity; and when I hear men, as I have done, indulging a savage kind of pleasantry, in facetious allusions to the lamp-post. I was disgusted at Barnave, when I heard him in the assembly, offering an apology for these murders, by asking whether the blood that had been shed was of the  
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purest kind. It is true, that he had been provoked by violent declamations against the people, but nothing can be more mischievous than such an expression in the mouth of a legislator. However, much as I have been shocked at these events, they have not altered my principles.'

Notwithstanding the many accounts of the French revolution which our curiosity or our duty, as readers for the public, had led us to peruse, we again read Mr. G.'s narrative of the same transactions with no small degree of attention. Simplicity and precision are the prevailing characteristics of his work. His partialities are all on the side of liberty: but his love of liberty is not inconsistent with humanity. As far as mere facts are concerned, his narrative is worthy of confidence. The general and *predisposing* causes of the revolution are clearly pointed out: but to reveal the immediate springs and principles of many particular events, some of which are the most important in the whole drama, is a task which must be left to the historians of future times.

The second part of these travels relates to England, and is not historical, but critical. The subjects treated are, Lotteries, the Civil and Criminal Laws of England, Newspapers, Constitution, Elections, Cruelty to Animals, Commerce, Judicial Legislation, Literature and Literary Societies, Nobility, and the Slave Trade. We shall insert some pertinent strictures on Judicial Legislation; strictures which it is impossible to abridge, and which none will think too long, but those who are incapable of estimating their importance. The author observes, that the common law of England is merely traditionary, that there is not any text in which it is contained, and that he who wants to know what the law is on any subject, must look to the particular cases which happen to have been decided, and observe what the judges on those occasions remembered the law to be. The business of lawyers, in most nations, ancient and modern, consisted in applying the general rules of law to particular cases: but the business of an English lawyer is the very reverse of this. He is to extract a rule from all the particular cases, which have been previously decided; and even when there is a precedent exactly in point, this precedent is sometimes *denied*, and sometimes *over-ruled*:—yet, (says our author,) in speaking of former decisions, judges say that they hold themselves bound by them though they cannot approve them. Sometimes they are reduced to the difficulty of chusing between different authorities. Thence they are insensibly led to determine, not what the law is, but what, in their judgment, it ought to be; and the distinction between declaratory and enacting laws, becomes a distinction merely nominal.

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' That the judges do thus often act as legislators is manifest from a fact quite notorious here, that the law has in many instances been totally altered in a course of years, without any interposition whatever of the legislature.

' So much are the decisions of courts of justice considered as acts of legislation, that where there are contrary decisions, the last is held to be of the greatest authority, which can only be because it is supposed to repeal, or what in this sense is synonymous, to overrule the former decisions. If decisions were to be considered as that which they are in fact, only evidences and memorials of the traditional law of the country, there would be no doubt but that the highest authority ought to be given, not to the most modern, but to the most ancient decision, as being that which was made at a time when the tradition had passed through the fewest hands, and consequently was the most pure and unadulterated.

' In some cases, indeed, the judges in England are compelled to act as legislators. If the law were wholly a written law, it might frequently happen that cases might occur, which the legislature had not foreseen, and for which it consequently had not provided; but as the law is unwritten, it is impossible to say that any thing has been unforeseen, or unprovided for. Though the case to be determined may never have occurred before within human memory, yet the law is supposed to have decided upon it, and it never is admitted that any part of the tradition has been lost. As every new case arises, the judges are bound to remember that part of the tradition which applies to it. It is in vain to say that they never have heard the tradition, or that they have forgot it; that, in fact, the tradition is now lost, there is no law on the subject, and the legislature must supply the omission. They are rather allowed to be wrong than to be ignorant. The court may be divided, two of the four judges, who preside, may say that the law is one way, and the two others that it is directly the contrary; but none of them can be permitted to say that they do not know what it is. The constitution will not allow its judges this species of fallibility, they must have known the law, and must remember it; the consequence is, that they are obliged to do what is usual with persons who are ignorant or forgetful, while they pretend to remember, they in fact invent.

' Among the mischiefs of this judicial kind of legislation, it is not the least that it is performed piece-meal, without any general view of the subject, and with a disposition only to provide a remedy for one particular case, under all its peculiar circumstances. Laws so made, and so easily repealed, must necessarily be attended with great obscurity and uncertainty. What effects are, in fact, produced by this system, you may judge from this circumstance; that although, for several centuries past, the courts of justice have been perpetually employed in publishing fragments of this tradition, they seem still to have as much to publish as ever: as many questions of law arise in the courts now every year, as did two centuries ago; and, though every term begets a volume of decisions, there are innumerable points which the lawyers admit have never yet been decided.

‘ You will be glad, perhaps, to hear something of the nature of these questions, which the courts are so continually occupied in deciding. You will probably imagine, that they arise upon the rules by which property is acquired or disposed of, or by which satisfaction is made to individuals for injuries they have sustained, or punishment is inflicted for crimes. That some questions arise upon all these important points, is certainly true; but by far the greater number of questions, which are argued and decided in the courts, relate not to the subjects I have mentioned, and which may be called the substance of justice, but merely to its forms. They are questions respecting the practice of the courts, respecting their jurisdiction, respecting the forms by which one party states his complaint, and the other his defence. The time of the court is employed in deciding the differences, not which had arisen between the parties before they applied to the court, but which have arisen between them since the proceedings began, and which the proceedings themselves have occasioned. The court has to solve, not the difficulty which the party originally sought to have solved, but those which he has to encounter in his way, and of which he had no idea till he applied to justice for relief; and, like the patient of a physician, whose very remedies produce diseases, and who in curing one malady gives birth to several others; the miserable suitor must get rid of the difficulties, in which his attempt to obtain relief has involved him, before he can gain any prospect of that relief: and as the patient often dies of the remedy, so the suitor loses his cause; because, though justice was substantially on his side, yet his lawyers were mistaken in some point of form; that is in some point, with which he himself could not be acquainted, and which the law has involved in such mystery, that none can pretend to any knowledge of it, but those who are initiated in the profession.

‘ But though the mistake was not his, ’tis he must pay for it, and he is loaded with the triple expence of paying his attorney or his counsel, through whose fault he has failed of success, of paying the costs of his adversary, who had done him wrong, and compelled him to resort to justice for redress, and of paying a tax to the support of government, of whose institutions he thus finds himself the victim.’

We have not seen the German original of this work: but if it were indeed first written in that language, we think the author must have been much indebted to the communications and criticisms of his English acquaintance. The translator, we suspect, has not had much trouble in naturalizing this foreign production. The sentiments, as well as the style, are marked with the indelible characteristics of genuine anglicism.

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ART. IX. *Memoirs of the Life of Gilbert Wakefield, B. A.* late Fellow of Jesus College, Cambridge. Written by himself 8vo. pp. 405. 6s. Boards. Deighton. 1792.

**I**N this very singular volume, we discover the same freedom of opinion and language, with which most of Mr. Wakefield’s work:

works are strongly marked. In a certain degree, this *freedom* merits and obtains our commendation; yet we cannot but reprobate, in strong terms, the abuse and ridicule, which it has induced the author to bestow on several individuals of high rank, illustrious character, and eminent abilities.—We feel, indeed, unusually indignant on the present occasion, as the *greatest*, and commonly the *only*, failing, which is thus obtrusively thrust into notice, appears to be, that the high merits of the *writer* of this life have not been honoured, with the regard and patronage, which the *writer* himself openly proclaims they deserve.

That *Reviewers* should not be omitted, in this *ater Index*, is not surprising: that *Conformists* should be placed in it, might have been expected: but we are disgusted, when we observe the eagerness with which opportunities are sought, and the trifles which are magnified, in order to lower the characters of Bishop Lowth, who is, without proof, accused of filching a remark from Joseph Mede; of the Rev. Samuel Beardmore\*, the late master of the Charter-House school, who, it seems, once *threatened* to *flag* this writer of his own life, for an unsuccessful task, which he produced to him while under his care; and of Dr. Cooke, Provost of King's College, Cambridge, who is suspected of having acted, with undue partiality, in conferring a prize, for which Mr. W. was candidate. In order to prove himself, not 'blindly partial to the qualities of *his* own progeny, and unjust to the merits of *his* rival,' he subjoins his own performance, but not without *acknowledged* alterations. It seems to have escaped his observation, that, in order to decide on the justice of the Umpire's determination, his adversary's composition should also have been presented to the public; unless, indeed, he supposes that, by printing his own *to shame the rogues*, he proves it to be a matchless production, and beyond all hope of competition.

Next comes Dr. Forster, who gained the first classical medal while this writer only came in for the second: then Bishop Horsley, then Bishop Porteus, then Bishop Pretymann: then ——— but it would be tedious to enumerate the particulars of such a list.—We will, therefore, desist, from respect to our reader, and from compassion to ourselves.

The public, however, are not to conclude that Mr. W. is a misanthrope whose good word no man can obtain. There are characters of whom he speaks, and we believe very justly, with the highest respect, and even kindness; *viz.* the late Archbishop Herring; Mr. Woodeson, late master of the Free

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\* Of whom Mr. Wakefield's learned friend Dr. Parr speaks very differently in his late book on his controversy with Mr. Curtis.

Grammar school at Kingston on Thames, and father of the present Vinerian professor at Oxford; the late learned Dr. Jortin; the Rev. Dr. Parr; the metaphysical David Hartley; Mr. Tyrwhit; Dr. Waring; Dr. Pearce, master of the Temple; Mr. Vince; the late Mr. Watson, rector of Stockport; the late Mr. Godwin, a Dissenting minister, of [or near] the same place; Dr. Enfield and Dr. Aikin, tutors at the Warrington academy; the Rev. George Walker, of Nottingham; Mr. Howard, the PRISONERS' FRIEND; Dr. Kippis, &c. &c.

We cannot conclude without bestowing our praise on Mr. Wakefield as an honest and learned man, and as a zealous friend to liberty; though, at the same time, he must pardon our lamenting his vanity, and his want of temper and of discretion. Of his various former productions, we have already spoken in our Review; nor do we now feel inclined to alter our former decisions. As to the present work, we must beg leave to hint to the author that *unbiased judgment, mental fortitude*, and an *accurate estimation of his own abilities*, are requisites absolutely necessary, in our humble opinion, for every one who aspires to become his own biographer.

We shall only add that, with all this irritable writer's eccentricities and asperities, we have, on the whole, found considerable entertainment in the perusal of this account of his Life and Adventures\*; for it abounds with amusing stories; with strokes of harmless pleasantry, as well as of personal satire; and with anecdotes relative not only to himself, but to every body of whom he had any general knowledge; or with whom he had any particular acquaintance or connexion. In a word, we have scarcely ever met with a more miscellaneous, more lively, more sensible, or more reprehensible performance.

ART. X. *Reasons for Unitarianism*; or, The primitive Christian Doctrine, &c. By a Welsh Freeholder. 8vo. pp. 200. 2s. 6d. sewed. Johnson. 1792.

TO this tract are prefixed, first, a dedication to the enemies of religious improvement; secondly, a preface, containing some judicious strictures on certain positions exhibited in the

\* The adventures, however, will not appear to be very extraordinary, nor of much importance to any one beside the author himself. They chiefly consist of circumstances relative to his education; of his removals from one curacy to another, [for those are mistaken who have classed Mr. W. with the Dissenters,] and from one academical institution, or scheme of private tuition, to another:—with a recital of his consequent disappointments, vexations, resentments, and literary contests.



Bishop of St. David's' charge; and, thirdly, an introduction recommending freedom of inquiry. The work is divided into five parts, in which the author boldly attacks what is generally termed the orthodox faith, and endeavours to prove his own opinions to be founded in reason, and justified by scripture. He is an *Unitarian* in the complete modern acceptation of the word, denying the Trinity, the pre-existence and atonement of Christ, and the existence of a spiritual principle in man distinct from the body; and maintaining the absolute unity of God, the proper humanity of Christ, the necessity and efficacy of good works, and the sufficiency of repentance without a vicarious sacrifice, to obtain pardon from a placable Deity. He asserts also the doctrine of materialism, and represents the resurrection of Christ as the sole ground of a Christian's hope of eternal life.

Conscious as the Welsh Freeholder must be of his having so essentially departed from the established and general creed, we were a little surprized at his requiring the courteous reader to bring to the perusal of his pamphlet a mind so exempted from prejudice, as to be 'in a state of perfect indifference as to which side the truth lies.' Such a mind is rarely to be found. Reason is continually at war with prejudice; and, on account of predilections and habits of thinking, which education, public instruction, books, connections, and other causes, produce, it is hardly possible, in the religious world, to meet with a man who shall undertake an important theological inquiry, with a perfect indifference as to the result. Why will this author be so unreasonable as to expect it? and why will he pay so ill a compliment to his sentiments and arguments, especially if he has truth on his side, as to despair of success because the mind of the reader may have previously received a contrary bias?

We have no doubt of the author's thorough conviction of the truth and importance of the system which he espouses; and we are ready to applaud the openness, the earnestness, and the ability, which he displays as an Unitarian advocate: but while he offers his objections against the Trinity, atonement, &c. while he laments the aversion which men have to become altogether rational in religious matters, and talks of the unclouded eye of the *rational Christian*, he does not seem aware of the objections which may be urged against his own hypothesis, nor of the serious difficulties under which it labours.

Our author makes it a condition, that the scriptures be admitted as fully competent to settle the point at issue: but he does not clearly explain how much of the New Testament he considers as scripture. Paul's Epistles do not seem to be regarded by him as part of the sacred canon: but, allowing them

to be the genuine writings of the Apostle, they still clog the Unitarian argument; for we can scarcely account for the expressions which they contain, on the supposition of his being an Unitarian; and to deny his being an Unitarian is to allow an higher antiquity to what are called the corruptions of Christianity, than is compatible with the system.

Some questions which this writer proposes, on the doctrine of atonement, require a serious consideration. Divines have probably explained the terms on which it is erected, with too rigid a regard to their primary signification; yet the origin of sacrifices may be thought to countenance the ideas which the more liberal have maintained in reference to it. How came it to pass that men should think of propitiating the Creator, by taking away the life of an unoffending animal?

That part of the work which is intended to defend and recommend materialism, will probably be thought, by most readers, to be unsatisfactory. The orthodox will pronounce our author too fond of human reason, while the infidel may consider him as not *altogether rational*. One will think he has gone too far,—the other, not far enough. On the materialist's scheme, resurrection is synonymous with re-creation, and death is a temporary annihilation; that is to say, it is something more than sleep\*. On this hypothesis, the very resurrection of Christ creates a difficulty. Where is he with his risen body? With what system of matter is he now connected? Where is heaven? Is it somewhere in this or in another planet?

The fact is, that, on topics connected with revelation, (as in many other cases,) it is easier to raise objections than to answer them. A revelation from God, however plain and sufficient to answer the intended purposes, will necessarily involve a variety of intricate and perplexing inquiries. These inquiries generate controversies, and these controversies have been known to produce *hatred, malice, and all uncharitableness*; when they ought rather to have inspired men with diffidence and humi-

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\* The author observes, p. 143. on Luke, xxiii. 43. that *Paradise*, in this text, may 'mean no more than the state of the virtuous dead:' but wherein can their state, in the grave, differ from that of the wicked? Of the parable of the Rich man, and Lazarus, he says, that 'the whole representation seems adapted to the inconsistent notions of the vulgar.' Might not an infidel say the same of the account given in the New Testament of the last judgment, and of Christ's coming to judge the world?

The Welsh Freeholder says of materialism, that 'it does not diminish nor weaken the motives to a virtuous conduct.' Surely it will, or will not, as we may happen to feel on the subject. A *long-interrupted consciousness* is not a pleasing thought,

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lity, by convincing them of the narrow limits of the human understanding; to have induced them to tolerate each other's errors; and to have convinced them that their duty consists, not so much in the formation of accurate systems, as in the practice of virtue and benevolence.

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ART. XI. *High Church Politics*: being a seasonable Appeal to the Friends of the British Constitution against the Practices and Principles of High Churchmen, as exemplified in the late Opposition to the Repeal of the Test Laws, and in the Riots at Birmingham. 8vo. pp. 195. 3s. 6d. sewed. Johnson. 1792.

WHEN religion and politics are blended in controversy, they generate a degree of heat destructive to the cold virtue of prudence. Hence, auxiliaries are called in by the contending parties, which do no service to either cause; and high churchmen and low churchmen are seen mutually *condemning each other in the very thing which they allow*. A modern Dissenter complains when he is reproached with the share which his great-grandfather had in the death of Charles I. and with holding the sentiments of the old Oliverian party: yet this same Dissenter, when he presents his vindication to the public, in reply to the churchman's calumny, will be guilty of a similar crime, by charging our modern advocates for the establishment with cherishing the slavish and tyrannical sentiments formerly preached by the *Sacheverels* of past days. The fact is, scarcely any controversial writer, like a cautious general, is content with acting merely on the defensive, but takes the first opportunity of carrying the war into the enemy's quarters. Thus acts the present champion of the Dissenters. He boldly presents himself before the armies of high churchmen, and commences an offensive war. He charges the church of England with holding, among her tenets, *persecution for conscience sake*; he ranks *passive obedience and non-resistance* among her doctrines; and, while churchmen are labouring to make the loyalty of Dissenters suspicious, he returns the favour by remarking, that those machinations which shook the throne for five successive reigns, and ripened into two rebellions against the princes of the house of Hanover, were chiefly fomented and carried on by high churchmen.

In thus *visiting the sins of the fathers upon the children*, each party pleads provocation: but as this circumstance does not at all belong to the point at issue, we could wish to see it altogether put out of the cause, and the merits of the question relative to the test laws (if enough has not already been said on it) fairly and dispassionately argued.

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The writer of this pamphlet has taken considerable pains to prepare himself for the discussion; and he employs the materials which he has collected, with much ability. He makes his principal attack on the "Review of the Case of the Protestant Dissenters," which has been ascribed to the Bishop of St. David's; and he exposes the false reasoning, which, according to the arguments here exhibited, it contains.

In answer to the author of the "Review of the Case, &c." who contends that the restraints occasioned by the test laws are necessary for the security, and implied in the very idea of an establishment, he says, 'How can this restraint be *necessary* to support *every* established church, when *all but one* can do without it?'

In reply to what the advocates of the test laws have repeatedly asserted, that they rob the Dissenters of none of their rights, he thus argues:

'I will agree with Mr. Burke, that no individual has any direct original right to any specific share of power and direction in the management of the state; for, as he admits, civil society is the offspring of convention, and that convention must be founded on equality and justice. But every individual, who gave up his direct individual right to govern himself, must be entitled to the advantages he stipulated in return; and unless it can be shewn that the convention, on which our government depends, contains different terms for churchmen and dissenters, and, in short, is neither equal nor just, the whole body of the dissenters ought not to be excluded, by a *general* incapacitation, from all share whatever in the government.'

There is no observation made by the "Reviewer of the Case," which our author more strongly reprobates, than that which represents it to be, *at any time, in the power of the Dissenters to efface the incapacities of the test laws.*

'Gracious Heavens! (he exclaims,) can such detestable language be ascribed to an holy prelate, to the teacher of a religion for which every other sect is to be humbled? Is conscience moulded at our will; and are its dictates within our power? Would it not be an insult to tell a man, excluded by his poverty from sitting in parliament, that his exclusion hardly amounted to an incapacity, because he had it *in his power at any time to efface it*, by buying a sufficient estate?'

On the loyalty of Dissenters, he says, 'it is the opinion of many who have good means of information, and have taken pains to ascertain the fact, that there are fewer republicans among the Dissenters, in proportion to their numbers, than among the members of the establishment itself.'

This may or may not be true. *We* have no means of ascertaining the fact: but it is certain that the exclusions of the test

test laws are reasons for dissatisfaction among the excluded; and, in this view, as tending to disturb the harmony of the empire, we have pronounced them impolitic. By these laws, the members of the establishment are formed into a kind of civil corporation, enjoying a complete monopoly of all places of honour and emolument: but we conceive this to be as dishonourable to our established church, as it is unnecessary for its support. Statesmen, we are persuaded, will, on political motives, ere long, urge their repeal; and then all will agree in ridiculing the absurdity, not to say the cruelty, of statutes, which must put the government in the awkward situation of indemnifying its subjects for doing their duty, whenever the exigencies of the state particularly required their assistance.

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ART. XII. *The Life of Jane de St. Remy de Valois, heretofore Countess De la Motte.* Containing a circumstantial and exact Detail of the many extraordinary Events which have attended this unfortunate Lady from her Birth, and contributed to raise her to the Dignity of Confidant and Favourite of the Queen of France. Some farther Particulars relative to the mysterious Transaction of the Diamond Necklace. Her Trial, Condemnation, and Imprisonment in the Salpetriere; her almost miraculous Escape from thence; with many curious and interesting Particulars of her Journey through several Provinces of France, under different Disguises. Also, an Address to the National Assembly, supplicating a new Trial. Written by herself. 8vo. 2 Vols. About 450 Pages in each. 13s. Boards. Bew. 1791.

ABOUT three years ago, were published Memoirs of the Countess de Valois de la Motte, professed to be a translation from the French, written by herself\*; and to the account which we then gave of that publication, we have now to add, that, in the preface to the present work, this most unfortunate lady complains, that, under the agitation of mind in which she drew up a state of the leading facts there related, she availed herself of the assistance of a gentleman who had been recommended to her to reduce them into order. On perusal, however, she found great reason to be dissatisfied with the colouring which he gave to her sentiments and language; particularly in his description of her second interview with the queen, which she thought exposed her to injurious suspicions: but the original being published when she made this disagreeable discovery, she could only endeavour to get the facts more simply stated in the translation.

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\* See Review, vol. lxxx. p. 269.

In this new publication, Madame De la Motte enters into a more full detail of the events of her private life, which she professes to be an unvarnished picture of her weaknesses and errors, drawn by a pencil not guided by the finger of vanity. Friends and strangers, she observes, were equally pressing to hear the narrative of her misfortunes; their importunities were in no small degree enforced by the low whispers of suspicion; and lest silence should give sanction to reproach, she took up the pen with a trembling hand, and wrote the dictates of her wounded honour. She writes, indeed, in an agreeable and interesting manner, that impresses the reader with confidence in her relation. The profits resulting from this publication, she promised to dedicate to the payment of her husband's creditors, that they may derive comfort from this record of her misfortunes; and that even her miseries may be advantageous to others\*. These miseries are now closed by a fatal disaster recorded in the Supplement to her present narrative; those of her once powerful persecutors have since followed; they are all so completely swept away, and the whole scene where these transactions took place, is so wholly altered, that these volumes contain in truth a tale of other times, a sort of antediluvian narrative!

Jane de St. Remy de Valois, who claimed descent from a natural son of Henry II. was born at Fontette, July 22, 1756. Her father, styled Baron de St. Remy, of whose talents we are not taught to form very exalted ideas, had a son by his father's maid, Maria Ioffel, whom he married, and then had two daughters; of whom this Jane was the eldest. Her mother, of whose person she gives a far more advantageous description than of either her disposition or character, so impoverished her husband by her extravagance, and by liberality to her poor relations, that they thought it prudent to desert their inheritance, and repair to Paris. Jane and her brother were taken with them, but the younger child was left, or rather dropped, to the optional care of its godfather, an old avaricious farmer, who was in possession of a great part of the Baron's estate. Jane was then about four years old, and was cruelly used by her mother, who trained her to run after passengers, begging as a descendant from Henry II. de Valois King of France. Her father soon dying of distress and dejection, her mother attached herself to a soldier, still keeping Jane to her beggerly occupation; she enjoined her to bring home every day ten sous, and on Sundays and holi-

lays twice that sum; and to excite the greater compassion, the younger sister, born a few days after her father's death, was tied on her back. At length, this mother and the soldier deserted the children, leaving them in a wretched lodging, and to the still more wretched employment of begging and cleaning shoes. When they had been about a month in business on their own account, they met a carriage and four horses, which, proceeding but slowly, afforded them the opportunity of begging at the door in their usual style as orphan descendants of the royal house of Valois. This coach happened to belong to the Marquis de Boulainvilliers, who, with his lady, was going to his country-seat; and the Marchioness, after giving them a trifle, ordered them to call on her, that she might examine into the truth of their pretensions. The Marchioness put the girls to a boarding-school for education, where the youngest soon died of the small-pox; and, after the like preparation, she sent the son to sea. The Marquis, who is represented as very avaricious, not viewing this patronage, which might prove expensive, in a favourable light, Jane was articled for three years to a mantuamaker: but the fatigue of her business, together with some sparks of pride, kindled by the great attention paid to her pretensions of nobility by the Marchioness and her connections, threw her into a fit of illness. On her recovery, she was removed to another mistress: whose business being still more extensive, a relapse ensued, and she again returned to the hotel de Boulainvilliers. She was then sent to wait on a gentlewoman; and afterward to assist a woman who took in plain work: but none of these stations corresponding with her enlarged ideas, another friend brought her back to the Boulainvilliers family. Having now nearly attained her full stature, the Marquis began to view her with a different kind of attention, and made her a variety of presents; which gave much occasion to the Marchioness, who was then endeavouring to get her and her pretensions acknowledged at court. A more violent representation of ungenerous views being repulsed, the party was changed into enmity. Her brother, now in the navy, was presented at court, and his merit was acknowledged, and a pension was to be assigned to him and his sisters to support their new establishment. The Marquis, under the plea of his poverty, made objections were contradicted to his own and his wife's allowance annually, to each. Being now in a state of extreme poverty and narrow, Mademoiselle de Berry de la Motte, who had never vent, still followed by the Countess and her daughter, was

miring Marquis, according to the fluctuations of his temper, until she accepted an offer of residing with a lady who was aunt to Mons. De la Motte, an officer in the Gens d'Armes, and whom our heroine married: soon after which event, she lost her kind mother (in law), as she always terms her, by the small-pox. Among other great personages to whom the Marchioness had introduced Madame De la Motte, was the Cardinal de R——, who readily promised her his patronage; and this princely and profligate prelate, who had formerly been on the best terms with the Queen of France, but was then at great variance with her, hoped, if he could manage to introduce Madame De la Motte into royal favour, that she might return the obligation by promoting a reconciliation; and this event actually followed.

This is a bare sketch of the previous history of this remarkable woman, whose subsequent adventures are better known than intimately understood, though much may be inferred amid the obscurity of her relation. As to the history of the famous diamond necklace, we may possibly rest as safely on her account of it as on any other; for we have none but from parties, and, though all are to be read with caution, the greatest credit may be due to the greatest sufferer.

The fame of intimacy with the great, and the hopes which it inspires, have often seduced little folks to utter ruin. The honour of confidence is generally dearly bought, by employment in transactions which they might disdain as principals. Objections are not expected from inferior agents; and those agents, hoping that their interest is secured by the possession of secrets, run blindly into schemes, of which; if they fail by discovery, the whole guilt is heaped on the devoted instruments. Thus it appears to have fared with the unfortunate instance in question: for personages too exalted for responsibility, must be screened at any rate.

Occasions continually offer for remarking that, if any virtue yet remains amid a general relaxation of principles, it is to be sought in the middle ranks of society; for, want of property, and a superabundance of it, are equally destructive of correct habits of thinking and acting. Our view is now directed to the superior ranks in life; and the higher we carry our scrutiny, the farther we depart from all solicitude to preserve a spotless character. High life is above low obligations; and when we rise to royalty, we reach the climax of moral liberty! According to the memoirs before us, the Cardinal de Rohan had by some means lost his former favour with the Queen, which was succeeded by a deeply-rooted antipathy; so that when, through



through the medium of Madame De la Motte, he sought a restoration to favour, a base scheme\* was meditated to entrap him to sure destruction. It is here that we obtain a glimmering of light, just enough to render the darkness visible; and to enable us to perceive how the heedless mediatrix, as unguarded as her mistress, suffered herself to be fatally entangled in the same net. On the failure of this scheme, the merit of which is claimed by the Countess, and during a seeming good understanding among all the three, the mysterious negotiation for the diamond necklace, in which the Queen's name was not to be mentioned, but escaped by the Cardinal's eagerness to fulfil his commission, appears to be then converted into another plot, for involving an embarrassed man in a pecuniary obligation every way beyond his ability to discharge, and then dropping him in it. The disregard afterward shewn to this valuable toy, by some of the stones being given to the Countess, *all* the consequences of which dangerous, if not insidious, present, the donor did not *perhaps* consider, will not discredit the surmise:—but this lady, who personally rose from the lowest station, not improving with equal speed in political finesse, so as to act with superior personages on equal terms, appears to have meddled officiously in the business, more than in prudence she ought to have done; so that when the storm was ready to burst on the Cardinal, he ungratefully contrived that it should fall on, and crush, an unprotected woman.

Though this work is professed to be written by Madame De la Motte, it is not said to be a translation from her French MS; yet it does not read like an original composition, nor can we suppose that the Countess had acquired a sufficient knowledge of our language to write it in English.

The last and greatest misfortune of this lady's unhappy life, (already mentioned,) is thus related by the editor, in a *Supplement* to her memoirs; it befel her, after her last retreat into England:

\* The *ci-devant* Countess, as she styled herself, having completed the preceding History of her Life, was induced to delay its publication, from overtures being made for its suppression by a person pretending to be charged with a commission for that purpose from the *then* HIGHEST POWERS in France. Some months were therefore wasted in fruitless negotiation, till the unexpected flight, and consequent embarrassments, of the Royal Fugitives destroyed every flattering prospect and pleasing hope of the Countess being relieved from the difficulties in which the most vindictive persecutions had involved her. The discussion of inferior objects necessarily gave way to the more momentous concerns of national affairs;

and the speedy flight of the negociator, who had impressed her with an idea that she would soon be placed beyond the reach of fortune, by the immediate settlement of an annuity on herself, and the liquidation of her husband's debts, on condition of giving up the manuscript and printed copies of *Her Life*, left her to struggle with the new-created difficulties his flattering assurances had so greatly increased.

' During this time, debts she had unavoidably contracted; not through luxurious indulgence, but by immediate necessity; for in the humiliating school of adversity she had been taught the useful lessons of frugality and moderation; and these she daily practised, with patient submission; yielding to her reverse of fortune with a calm composure that would not have dishonoured the rigid maxims of the most austere philosopher. These, however, she had a reasonable prospect of being disencumbered from. But her tranquillity was again interrupted by a shock she little expected, and was less prepared to support. Without previous demand, or intimation, a writ was issued against her for a debt of 30*l.* said to have been contracted by her husband during his residence in England; and she was arrested at her lodgings, opposite the Temple of Flora, near the Asylum.

' Here the fortitude which had supported her through more trying scenes forsook her. She was alarmed with the idea of its being a scheme once more to put her in the power of her enemies; and the dread of being again immured amid the horrors of a French prison distracted her mind. It was natural enough for her to entertain this supposition, as similar attempts had been unsuccessfully made. The minion of justice frequently admonishing her of the necessity he was under of immediately conveying her to prison, at length roused her to a due sense of her situation. By the persuasive influence of a guinea, and a bottle of wine placed on the table, his forbearance was obtained for an hour or two, in which time she told him she should be able to procure a friend to bail the action. The fellow's scruples being thus silenced, he was less attentive to his prisoner than the passing strangers of the street; his attention being occupied by looking out of the window. The Countess, imagining this would be a favourable opportunity to extricate herself from the fell gripe of her merciless pursuer, with much art and dexterity slipped out of the room, and locking the door on the outside, thought of her escape; she ran into a neighbouring house, while the bailiff, sensible of the trick, remained at the window, coolly observing what course she would take. Being satisfied of this, he soon liberated himself and followed her. He searched the house, which she vainly hoped would have proved her asylum, without effect, till reaching the two pair of stairs back room, the door of which was locked, he concluded the unhappy fugitive had taken refuge in it, and without hesitation broke it open. This he had no sooner accomplished, than, maddening with the idea of being again in his power, he threw up the window, and jumped out before he could ~~be seen~~ <sup>be seen</sup>.

' By the rash act of this frantic moment, falling ~~from~~ <sup>from</sup> ~~the~~ <sup>the</sup> ~~top~~ <sup>top</sup> of a tree, he broke one of her thighs, ~~thru~~ <sup>thru</sup>

beat in one of her eyes, disfigured her face, and otherwise bruised her body in a manner too shocking to relate. The blood issued with a violence from her wounds, that for a while resisted every effort to stop its course, suspended animation, and impressed the idea of immediate dissolution. Recovering, however, from these dangerous symptoms, she was at length, with much care though great difficulty, conveyed to her lodgings. But while the feelings of the surrounding spectators were agonized with humane sympathy at this horrid spectacle, the officer, with a disgraceful apathy, was only intent to maintain the legality of his caption, and refused to surrender the mangled carcase till he had good bail for its security. This was obtained from a gentleman who has since contested the validity of the writ, and nonsuited the party with whom it originated.

• She continued for some weeks in a doubtful state of painful suffering; and her friends rather cherished than entertained the hope of her recovery. The exertions of her surgeon however seemed to co-operate with their wishes, and his skill effected more than their warmest hopes expected. No less distinguished by humanity than professional ability, it is a tribute enforced by truth to mention the name of Mr. Forster, surgeon, near the asylum.

• About the expiration of the ninth week she was so far recovered as to be judged out of danger. Her spirits, which had never forsaken her during this severe trial, seemed now to have recovered much of their wonted brilliancy. Her friends rejoiced in the event; but their imprudence soon put an end to every flattering prospect. On Sunday, the 21st day of August, 1791, they inconsiderately gave her some mulberries, of which she was extremely fond, to eat; they had an immediate and fatal effect; for scarcely had they settled on her stomach, before she swelled to an astonishing degree, and was seized with a violent vomiting, which continued with little intermission till the Tuesday night following, when she expired. She was privately interred in the lower burying-ground at Lambeth, on the Friday following, aged 35.

• Such was the melancholy termination of the life of that extraordinary woman, Jean de St. Remy de Valois. In whose character, whatever may be said by the rigid daughters of chastity in the insolence of virtue, there were many good and amiable traits. In her disposition she was generous and humane, in behaviour affable and engaging; and in her conversation sprightly and entertaining; the life and spirit of whatever circle she appeared in; and from the superiority of her mental endowments, the envy or admiration of whoever knew them. She possessed a masculine spirit, soaring far beyond the timidity of her sex, which supported her through every perilous trial, except that which accelerated her dissolution. Her appeal is now made to a higher tribunal; if on earth she had the vices detraction has painted, let her death expiate them, and her grave conceal them.

ART. XIII. *Divine Worship founded in Nature, and supported by Scripture Authority.* An Essay. With Remarks on Mr. Wakefield's Arguments against Public Worship, and Strictures on some Parts of his *Silva Critica*, and English Version of the New Testament. By John Pope, Tutor in the Belles Lettres and Classical Literature, in the New College, Hackney. 8vo. pp. 199. 3s. 6d. sewed. White and Son. 1792.

THE obligation of divine worship has been so fully established, both on the ground of authority and expediency, in the answers which have already appeared to Mr. Wakefield's Remarks, &c. that Mr. Pope's dissertation on the subject appears under some disadvantages. He expatiates, it is true, more diffusely than his predecessors in this controversy have done, on the arguments from reason; and he has taken great pains to collect and comment on all the texts of scripture, which can be adduced with any effect in support of this practice: but we find little which we judge sufficiently new and important to lay before our readers. The following passage, in which he combats Mr. Wakefield's idea that in the revelation, both of Moses and Christ, there have been an infancy, a youth, and a manhood, deserve attention:

' If revelation be regarded as a system, consisting of doctrines, precepts, and observances, the assertion that it admits of a progressive state of improvement, is so far from being true, that, in reality, it is capable of no gradation at all. The revelation granted to Adam, for instance, if there was any, is now the same as when it was at first given; and the same may be said as to the revelation communicated to Noah, to Abraham, and to Jacob. The principles which each of these revelations contained, were always the same, and the obligation of these principles, unvaried, till the moment of their being superseded by succeeding ones. In the same manner, the revelation by Moses was the same till the period when Christ came into the world, as when the law was delivered on Mount Sinai. This is manifest both from the passages which have been already cited, and indeed, from the tenor of the whole Old Testament, in which the Israelites are repeatedly condemned for their neglect of the statutes and judgements which Moses had appointed them. Ezekiel accordingly (xviii. 5. 22.) expressly reckons among the qualities necessary to entitle a man to the divine acceptance, the observance of the *statutes and judgments of God*; that by these are meant the institutions of Moses, is manifest from numerous other passages. And Malachi, the last of the prophets under the Mosiac dispensation, gives the Jews this injunction, *Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments.*

' This, however, has been so fully treated of, that there can be no necessity for farther enlargement. From what, therefore, has been already said, compared with the preceding observations, it cannot but be clearly manifest, that it was not the design of God

to abrogate, in general, the Mosaic institution, before its designs were fully accomplished.

‘ Indeed, it is an idea, which, I believe, was never before started, that any law whatsoever is capable of undergoing a gradual abrogation; when there is nothing contained in it, which declares or even intimates such an abrogation. Would any law, for instance, contained in the English statute-book, be regarded as having no efficacy, because merely it had been neglected? Is not the complaint, which is daily made of oppressive, though obsolete statutes, derived from the very circumstance, that, though obsolete, they are not, on that account, of less force than those which are continually put in execution? Would not their gradual tendency to abrogation, render all such complaints unnecessary? And can we suppose the laws of revelation to be of such a sort, as that a course of years or ages should destroy their efficacy?’

‘ But allowing, for a moment, that after a certain number of ages they were intended to be passed over in silence; is it not strange, that the being who enacted them should not only leave no clear intimations of such design, but should express those laws in such a manner, as to convey the diametrically contrary idea?’

‘ Again, on the supposition of such gradual abrogation, how shall it be known, at what time the *complete* abrogation must take place? At what period should ceremonies of one kind be abolished, and at what, those of another kind, till the whole is brought to abolition? These are questions, which he who talks of such abrogations, ought to be prepared clearly to answer. Indeed they are such as no one *can* answer; since they proceed on the supposition, that, in the revelation itself, these periods are so distinctly marked out, as to leave no doubt concerning them. And whether this be the case in any revelations with which we are acquainted, may be left to Mr. Wakefield himself to determine.’

‘ In reality, Mr. Wakefield confounds together two ideas essentially different, that of the *persons*, amongst whom a particular dispensation is admitted, and the *dispensation itself*. The former are truly capable, and actually admit of such degrees of improvement, as may properly give occasion to distinguish different generations by the appellations of *infancy*, *youth*, and *manhood*. But the dispensation itself still remains the same. The only alteration which takes place, is in them; amongst whom light and knowledge may gradually spring up, so as to cast a lustre, if I may so express myself, on the dispensation itself; that is, enable later ages to understand it more clearly, and fulfil its intentions more completely, than any preceding ones. But this is very different from *altering* the dispensation; which still continues, unvaried; and it is on this, not on the *persons* who admit it, that the controversy turns. If the dispensation be of such a kind, as is intended to introduce one more perfect, when the circumstances of the world are fitted for it, we may reasonably presume, that the former will give way, and the more perfect one take place. This was the case, with respect to the Mosaic institution, compared with that of the gospel. But who ever thought, that any part of the former was to be disregarded, before

the latter made its appearance? Indeed, as it was intended to introduce the latter (*the law being*, as the apostle says in Gal. iii. 24. *our schoolmaster*, or rather, *conducting servant to bring us unto Christ*), would it not be with the utmost impropriety, that any observance of the law should be abrogated, before the end which it was intended to answer was completed?

The strictures on Mr. Wakefield, at the close of the pamphlet, display considerable learning and acuteness: but, as all controversy between these gentlemen seems too much under the influence of personal motives, we must decline entering on that particular examination of these criticisms and remarks, to which they might otherwise have been entitled.

ART. XIV. *Travels into Norway, Denmark, and Russia*, in the Years 1788, 1789, 1790, and 1791. By A. Swinton, Esq. 8vo. pp. 506. 7s. 6d. Boards. Robinsons. 1792.

THE author of these travels notices his two recent predecessors in this northern tour, Messrs. Wraxall and Coxe. He admires the celerity of Mr. Wraxall's movements, who effected a journey of 2000 miles round the Baltic sea, in the course of five months! a pace too rapid 'to suppose that he had it in his power to draw many of his reflections from actual observation:' the present writer accordingly corrects occasionally the wrong information which Mr. W. received, and the premature opinions that he formed. Mr. Coxe, he observes, travelled at a rate somewhat slower, and much more solemn; and he acknowledges the importance of his objects of attention: but another traveller was yet wanted, for he adds,

'It is not, however, long details, biographical, historical, or philosophical, that are expected by every reader to form the principal parts of books of travels. What the traveller himself observed, inferred, suffered, or enjoyed—but above all, manners, customs, dress, modes of life, domestic œconomy, amusements, arts, whether liberal or mechanical, and, in a word, whatever tends to illustrate the actual state of society, and that not only among the great, but the body, and even the very lowest of the people: all this, in the opinion of those who read rather for amusement, than the study of either politics or natural philosophy, should enter into those narratives which are supposed to hold a kind of middle rank between the solidity of studied discourse and the freedom of colloquial conversation.'

'It is on this humble ground that the author of this volume, notwithstanding what has been published by the respectable gentlemen abovementioned, is induced to offer to the public a variety of observations which he has been enabled to make, by frequent voyages to Denmark, and a residence of several years in Russia.'

Beyond

Beyond all this, 'the author, in treating of the commerce and agriculture of Russia, will have it particularly in view, to shew how nearly the interests of Great Britain and Russia are connected, and how false that system of policy in either country, that would permit even a coolness to subsist between them.'

As a specimen of these travels, we exhibit Mr. S.'s journey from Revel to Petersburg, in November:

'I left Revel Thursday morning, and, for the first time, seated myself in a sledge. I could not brook the idea of being dragged upon a hurdle to the Russian capital. A few miles travelling, however, soon reconciled me, and I found it very agreeable. A sledge is a large oblong basket, partly covered at top, in the fashion of an half chaise; this is put upon a frame, turning up in the front, like the bow of a ship. In this latitude one cannot use a chaise with any comfort; besides, it is very heavy with wheels, and requires double the number of horses. It is wonderful with what expedition the bulkiest sledge is drawn along the surface of the snow.

'Before travellers set out, they convey their baggage into the bottom of the sledge, if they journey with one only; above this large feather-beds are laid, serving both to warm and to defend the traveller against the sudden jolting of the vehicle. Here he lies, covering himself with blankets and furs. He is, besides, dressed in furs; a fur coat or pellice, boots lined with fur, and a cap resembling a muff; nor is this wanting: his hands cloathed with furred gloves, are likewise thrust into a muff almost as large as a French jack-boot. With this, too, he defends his face against the cold, which, in driving quickly, is felt to penetrate even this load of skins, if the wind be opposite. Now, if all this warehouse of garments be required, conceive the condition of an Englishman, in his post-chaise and thin furtout, traversing Rusland! He would not resemble, but actually be a frozen mummy; and the frost would preserve the carcase as well as the richest balms of Egypt.

'We now see nothing but villages, half buried in snow. The roads are only distinguishable by the tracks of sledges, and red painted verst posts. It is about three hundred versts, or two hundred miles from Revel to the capital. The road leads through the provinces of Esthonia and Ingria, bordering upon the Finland Gulph.

'At the approach of winter there are no storms; the breeze is gentle as zephyr. The clouds almost brush the tops of the forests, seeming to rest their loads upon the branches. The Russian driver has found a method to disturb the silence of the midnight hour, by hanging a bell among the harness: he accompanies this instrument with his voice. There is no difference in dress between the Fins and Russians. I have found out which is which, by their manner of saluting. The Russian driver, when I give him a little drink-money, either bows, or gets down upon his knees, and touches my shoe or the ear of my horse. He has a quicker eye in his head than the Fin. He embraces my knees, and

kisses

kisses my cloaths, or, if you please, the hem of my garment. The Fin has a simple look.

' We arrive at different posts, change horses, and away, like lightning. In the morning we entered a post-house, and had some coffee, while our bed of furs was adjusted in the sledge. It is made, as any other bed after a night's work. A Russian gentleman is here smoking his pipe; his servant is employed in putting his bed in order. His sledge is far preferable to ours, being neatly built and painted, with windows at the side, and curtains in the front; he has several feather-beds under him, bolsters and pillows without number. This is very unlike the hardy Scythians we have heard of—but so things are; and the boor is as warmly clothed as his betters; he rolls himself in a sheep's skin, with the wool inwards: were it outwards, he would look like a sheep upon its hinder legs: but the sharpness of a Russian eye is not favourable to that disguise. The accommodation is tolerably good from Revel to Narva. However, according to custom, we take our provisions along with us, ready dressed; a loaf, a cold tongue, and a bottle of brandy, are the contents of my wallet. It does not appear that the postmasters are under any obligations to keep provisions for travellers, for reasons formerly noticed. At one of the posts, we could not even procure a bit of bread; at the next stage we had an excellent dinner, and a glass of equally excellent wine. There are accommodations of another kind to be had in those latitudes, at the lower order of taverns, called Cabacks, or Brandy-shops. I could not help taking notice of a sign-post, hung at the corner of a hut, within thirty versts of Revel, upon the Riga road. The painter had done his best to inspire other passions, besides that for brandy, in the wayfaring Christians. The design was above criticism—the execution beneath it. I expected to see some living figures to correspond with the ticket. I saw a nymph, aged fifty, bringing water from the well. Had it been another Sarah, I might, perhaps, have rested my camels.

' These provinces are chiefly inhabited by Fins; a people as stupid in their visage as the Russians are lively. They are now shut up in their cottages: very few are without doors. A dreary scene is every where presented to view, with scarcely the appearance of life.

' We arrived at Narva at six o'clock, in the dark. A centinel demanded our passports as we entered the gates, in the name of some great man, or Prince, or Sovereign; and in his own name he craved ten copics. You cannot be so unreasonable as to expect an account of Narva, seen only at four, or five, or six o'clock of a winter's evening. I see a jumble of houses, and if the light, or rather the dark, does not deceive me, I see vacancies where houses might be built.

' We pass under a kind of triumphal arch upon the other side of the town. I cannot imagine that this was erected in honour of Charles XII. The master of the post-house in the suburbs advised us to stay all night, as the river Yamburg was not sufficiently frozen to bear carriages with safety. We had to cross this river in our first



stage from hence. My German companion would not consent to remain, and away we drove, our bells jingling, and our coachman singing.

'We are now at the banks of the river, twenty versts from Narva. Our postillion is gone to procure some Russian fishermen for our guides. I permitted the sledge and horses, the Russians and German, to go first. The pieces of ice, hurled together in this particular place, were to serve us for a bridge. I kept the caravan in sight, and walked with caution behind. The adventure was not of my planning, so I allowed the gentlemen to shew me the road. I heard the water rumbling under me, and upon every side: this, at one o'clock, in a winter morning, was no agreeable situation. We are safely over, and I have laid myself down to sleep. The postillion sounds his horn. I have looked out, and beheld what to me appeared enchantment: the palace of Saladin, a noble square of buildings, and spacious streets. Am I in Petersburg? Surely it is at a greater distance from Narva, or I have slept a long time. This city, of whose existence I had never heard, is pleasantly situated, near the banks of the river of the same name. The moon, peeping out between two clouds, enables us to view Yamburg.

'The postmaster is a Russian, the first I have seen in this office. As we approach Petersburg, the postmasters are, in general, Russians; and the Russian and Finnish villages more mixed together.

'We are now in Ingria, and, notwithstanding that the ground is covered with snow, I can see marks of a fruitful country. It is level, and not incumbered with forests or brush-wood; and, upon the roads, a number of sledges are loaded with all sorts of provisions, going to market. The sight is new and strange: every sledge has one small horse, and a reverend driver clothed in skins: a long beard hides one-half of his face, while a fur cap nearly covers the other. We find a sad alteration in our accommodations at the stages. The traveller, however, finds still a warm room; and if he has tea or coffee, bread and cheese of his own, he may eat and drink; and not otherwise. Every thing is good or bad, by comparison. I used to shrink from the entertainment at the German houses in Livonia, and now, I wished for any dish, if it only smoked. I cannot eat my cold provisions in so cold a climate. Even a sharp air creates no appetite, if you are lying in a sledge among feathers. I am therefore convinced, that walking, and next to it riding, is the best exercise for the preservation of health, in every climate.

'The Fins dwell in villages. I can see no detached huts in all the country. Their dwellings are wretched indeed. They consist of small fir trees, laid upon one another: the roof is covered with deal boards, and it is rare to see any of them new.—What surprises me, they build their villages in open fields, when the neighbourhood of a wood might protect them from the severe weather.

'We now draw near to Petersburg, upon a rising ground called Ropshaw, within forty versts of the Russian metropolis.—The view of

the champaign before us is truly romantic. It is bordered with forests. The shrubs, of unequal height, powdered with snow, exactly resemble waves; and the thinly scattered trees, and brushwood at the bottom, the masts and bulks of vessels.

‘ We now entered a wood, twenty versts from Ropshaw, and soon arrived at the palace of Strelina, upon the shore of the Gulph of Finland. The Gulph turns very narrow at Cronstadt, and the palace of Strelina is several versts nearer Petersburg, which we can now distinguish—its gilded spires and domes, and the coast of Carelia, opposite to us, forming the north, as Ingria, where we now are, does the south shore of this narrow channel, leading from Cronstadt to the capital.

‘ The ideal scenery at Ropshaw was here realised. I saw the frozen Gulph, with ships arrested in various parts, as they had been attempting to reach Cronstadt or Petersburg, at the setting in of the frost.

‘ Petersburg is eighteen versts from Strelina, where we come upon an elegant road, having marble and granite columns to mark the versts. The seats of the nobility are a farther ornament to this grand avenue into the capital. The snow is spangled with temples, Chinese palaces, and many superb buildings, all the way to the gates; and, what is still a finer sight, the road is crowded with a brave and industrious peasantry, bringing to that emporium every necessary of life.

‘ Had one trod the banks of the Neva a hundred years ago, when the foundations of Petersburg were not laid, and forced his way through the bull-rushes, which then overspread them, and were he now to behold this new creation, he would imagine himself in a dream, reading the Arabian Night's Entertainments. If Milton had wrote within this period, I should have supposed that he had borrowed from those wonderful improvements the ideas expressed in these beautiful lines:

“ Anon, out of the earth, a fabric huge  
Rose like an exhalation———  
———from the arched roof,  
Pendent by subtle magic, many a row  
Of starry lamps, and blazing crescents!”

The following is a general view of Petersburg:

‘ I feel myself here as in another world, the dress, the manners, and customs of the people are so different from those of other nations in Europe.

‘ Besides the variety of nations which compose the Russian empire, in my daily walk through the city I meet with English, Danes, French, Swedes, Italians, Spaniards, Portuguese, Venetians, Poles, Germans, Persians, and Turks; the latter are arrived here prisoners from Oczakow. This assembly is a natural masquerade, and no city upon earth presents any amusement of this kind in such perfection as Petersburg. In other great cities the variety of strangers are not so distinguishable as here, owing to their accommodating themselves to the dress of the country in which they reside or sojourn, in order to prevent the mob from staring at them.

‘ In

• In Petersburg there is no need of this compliance: let foreigners be dressed ever so oddly, they will find, in every line, subjects of the Russian empire to keep them in countenance. She brings into this ball her various swarms, from the snowy mountains of Kamtschatka, to the fertile plains of the Ukraine—a space of 4000 miles! Siberians, Tongusians, Calmucs, and an endless train of Tartar nations, the Fins, the Cossacs, &c. Petersburg is a strange city, even to the Russians: it increases daily, with new recruits from every corner of the empire.

• Russia resembles an heir newly come to his estate. She is only beginning to learn, and seems struck at her own importance. This young heir has got his different masters to attend him: the English master is teaching him the art of navigation and commerce; the French, as usual, to dance and to dress; the Italian is drawing plans for his house, and teaching him to sing: the German makes him wheel to the right and left, and teaches him all the other arts of war.

• The truth is, the Russians are going on too fast in affecting, as well as attaining improvement. Foreigners have put too many things into their heads, and, I believe, are picking their pockets, by the idle schemes with which they amuse them. The Russians, in general, look upon foreigners as a kind of superior beings in regard to the arts and sciences. They value themselves chiefly upon their valour, and the strength of their army and navy.

• The improvement that first attracted my attention is the theatre: in the depth of a six month's winter, this naturally attracts us from other objects perhaps more valuable. They have French, German, and Russian comedians, and an Italian opera. The masquerade is a favourite amusement at this dreary season. There are such great distinctions of ranks without doors, that they are happy at times to sink and forget these in a masque. On the contrary, in England we are so much upon a level, without and within doors, that it would be no amusement or relaxation to repeat the same scenes: and this I take to be the reason that we have few masquerades.

• The French actors are highly esteemed; and I assure you the Russian players are no less so, in comedy. The latter have a peculiar turn for works of humour: but in tragedy they cut a poor figure. Tragedy has no charms in their eyes, and I am very much of their way of thinking. There are a sufficient number of melancholy scenes presented every day in real life: I prefer, with the Muscovites, to sing and dance while we may.

• This turn for humour in the Russians is attended with a fault: their comedy too often approaches to farce. They enjoy, with all their souls, their native operas, in which are introduced rural scenery and manners, and native airs. Were I not afraid of your calling me Goth, I would tell you I prefer many of the Russian songs to the Italian: they are simple, but exquisitely pleasing—the Russians forget every thing else while they are listening to them. Even among the waggoners, and other rustics, we shall sometimes find five or six, dividing their voices into as many keys, and producing

ducing a concert, no way contemptible. They are self-taught, and do not understand what tenor, or bass, or triple means. I wonder that the Italians have not pretended that some David Rizzio had visited this country, seeing they are jealous of their quavers.

'The Russian instruments of music are simple as their songs: of these, the balileka is the favourite of the common people. This is a kind of guitar, with two strings: the performer places it upon his knee, and strikes the wire with such art, as to move some corresponding chord in the breast of every Russian within hearing. Several of their other instruments resemble those of the ancient Romans; particularly the pipe of Pan is matched by their whistle, of nine or ten joints, placed at each others sides, of unequal lengths.

'You must always expect to hear poetry mentioned with music. Russia has produced two excellent poets, in Lomonosof, and Sumorokof. The songs of the peasants are not destitute of poetry; and, as they convey the truest characteristic of a people, I will hereafter endeavour to give you a translation of some of the best.—Poetry, under all its disguises, has delivered to us more faithful pictures of our ancestors than history. This sublime art impels to truth. Truth is the actor in poetry; fiction is the scenery and dress.'

Overlooking the occasional flippancy\* of the writer, this volume contains a variety of amusing information; and he is always interesting, when he condescends to be serious.

ART. XV. *Proceedings in an Action for Debt*, between the Right Hon. Charles James Fox, Plaintiff, and John Horne Tooke, Esq. Defendant. Published by the Defendant. 8vo. pp. 85. 2s. Johnson. 1792.

THE trial, of which the proceedings are here given to the world, was on an action of debt, founded on the statute 28 Geo. III. c. 52, brought by Mr. Fox against Mr. Horne

\* We are sorry to use this word, if it appears to be too harsh: but we could not think of a softer term, suitable to such passages as the following, which we give as a specimen of the *flippancies* to which we here allude:

'The Danish ladies are not remarkable for their beauty. It must be from the Saxon females that the most considerable part of our fair countrywomen inherit their charms. The higher classes of the English, and the lower ranks of the Scotch women, are, no doubt, of Danish extraction, if we may judge from a parity of ugliness.'

If the remark be thought well founded, it does not, however, shew, to much advantage, the writer's politeness. Beside, it meets us out of place. While travelling in Norway, Denmark, and Russia, we could not have expected this anomalous reflection on the ladies of our own country!

Tooke,

Tooke, for the sum of 198l. 2s. 2d. being the taxed amount of Mr. Fox's expences incurred in defending himself against the memorable petition presented by Mr. Horne Tooke to the House of Commons.—By the 18th section of this act, the Committee are desired to report to the House of Commons whether the petition, which they were sworn to try, be frivolous and vexatious; in which case, the parties opposing such petition are entitled, by the 19th and following sections, to recover from the petitioner their costs and expences.—These costs are to be taxed by two persons, whom the Speaker of the House of Commons shall appoint, one of whom must be the Clerk, or Clerk Assistant of the House. For the recovery of the sum thus ascertained, an action of debt may be brought; “and the certificate of the Speaker of the House of Commons, (by virtue of the 23d section) under his signature, of the amount of such costs and expences, together with an examined copy of the entries of the Journals of the House of Commons, of the resolution or resolutions of the said Select Committee or Committees, shall be deemed full and sufficient evidence in support of such action of debt.”

This evidence *only* was introduced on the present occasion, to prove the plaintiff's title to recover;—when the defendant addressed the jury, in a speech singularly bold and energetic.—In the course of it, much matter was introduced by Mr. Tooke, relative to the proceedings in the two last Westminster elections, in which he expatiated on the enormities that were practised, and on the shameful manner by which the offenders were screened from public justice.—He urges and entreats the jury to remember their duty, which consists in *well* and *truly TRYING* the causes that come before them; and points out the impossibility of their so acting, unless they examine into, and consider, the *merits* of the case then submitted to them, and give a verdict accordingly. He reprobates the idea of the Speaker's certificate being conclusive evidence, and declares, with great warmth, against the jury's province being thus (as it appears to him,) unjustly invaded.—The whole of Mr. Tooke's defence is of so extraordinary a nature, and contains such hardy assertions, such bold truths, and such ingenious turns, that we know not what we can best select for the perusal of our readers. We will however transcribe that part which treats of the original power of juries, and of the manner in which it has been occasionally diminished, as more immediately connected with the present subject.

‘ Having thus established their property in representation, shall these borough-mongers now be permitted to stretch out their sacrilegious hands to ravish from us also our other reserved right of a trial

trial by jury? Shall they first take away from us with impunity all the benefit and advantages of representation, and after that take away from us all benefit and advantage of juries? And shall we without a struggle, proportioned to the importance of the benefit, tamely suffer our safety, security, and peace, to be all torn away from us together? A jury not intitled to inquire into the merits of the question brought before them, nor into any thing that relates to the merits, is no jury at all; nor can in any respect answer the object of their appointment: and any jury that shall give a verdict against any defendant, without having first, according to the oaths of the jurors, *well and truly tried* the question at issue between the parties, is a perjured jury.

‘It is not unfit nor improper for you, gentlemen, to consider how the House of Commons first came into possession of any jurisdiction, or of any trial whatever concerning the return upon elections. The truth is, they had originally no right whatever to it. It was a manifest and gross usurpation upon the rights of the jury of the people. But the House had indeed, at that time, a plausible pretence for its usurpation;—the corruption of the judges and their abject dependence on the Crown: for they held their offices at that time during pleasure; and juries were then, as now, often packed or cajoled, or bullied, for the purposes of these abject instruments of royal injustice. After the Revolution the commission of the judges was altered; and it is affected to be said, that from that time the judges have been independent. The pretence then for this usurpation of the House of Commons being removed, why were not the trials of returns upon elections restored to their natural and rightful jurisdiction, a jury of the people in the courts below?

‘I do not however for my own part believe a syllable of this boasted independence of the judges. A long experience, and every thing I have seen and heard for many years passed, have manifested to me the contrary. I do not believe the dependence of the judges on the Crown was so great formerly as at present. I believe the judges then were less dependent on the Crown, and more dependent on the people than they are at this hour. The judges then were frequently displaced, because they did not dare to go the whole length, and do all the wicked business they were ordered to do: they were sometimes too displaced from caprice; and they knew they might be so. They all sat on the bench, knowing they might be turned down again to plead as common advocates at the bar; and indeed it was no unusual thing in those days to see a Counsel at the bar brow-beaten and bullied by a Chief Justice on the bench, who in a short time after, was to change stations with the Counsel, and to receive himself the same treatment from the other in his turn. And therefore character and reputation were of more consequence to the judges then, than they are to the judges now. They are now completely, and for ever independent of the people, and have every thing to hope for, for themselves and families, from the Crown. What they already possess is secure from every possible interference but that of parliament: and the Minister for the time being is always master of the majority of both Houses. Let the judge

judges then always take care of every Minister's business in the courts of law, and every Minister will take care to shelter such useful instruments in the Houses of Parliament. Hence it is that the present practice of the Courts is become little else than a system of plunder, oppression, low fraud, and tricking: and will continue so, until the people have their *real* representatives in parliament, to watch over and check the conduct of the officers of justice, and the proceedings of the courts. Almost all the important rights, and all the real benefits of juries, have been invaded and taken away; by a variety of new doctrines and practices; by setting aside verdicts, and granting new trials repeatedly, till a verdict suits the purpose of the judges; by obtaining verdicts of guilty, without consideration of the only material point—the guilt; and then establishing or exaggerating or lessening the guilt or the innocence, by the pleasure of the judges alone, on posterior affidavits, delivered afterwards in court: so that, in fact, the *real* trial comes after the jury are dismissed; and their verdict is of no other use than to introduce and place the charge within the jurisdiction and decision of the judges. Almost all the scandalous legal practices of which we have cause to complain have had their beginnings, not only in my lifetime, but most of them since I am a man, at least since I first attended this court. Young men come to these courts now, and take what they find practised here for law, without considering its enormity or its principle, or how, or when, or by whom, or why it was introduced: but, my Lord, I am afraid I am about as old as your Lordship; and having seen a different practice, and heard and read different doctrines, I cannot witness the present without indignation and abhorrence.'

It was impossible that such an address should not make a deep impression on the minds of the jury;—it struck them forcibly;—for they deliberated four hours and twenty minutes before they delivered their verdict, *which was far the plainest*;—and it could not be otherwise, when we consider the act of Parliament.

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ART. XVI. *Copies and Extracts of Letters from Governor Phillip, giving an Account of the Nature and Fertility of the Land in and adjoining to any Settlement in New South Wales, and of the Probability of raising any, and what, Provisions thereon, and of the Behaviour and Employment of the Convicts sent there, and which have been received since the last Account was laid before the House of Commons. To which are prefixed, Copies and Extracts of Letters from the Office of Secretary of State for the Home Department, bearing Date since the last Accounts, &c.* 4to. pp. 127. 7s. 6d. sewed. Debrett. 1792.

THE singular establishment in New South Wales may now be presumed to have nearly surmounted its first difficulties, and to have made some progress toward answering its purpose; though

though it will probably require a great length of time,—some generations,—before *virtue* can take a firm root amid a continued importation of every species of human vice. It is certainly a most unnatural soil for the cultivation of so delicate a plant.

When those, however, who have hitherto subsisted by preying on the industry of others, are collected in a remote society composed only of themselves, it must be the best school of reformation: because, deprived of their former resources, those among them, who think, must feel the indispensable obligation of common honesty toward each other, in order to subsist at all. On this ground, there may be some hope, that such a colony of outcasts, properly regulated, may in time become useful to themselves and to others. This hope is countenanced by the last sentence of the governor's last letter:—'I can still say, with great truth and equal satisfaction, that the convicts in general behave better than ever could be expected.'

Governor Phillip, who appears to fill a most awkward station with great propriety, professes to be relieved from any apprehensions of serious disturbance from the natives; who have certainly every reason to shun the neighbourhood of such powerful ill-conditioned interlopers. He observes,

'I believe there is little reason to think that the natives will ever attack any building, and still less to suppose they will attack a number of armed men: not that I think they want innate bravery; they certainly do not—but they are sensible of the great superiority of our arms. Setting fire to the corn I most feared, but which they never have attempted; and as they avoid those places we frequent, it is seldom that any of them are now seen near the settlement. The cattle, if they find them in the woods, they undoubtedly will destroy, which is all I believe the settler will have to apprehend. Their attacking stragglers is natural; for those people go out to rob the natives of their spears, and the few articles they possess; and as they do it too frequently with impunity, the punishments they sometimes meet with are not to be regretted; they have had a good effect.'

Hence it appears, that, so far from forming any expectations of a good understanding with the natives, he derives a benefit from their antipathy.

The present general circumstances of this colony may be inferred from the following extract from the Governor's letter of July 17, 1790:

'To mark the time in which it may be supposed the colony will be able to support itself, it will be necessary to point out those circumstances which may advance or retard that period. It will depend on the numbers employed in agriculture, who, by their labour, are to provide for those who make no provision for themselves.



‘ I do not reckon on the little labour which may be got from the women, though some are employed in the fields, and their numbers will be increased, as the greatest part will always find employment in making their own and the men’s clothing, and in the necessary attention to their children. The ground which the military may cultivate, will be for their own convenience; and nothing from that quarter, or from the officers in the civil department, can be expected to be brought into the public account. The providing houses and barracks for the additional number of officers and soldiers, rebuilding those temporary ones which were erected on our first arrival, and which must be done in the course of another year, as well as building more store houses and huts for the convicts as they arrive, will employ a considerable number of people; and works of this kind will always be carrying on. Temporary buildings, when we first landed, were absolutely necessary; but they should be avoided in future, as, after three or four years, the whole work is to be begun again; and the want of lime greatly increases the labour in building with bricks, as we are obliged to increase the thickness of the walls, and cannot carry them to any height; at the same time, if very heavy rains fall before they are covered in, they are considerably damaged.

‘ The inclosed return will shew in what manner the convicts are employed at present; and I have increased the number of those employed in clearing the land for cultivation as far as it will be possible to do it before next January, except by convalescents, from whom little labour can be expected.

‘ About        bushels of wheat and barley remain from our last year’s crop; and I hope next year, that a very considerable quantity of ground will be sown: but, Sir, this settlement has never had more than one person to superintend the clearing and cultivating ground for the public benefit, or who has ever been the means of bringing a single bushel of grain into the public granary. One or two others have been so employed for a short time, but removed as wanting either industry or probity; and should the person who has at present the entire management of all the convicts employed in clearing and cultivating the land, be lost, here is not any one in the settlement to replace him. Of the five superintendants sent out, one only is a farmer; when he gets his health, he will be a very useful man. I do not wish for many farmers to be sent out as superintendants, for few farmers will be found equal to the charge of a considerable number of convicts; but if two good men could be found, who, as well as being good husbandmen, had sufficient spirit to discharge the trust which must be reposed in them, they will be of great use: they will be necessary, as the number of convicts increase; and the more so as the person who at present has that charge will not settle in the country. It was supposed that a sufficient number of good farmers might have been found amongst the convicts, to have superintended the labours of the rest, and men have been found, who answer the purpose of preventing their straggling from their work; but none of them are equal to the charge of directing the labour of a number of convicts, with whom most of them

them are linked by crimes they would not wish to have brought forward : and very few of the convicts have been found to be good farmers.

‘ You will, Sir, from what I have said, see how impossible it is for me to detach a body of convicts to any distance, as they must have a sufficient person to superintend and direct their labours, and a storekeeper to be charged with their provisions ; nor do I at this moment see any necessity for it. The land at Rose Hill is very good, and in every respect well calculated for arable and pasture ground, though certainly loaded with timber, the removal of which requires great labour and time ; but it is the same with the whole country, as far as I have seen, particular spots excepted, and which, as they cannot at present be cultivated by us, for we cannot make detachments of convicts, I propose giving to the first settlers who come out, as is mentioned in my letter, No.      and if settlers should arrive before I receive any further directions on this head, and they should wish to be placed in such distinct and separate farms, I presume complying with their request will not be deemed an improper deviation from my instructions.

‘ The consequence of the failure of a crop, when we no longer depend on any supplies from Great Britain, will be obvious ; and to guard against which is one reason for my being so desirous of having a few settlers ; and to whom, as *the first settlers*, I think every possible encouragement should be given. In them I should have some resource, and amongst them proper people might be found to act in different capacities, at little or no expence to government ; for, as the number of convicts and others increase, civil magistrates, &c. will be necessary.

‘ The fixing the first settlers in townships, will, I fear, prevent that increase of live stock, which would be raised in farms at a distance from a great body of people, where the stock will be less liable to suffer from the depredations which may be expected from the soldier and the convict, and against which there is no effectual security. The convicts, if they are to be employed by the settlers, or those people they may bring with them, will be more industrious, and lie under less temptation to be dishonest, if living only twenty or thirty together, and detection will be easier.

‘ I hope the many untoward circumstances which the colony has hitherto met with are now done away ; and I flatter myself, that after two years from this time, we shall not want any farther supply of flour. At the same time I beg to be understood, that various accidents may render a supply necessary after that time. How long a regular supply of beef and pork will be necessary, depends on the quantity of live stock which may be introduced in the settlement, and of its increase, of which I can form no judgment.’

The immense distance of the spot, and the proportional expence of this plan of colonization, form the strongest objections to the scheme : but those men, who set all laws at defiance, cannot be removed too far from their native soil, their right to which they have forfeited ; and as they are saved from the gallows,

lows, a part of the expence may be placed to the account of humanity. Experience has sufficiently proved, that a man, who has exposed himself to any punishment from a court of justice, can never thoroughly resume nor assume the credit of honesty: when once the law has stigmatized him as a rogue, if he be thought fit to live, it ought only to be in such a community as that formed in New South Wales. Very few, it may be hoped, will ever return from that settlement.

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ART. XVII. *Roman Antiquities*; or, An Account of the Manners and Customs of the Romans; respecting their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Weights and Measures, Coins, &c. &c. Designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases from the Rites and Customs to which they refer. By Alexander Adam, LL. D. Rector of the High School of Edinburgh. The second Edition, considerably enlarged. 8vo. pp. 608. 6s. 6d. Boards. Cadell. 1792.

THE first edition of this useful work was published during the last year; and it met with so much success, that this second impression, greatly enlarged and improved, made its appearance before we had been able to examine the former.

Though Roman antiquities have formed the principal study of many learned men, ever since the revival of letters, yet most of their works on this subject are too voluminous to be generally useful. The abridgments of Kennet and Nieuport are, on the other hand, imperfect and unsatisfactory. These abridgments, however, particularly the latter, are the ground-work of the present performance, in which Dr. Adam has supplied their deficiencies: 'borrowing,' as he says, 'with freedom from all hands, whatever he judged fit for his purpose.' As a specimen of the work, we shall insert the short chapter on the villas and gardens of the Romans:

'The magnificence of the Romans was chiefly conspicuous in their country-villas, *Cic. de leg. iii. 13.*

'VILLA originally denoted a farm house and its appurtenances, or the accommodations requisite for a husbandman, (*quasi VELLA, quæ fructus vehebant, & unde vehebant, cum venderentur*, Var. R. *l. 1. 2.*) hence the overseer of a farm was called VILLICUS; and his wife, (*UXOR liberi, et CONTUBERNALIS servi*), VILLICA. But when luxury was introduced, the name of *villa* was applied to a number of buildings reared for accommodating the family of an opulent Roman citizen in the country, *Cic. Rosc. Com. 12.* hence some of them are said to have been built in the manner of cities, *in urbium modum exadificata*, Sallust. Cat. 12. *Ædificia privata, laxitate*

*tatem urbium magnarum vincentia*, Senec. benef. vii. 10. Ep. 90. Horat. Od. ii. 15. iii. 1. 33.

• A villa of this kind was divided into three parts, URBANA, RUSTICA, and FRUCTUARIA. The first contained dining-rooms, parlours, bed-chambers, baths, tennis-courts, walks, terraces, (*xystræ*), &c. adapted to the different seasons of the year. The *villa rustica* contained accommodations for the various tribes of slaves and workmen, stables, &c. and the *Fructuaria*, wine and oil cellars, corn yards, (*fanilia et palearia*), barns, granaries, store-houses, repositories for preserving fruits, (*apotheca*), &c. Columel. i. 4. 6.

• Cato and Varro include both the last parts under the name of VILLA RUSTICA, Cat. de R. R. iii. 1. ix. 1. Varr. xiii. 6. But the name of *villa* is often applied to the first alone, without the other two, and called by Vitruvius, PSEUDO-URBANA; by others, PRÆTORIUM, Suet. Aug. 72. Cal. 37. Tit. 8.

• In every *villa* there commonly was a tower; in the upper part of which was a supping room, (*cenatio*), where the guests, while reclining at table, might enjoy at the same time a pleasant prospect, Plin. Ep. ii. 17.

• Adjoining to the VILLA RUSTICA were places for keeping hens, GALLINARIUM; geese, CHENOBOSCIUM; ducks, and wild fowl, NESSOTROPHIUM; birds, *ornithon*, vel AVIARIUM; dormice, GLIRARIUM; swine, SUILE, sc. *stabulum*, et *bars*, hogsties; hares, rabbits, &c. LEPORARIUM, a warren; bees, APIARIUM; and even snails, COCHLEARE, &c.

• There was a large park, of fifty acres, or more (*παράδεισος*), for deer and wild beasts, THERIOTROPHIUM, vel VIVARIUM, Gill. ii. 20. but the last word is applied also to a fish-pond, (PISCINA), Juvenal. iv. 51. or an oyster-bed, Plin. ix. 54. or any place where live-animals were kept for pleasure or profit: Hence *in vivaria mittere*, i. e. *lascere, muneribus et observantia omni alicujus beneficii captare*, to court one for his money, Horat. Ep. i. 1. 79.

• The Romans were uncommonly fond of gardens, (HORTUS, vel CRTUS *ubi arbores et olera oriuntur*), as indeed all the ancients were: Hence the fabulous gardens and golden apples of the Hesperides, Virg. Æn. iv. 484. of Adonis and Alcinous, Id. G. ii. 87. Ovid. Am. i. 10. 56. Pent. iv. 2. 10. Stat. Sylv. i. 3. 81. the hanging gardens (*penfies horti*), of Semiramis, or of Cyrus at Babylon, Plin. xix. 4. the gardens of Epicurus, put for his *gymnasium*, or school, *Ibid. et Cic. de Nat. xii. 23. Fin. v. 3.*

• In the laws of the twelve tables, *villa* is not mentioned, but *hortus* in place of it, Plin. *ibid.* The husbandmen called a garden *altera pascua*, a second desert, or sitch of bacon, (*perna, petasus, vel ludum*), which was always ready to be cut, Cic. Sen. 16. or a sallad. (*acetaria, -orum, pascua conserui, nec cneratura sensum cibo*, Plin. xix. 4. i. 19.) and judged there must be a bad housewife, (*nequam mater familias*; for this was her charge), in that house where the garden was in bad order, (*indiligens hortus*, i. e. *indiligenter cultus*). Even in the city, the common people used to have representations of gardens in their windows, Plin. *ibid.*

\* In ancient times, the garden was chiefly stored with fruit-trees and pot-herbs, (*ex horto enim plebei macellum*, lb.) hence called HORTUS-PINGUIS, the kitchen-garden, *Virg. G. iv. 118. Plin. Ep. ii. 17.* and noble families were denominated not only from the cultivation of certain kinds of pulse, (*legumina*), *Fabii, Lentuli, Pisones*, &c. but also of lettuce, *Lactucini*, *Plin. xix. 4.*

\* But in after times, the chief attention was paid to the rearing of shady trees, aromatic plants, flowers, and evergreens; as the *myrtle, ivy, laurel, boxwood*, &c. These, for the sake of ornament, were twisted, and cut into various figures by slaves trained for that purpose, called TOPIARII, *Plin. Ep. iii. 19.* who were said TOPIARIAM, sc. *artem FACERE*, *Cic. 2. fr. iii. 1, 2. vel OPUS TOPIARIUM*, *Plin. xv. 30.*

\* Gardens were adorned with the most beautiful statues, *Cic. Dom. 43. Plin. Ep. viii. 18. f.* Here the Romans, when they chose it, lived in retirement, *Cic. Att. xii. 40. Suet. Cl. 5. Tacit. Ann. xvi. 34.* and entertained their friends, *Seneca ep. 21. Mart. iv. 64.*

\* The Romans were particularly careful to have their gardens well watered, (*rigui, vel irrigui*); and for that purpose, if there was no water in the ground, it was conveyed in pipes, (*inducebatur per canales, vel fistulas aquarias*, *Plin. ep. v. 6. per tubos plumbeos, vel ligneos*, *Plin. xvi. 42. f. 81. vel fictiles, seu testaceos*, *Id. xxxi. 6. f. 31.* These aqueducts (*ductus aquarum*) were sometimes so large, that they went by the name of NILI and EURIPI; *Cic. legg. ii. 1.*

\* The gardens at Rome most frequently mentioned by the Classics, were, *horti CÆSARIS*, *Horat. Sat. i. 9. 18. Suet. 83. LUCULLI*, *Tacit. Ann. xi. 1. 37. MARTIALIS*, *iv. 64. NERONIS*, *Tacit. Ann. xiv. 3. xv. 44. POMPEII*, *Cic. Phil. ii. 29. SALUSTII*, *v. IANI*; the property first of Sallust the historian, then of his grand-nephew, and adopted son, *Tacit. Annal. iii. 30.* afterwards of the Emperors, *Id. xiii. 47. Hist. iii. 82. SENECEÆ*, *Id. xiv. 52. Juvenal, x. 16. TARQUINII SUPERBI*, the most ancient in the city, *Liv. i. 54. Ovid. Fast. ii. 703, &c.*

\* Adjoining to the garden were beautiful walks, (*ambulacra vel tiones*), shaded with trees, and a place for exercise, (*palæstra*), *Cic. legg. ii. 2. Gell. i. 2.*

\* Trees were often reared with great care round houses in the city, *Horat. ep. i. 10. 22. Tibull. iii. 3. 15.* and statues placed among them, *Cic. Verr. i. 19.*

This specimen cannot fail to give to the reader a very favourable impression of the labours of Dr. Adam. He has not only examined more fully the subjects treated in other compendiums, but has introduced a variety of new articles, which former compilers had altogether omitted. On a subject so vast, the greatest difficulty was that of selection. In what concerns the Roman Senate, Dr. A. confesses his obligations to Manutius and Middleton; to Pignorius on slaves; to Sigonius and Heineccius, on the laws and judicial proceedings; to Lipsius, on the art of war, and public shews; to Ferrarius, on the Ro-

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man dress; to Kirchmannus, on funerals; to Rosinus, Grævius, and Gronovius, and particularly to Gesner, in different parts of the work. His citations are numerous and correct. In composition, he aspires not beyond simplicity and precision; and these excellencies he has generally attained. We doubt not that this improved edition, to which many new facts and authorities are added, will be as favourably received as the former, by those entrusted with the education of youth\*. The author has enlarged the Latin index, and has added an English index of proper words and things.

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ART. XVIII. *The French Constitution impartially considered in its Principles and Effects; with Hints for a Reform of it, adapted to the Circumstances of the Country. In Three Parts. By Count Zenobio, of Venice, now in London. Part I. Containing a View of the State of France, with some Observations on the present Conduct of the English Patriots. 8vo. pp. 140. 3s. Ridgway. 1792.*

WHEN men renounce opinions for which they were once zealous, and pass, in a short interval of time, to the opposite extreme, the public are rarely disposed to attribute such a change to the most honourable motives. If this be the case with Count Zenobio, he notwithstanding bids fair for escaping most of that ignominy which in general attaches itself to sudden conversions, as the hopes of the most sanguine admirers of the French revolution are considerably abated, as a dark cloud at present † hangs over it, and as, owing to the imprudence, and, in one instance, strange deviation from the avowed principles, of the National Assembly, the current of popular opinion in this country is against the revolution: yet Count Zenobio, with all these circumstances in his favour, must not expect to pass altogether without censure. Every calm and dispassionate reader, *cui a spe, metu, partibus reipublicæ animus liber est*, and who therefore can contemplate systems and events with a philosophic eye, will regard the warmth and asperity of this Venetian nobleman, as doing no credit to his *conversion*; and must consider the continual attempt to overcharge the picture which he draws of the consequences of the revolution, as reflecting no lustre on his *argument*. His view of the present situation of France exhibits only pictures of misery: but grant-

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\* Good engravings, from approved authorities, would be an additional recommendation of this work. The prints in Kennet's Roman Antiquities, doubtless, contributed largely toward the multiplication of its editions, which has been very considerable. Such adjuncts are peculiarly acceptable in books relating to antiquities.

† This article was written about the latter end of September.

ing his statement of facts in its utmost extent, he still appears to us not to have duly discriminated between the miseries which were thought to have made some revolution necessary, between those which have resulted from the interregnum, as it may be called, and those which have arisen from the attempts to establish the present system. Surely the wretchedness which some parts of that country now feel, cannot be attributed to what the Count figuratively and energetically terms 'the explosion of the patriotic volcano.' Had France been in a flourishing state previously to the revolution, our author's "view" might have served his purpose: but, as the contrary was notoriously the case, his facts but partially warrant his conclusion. Beside, when we discover such a desire of exaggeration, as even prompts him to attribute the increase of female prostitution to the friends of French liberty, we are justified in recommending to our readers to take this statement *cum grano salis*.

When Count Zenobio comes to the article of *finances*, he endeavours to prove that the National Assembly have increased the deficiency of the revenue from fifty-six to three hundred millions of livres; and he reprobates them, as meriting 'nothing but blame, pity, and contempt.' He particularly states the growing excess of the expenditure above the income of the country, and the embarrassed state of her finances: but it requires a very long and minute inquiry into various circumstances, to ascertain how far this evil is chargeable on the National Assembly. We offer no defence of the French Senate: but in regard to what the Count has urged against them, we would ask him, if, at the conclusion of the American war, when our funds were at little more than half their nominal value, and the minister, in the then state of the country, had almost reached the *ne plus ultra* of taxation, a great revolution had taken place in Britain, whether it was possible that any set of men, however able and virtuous, should sustain the public credit, make the receipt equal to the expenditure, prevent the increase of the poor, keep up the energies of commerce, and prevent the emigration of the timid and discontented rich?

Revolutions engender miseries; and therefore they are not in themselves desirable. The existence of great evils only can justify such violent remedies. In reviewing what the Count says on the state of our own affairs, we may offer it as our opinion, that we do not require a revolution here. In one instance, the constitution may stand in need of being restored to its first principles: but this is not of a magnitude sufficient to authorize the putting at stake the peace and tranquillity of the kingdom; and we hope, whenever an attempt is made for this

purpose, it will be conducted by such men as know and desire the good of their country.

Count Zenobio approves of the *Association of the friends of the people*: ought he then to condemn French patriotic clubs?

## MONTHLY CATALOGUE,

For OCTOBER, 1792.

### EAST INDIA AFFAIRS.

Art. 19. *Rights of Man invaded*; being an Exposition of the Tyranny of our India Governments: by William Humphrey Faulkner. 8vo. pp. 99. 2s. Jordan. 1792.

MR. F. in a coarse address to the Court of Directors, states several instances of the oppressive treatment of individuals in the Company's service at the India Presidencies; and as he produces them with great confidence, there may be *some* truth in them; yet we hope, for the credit of the Company, that the parties accused are able to give the truth a different complexion from that exhibited with so much acrimony in this representation. The relater possesses more heat than judgment; and he understands scolding better than pleading the cause of the injured, so as to redound to their benefit.

Art. 20. *A Second Address\* to the Proprietors of East India Stock, and to the Public*: containing Remarks on the Papers lately printed by the East India Company, respecting their Shipping Concerns, in consequence of Motions made and carried in the Courts of Proprietors, held March 31, 1791, and March 21, 1792; and ordered to be taken into consideration on Wednesday next, the 9th of May. By Mr. John Fiott, of London, Merchant. 8vo. pp. 151. 2s. 6d. Richardson.

All the objects of the India Company's attention lying at an immense distance, the article of shipping is a most important part of their concerns. The Directors can only determine on the outline of business in each department, the execution depends on their servants; and hence jobbing and speculation are reduced to systems, and practised openly, both at home and abroad. Their treatment, in the article of shipping, is briefly summed up in a case, submitted to Mr. Bearcroft, whose opinion is subjoined.

Mr. F. appears to have acted a praise-worthy part, in undertaking to explain this interesting subject to the proprietors at large; so interesting, that the difference between open contracts and private contracts for shipping, is stated at 150, or 200,000*l.* per Annum.

\* For the first Address, see Rev. New Series, vol. vi. p. 221.



FRENCH REVOLUTION.

Art. 21. *The Confederacy of Kings against the Freedom of the World;* being Free Thoughts on the present \* State of French Politics; a Vindication of the National Assembly in suspending Louis XVI.; Conjectures on the Movement of the *Confederate Armies*, and their influence in reinstating the King, and establishing a Constitution by Force. In Three Letters, addressed to the Right Hon. Edmund Burke. 8vo. pp. 76. 1s. 6d. Deighton. 1792.

In this sober and temperate defence of the French revolution, the author, with great moderation of language, offers many circumstances to Mr. Burke's consideration, in order to justify the conduct of those who planned and executed the popular measures of confining and suspending the king. He, also, ventures on some apology for the late excesses and outrages of the Parisian populace:—but, why all this to Mr. Burke? Does the author think of converting this flaming champion of Gallic Royalty and Aristocracy, by opposing the coolness of argument to the heat of declamation?

With respect to the formidable confederacy into which the principal powers of Europe have entered against France, on account of the alterations that have recently taken place in the government of that country, he pronounces it eventually unsuccessful,—whatever advantages may, in the earlier stages, or even in the termination of the war, seem to attend the arms of the invaders.

Both the language and the reasoning of this politician would have appeared to better advantage, had his pamphlet been more correctly printed.

L A W.

Art. 22. *Reports of Cases argued and adjudged in the Courts of King's Bench, Common Pleas, and Exchequer;* to which are added, some special Cases in the Court of Chancery, and before the Delegates. By the Rt. Hon. Sir John Comyns, Knight, late Lord Chief Baron of his Majesty's Court of Exchequer. With Tables of the Cases, and of the principal Matters. The Second Edition, corrected, with Marginal Notes and References to former and later Reports, and other Books of Authority. By Samuel Rose, of Lincoln's Inn, Esq. 8vo. 2 Vols. 18s. Boards. Whieldon and Co. 1792.

These Reports were become so scarce and costly, that a new impression of them was absolutely requisite. Mr. Rose has taken great and laudable pains to render his edition acceptable to the profession, by correcting the text, where he found it unintelligible or obscure, and by enriching the work with a variety of notes and references, pointing out the alterations which have taken place in the law, since the original publication. It is dedicated, by permission, to Lord Thurlow.

\* \* The following sheets were begun previous to the marching of the confederate armies, and before the reduction of Longwy, when the chasm of French intelligence was filled up with the most exaggerated relations of barbarities too horrid to mention, though not so bad as reported.' Pref.

Art. 23. *A most curious Trial, and of infinite Importance to the Interests and Happiness of Society.* — Mead, Esq. Barrister at Law, against the Rev. Mr. Daubney, for Slander. 8vo. pp. 44. 1s. 6d. Symonds. 1792.

Mr Mead brought an action against Mr. Daubney for defamation. The plaintiff stated, as a special damage, which he had sustained by the speaking of the words which are the foundation of the action, *loss of marriage with the defendant's sister-in-law.* Mr. Erskine, in a speech of considerable length, pointed out the aggravating circumstances of this case; and he managed his client's cause with his usual ability. We were, however, surprized to find him using so vulgar an expression as the following: "He saw the world a desert, and that he must fly from society that was VOMITING him out from it."

The jury found a verdict for the plaintiff; damages five hundred pounds.

Art. 24. *A Treatise on the Law of Awards;* by Stewart Kyd, Esq. Barrister at Law, of the Middle Temple. 8vo. pp. 251. 5s. 3d. Boards. Crowder, &c. 1791.

This is a treatise on a subject, the use and importance of which are not confined to the lawyer, because all who are concerned in mercantile transactions may either be parties to an arbitration, or arbitrators in the affairs of others, and therefore should be acquainted with their *rights* in the former, and with their *duties* in the latter situation.—Mr. Kyd has, with much industry, collected all the authorities, from the earliest period to the present time; and has pointed out the resemblance and the differences subsisting between the English and the Roman law, on the subject. We wish, however, that he had made the index fuller and more complete, and that he had annexed a table of the names of the cases cited in the course of his work; such a measure being calculated to save the reader much trouble, when he may wish to apply for information on a particular point, and not imposing much labour on the author. Independently of this objection, we think the publication possesses considerable merit.

Art. 25. *An Essay on the Learning of Contingent Remainders and Executory Devises;* by Charles Fearne, Esq. Barrister at Law, Author of the Legigraphical Chart of Landed Property. The Fourth Edition, revised, corrected, and greatly enlarged by the Author. Vol. I. of Contingent Remainders, with Tables and Index. 8vo. 8s. Boards. Whieldon and Co. 1791.

Mr. Fearne has deservedly acquired great reputation by the former editions of this work, because it gives a very instructive view of one of the dryest and most obscure doctrines of the law.

The present edition is so much enlarged, that one volume is found insufficient for its contents; and the subject of executory devises is reserved for a second volume, which is now in the press.—The same accuracy, depth of thought, and closeness of reasoning, which characterized the author on its first appearance in 1772, are equally evident in the additions made to this work.

MILITARY,

## M I L I T A R Y.

Art. 26. *A Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland.* Illustrated with three Copperplates. By the late General Lloyd. To which is annexed, a short Account of the Author, and a Supplement by the Editor. The Second Edition. With Additions and Improvements. 8vo. pp. 226. Debrett, &c. 1792.

We duly noticed this performance on its first publication\*; in the introduction to this edition, the editor calls the reader's attention to a pamphlet published by M. Dupont, a hot-headed Frenchman†, who eagerly endeavoured to stimulate his countrymen to an invasion of this island, over which he assured them of an easy conquest. To all such rash schemes, he considers this work as a good antidote; and he observes, that it also throws light on the much-agitated question on the merit of the fortification system, for the security of our marine arsenals. The additions now made consist of extracts from Gen. Lloyd's Military History, respecting the Modes of invasion and Defence, so far as refers to Great Britain and France; together with a supplement by the editor, giving a history of the invasions of England, and an estimate of the relative and absolute force of Great Britain and France.

## B I R M I N G H A M R I O T S.

Art. 27. *Letters to the British Nation, and to the Inhabitants of every other Country who may have heard of the late shameful Outrages committed in this Part of the Kingdom.* Occasioned by the Appearance of a Pamphlet, intitled, 'A Reply to the Rev. Dr. Priestley's Appeal to the Public on the Subject of the Riots in Birmingham:' being the joint Production of the principal Clergy of that Place and its Vicinity: Having in its Title Page the Signature of the Rev. E. Burn, M. A. By the Rev. J. Edwards. Parts I. II. III. 8vo. 2s. Printed at Birmingham; London, Johnson.

When holy men give each other the *lie direct*—"periculosum est credere." What confidence ought we to place in ancient history, when the divines of the present day are at variance respecting the recent transactions of the Birmingham riots? The established and the dissenting clergy of this place were a little time ago disputing on points of doctrine:—they have now changed their ground, and, instead of contending about the light essences of opinion, are quarrelling about those solid and stubborn things called FACTS. Now as these are not matters of critical examination, since it is out of our province to go to Birmingham and take depositions, we can only notice each person's statement, and decide on the degree of probability that lies on the face of it. This we have hitherto done. Dr. Priestley, in his "Appeal to the Public," enumerates a multitude of facts and circumstances, with all the confidence of a man who was conscious of telling the real truth; and we therefore felt

\* See Review, New Series, vol. v. p. 459.

† See Review, New Series, vol. iii. p. 224-5.

disposed to credit his narrative, at least for the chief part: Mr. Burn, however, came forward to the public with a "Reply," in which, with a confidence fully equal to that displayed by Dr. P. he asserts that the leading and prominent particulars stated by Dr. P. are falsehoods, and adduces evidence to corroborate his assertion. As we thought it impossible that this gentleman, sanctioned by the principal clergy of Birmingham and its neighbourhood, could employ the confident and criminating language to be found in the "Reply," without the fullest assurance of standing on the firmest ground, we inclined to the belief that Dr. P., in some material particulars, must have been mistaken. Thinking, at the same time, that a *Rejoinder* to the "Reply" was a duty which Dr. P. owed to himself and the public, we intimated that the business ought not to terminate here.

Mr. Edwards voluntarily appears as the advocate of Dr. P. against Mr. Burn and, what he calls, *the synod*; and as if he were "*himself an army and his spear a wood*," he dares them to the combat. Dr. Priestley could not have wished for a more warm and dauntless champion.

At the end of Part I. we meet with the following advertisement:

"Having heard that many very respectable members of the established church, consider it as incumbent upon Dr. Priestley to answer the pamphlet which gave occasion to these and the following letters, and several of them having affirmed, that unless Dr. Priestley answers this last illustrious effort of the clerical combination, they shall credit every thing alleged against him, I write this to shew them the unreasonableness of the requisition.

"Dr. Priestley is now at a distance. Had he been on the spot, the pamphlet in question would not perhaps have appeared, if it had, it would have been in a different guise. Otherwise Dr. Priestley, or the clergyman, whom I consider as little more than the amanuensis of the occasion, although he has prefixed his name to this candid and benevolent composition—must have quitted the town. One or other of them must be liars. And a person that ever had a character, will scarcely chuse to live in any place under the imputation of a malicious practice of that despicable vice.

"I am on the spot. I can with ease oppose facts to facts; and evidence to evidence. And this is necessary, for we are now fairly brought before the bar of the public. After having impartially attended to the evidence, it is theirs to give the verdict.

"I pledge myself to the public, to prove to absolute demonstration, that if Dr. Priestley's veracity is in any instance to be questioned, the combined writers of this reply are not worthy of public credit\*. And when I have done this, I will give permission to the boldest he, this amiable synod can furnish, to give me the lie direct,

\* This sentence being somewhat obscure, and therefore not having been understood, Mr. Edwards, in Part II. p. 3. has thus explained himself. "What I mean was nothing more than that I could bring such facts as would totally invalidate every thing advanced in the Reply, even supposing any fact stated in the Appeal could be demonstrated to be without foundation in truth."

For

For after what I shall lay before the public, I shall not be afraid of losing any thing in the esteem of my countrymen, by their most direct and positive assertions.

Again, let it be supposed that Dr. Priestley were arraigned at any other bar than that of the public. Would you believe him guilty, because his advocate pleaded, and not himself?

I am that advocate. And if I can satisfactorily prove the allegations of his adversaries to be false, or they themselves unworthy of having their testimony credited—in short, if I can prove the charges of partiality, misrepresentation and untruth upon this their joint production (and I never was so much mistaken if I cannot) every reasonable man will be satisfied. All, the public on this occasion can require is, *the truth, the whole truth, and nothing but the truth.* And that requisition can be more completely answered by a person residing on the spot than by one at a distance. It is matter of fact that is now in question, not principles. I hope these will be thought sufficient and satisfactory reasons for my answering this bundle of depositions, instead of Dr. Priestley.

The matters discussed in these letters relate chiefly to the Sunday-schools, and to the rescinding of the resolution which allowed the children of the dissenters to attend their own place of worship.

Whether Mr. Edwards will make good all that he has advanced, will be seen as he proceeds. At present, we shall only say, that, though he writes with spirit and with great command of language, his letters are calculated rather to inflame than to conciliate his adversaries; and we think, if he were less diffuse, and if he kept himself to a dispassionate examination of facts, he would more effectually gain his object, provided truth be on his side; than by bold invectives, and by that smartness of reply, in which controversial writers are generally solicitous of shining.

#### M E D I C A L.

Art. 28. *An Essay on the Changes produced in the Body by Operations of the Mind.* By the late Dr. Corp, M. D. of Bath. 8vo. pp. 102. 2s. 6d. Ridgway. 1791.

Dr. Corp first shews the dependance that subsists between the mind and the body, and then treats of those parts of the human machine on which its functions chiefly depend; arranging them under the heads of sensibility and mobility. He then goes on to inquire how these functions are affected by the different exertions of the mind,—as by simple thought, or attention: by intention, or study: by hope, joy, anger, fear, grief, and anxiety.—On these several subjects, we meet with some judicious observations, but they are not remarkable either for novelty or importance.

Art. 29. *Formulae Medicamentorum concinnatæ:* or, *Elegant Medical Prescriptions for various Disorders.* Translated from the Latin of the late Dr. Hugh Smith. To which is prefixed a Sketch of his Life. 8vo. pp. 131. 3s. Barr. 1791.

This pamphlet, we are told, is a translation of a text-book used by Dr. Smith in reading lectures on the theory and practice of  
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physic:

physic: the original was published by the author, in Latin. We do not perceive in it any thing that strikes us as very important.

The sketch of Dr. Smith's life is a *meagre* performance.

Art. 30. *The Poor Man's Medicine-Chest; or Thompson's Box of Antibilious Alterative Pills.* With a few brief Remarks on the Stomach: clearly demonstrating how much Health depends on paying attention to that Ventricle in particular, and the Bowels in general. By John-Weeks Thompson, Surgeon. 8vo. pp. 36.

18. Taylor. 1791.

This worthy gentleman talks with becoming confidence of himself and his medicine. 'I positively and boldly assert that I do not believe it is in the power of chemical and medical art to compose a better medicine, a milder and more COMPLETE ALTERNATIVE, out of the drugs, &c. in present use.'—Should any persons yield faith to these assertions, may their faith make them whole.

Art. 31. *The general and particular Principles of Animal Electricity and Magnetism, &c.* in which are found Dr. Bell's Secrets and Practice, as delivered to his Pupils in Paris, London, Dublin, &c. &c.—Shewing how to magnetise and cure different Diseases; to produce Crises, as well as Somnambulism, or Sleep-walking; and in that State of Sleep to make a Person eat, drink, walk, sing, and play on any Instruments they are used to, &c.; to make Apparatus and other Accessories to produce magnetical Facts; also to magnetise Rivers, Rooms, Trees, and other Bodies, animate and inanimate; to raise the Arms, Legs, of a Person awake, and to make him rise from his Chair; to raise the Arm of a Person absent from one Room to another; also to treat him at a Distance. All the new Experiments and Phenomena are explained by M. le Docteur Bell, Professor of that Science, and Member of the Philosophical Harmonic Society at Paris, &c. &c. 8vo. pp. 80. 5s. Sael. 1792.

Most wonderful Dr. Bell!—we will not rob you of any of your secrets by transcribing them: if our readers wish to explore them, they may buy the book, and *pay for it*.

#### NOVELS.

Art. 32. *Fanny, or the Deserted Daughter.* Being the first literary Attempt of a young Lady. 12mo. 2 Vols. 6s. sewed. Bew. 1792.

Though this production may not be possessed of sufficient excellence to ensure it a place in the first class of novels, it has too much merit to be thrown among the rubbish of the circulating libraries. As the first literary attempt of a young lady, it may claim indulgence; from its intrinsic worth, it is entitled to a considerable share of praise. The story, (which is simply that of a *deserted daughter* exposed to a series of hazards from those who professed to be her protectors and friends, and, after many embarrassments, conducted to the summit of felicity in a happy union with the object of an early attachment, and restored to the rank and fortune to which she had been by birth entitled,) is filled up with a sufficient variety of incidents to fix the reader's attention.

The

The language is easy and natural; without such ornament, but, at the same time, without any very culpable negligence. The chief excellence, however, of the work, consists in the lively and touching manner in which it represents the expression of emotions and passions. The gradual progress of tender sentiments in virtuous bosoms, the firmness and dignity of conscious innocence in moments of hazard and distress, and its triumph over suspicion and jealousy, are well described. We may add that the moral tendency of the tale is such as perfectly corresponds with the writer's declaration, that if she were 'conscious of a single line inimical to the interests of virtue, she would burn the book, rather than present it to the public, though she were sure of being celebrated as the first novel-writer of the age.'

Art. 33. *Lady Almira Grantbam*, in a Series of Letters, interspersed with several interesting Stories, written in the Year MDCCCLXXXIX. 12mo. 2 Vols. About 220 Pages in each. 5s. sewed. Printed at Bath, by Hazard. 1792.

If we take more notice of this story than of others of the same class, it is because it is patronised by a list of subscribers, and because the authoress has prefixed, in our opinion, a very ill-judged dedication, generally addressed to the Gentlemen Reviewers. In this address, on the credit of a favourable account given of one of her former productions, she intreats the same indulgence to the present performance. She pleads its being produced 'to fill up a vacant hour;' and adds, 'as I never had the vanity to write for fame, to which I can have no pretensions, I seek for no encomiums. A narrow fortune, and an industrious mind, have led me to fill up every leisure hour with some employ. *As a lover of the quill, it engrossed those vacancies*; and the good wishes of friends persuaded me to make them of advantage, from the above circumstances.' Private pleas may weigh with private friends, in soliciting a subscription, but can extend no farther; and to treat a work with more indulgence than it merits, from regard to the author, known or unknown, would be to use the public ill, for the sake of an individual. As this lady confesses that her first production, though candidly treated by the Reviewers, yielded but little profit, and as she disclaims all pretensions to fame; we mean kindly to her in asking, whether she cannot use a needle in any mode, turn a spinning wheel, knit, touch a keyed instrument, or handle a painting brush, or any brush, as well as a pen? To fill up *her own* vacant hours merely to furnish others with the means of misapplying *their* hours, is rendering a sad account of time: nor did we know that a narrow fortune afforded many vacant hours to an industrious hand, however it may be with an industrious mind. As this lady professes to understand the workings of the human heart, and the motives of human actions, so intimately, if she must exercise her pen, can she not use it more profitably than in fabricating idle tales eked out with old stories? Surely, by a proper direction of her own talents, she might afford some aid to others of her sex who may stand in need of a friendly intelligent monitor! As for the novel now offered to us, it possesses no distinction above the general swarm of these productions; its descriptions of mankind

mankind are not real<sup>WTH</sup>ized in the common course of life; and the fore will engage the attention of youth, only to mislead their view and to delude their expectations.

## POETRY and DRAMATIC.

Art. 34. *A Pair of Lyric Epistles to Lord Macartney and his Sb*

By Peter Pindar, Esq. 4to. pp. 22. 1s. 6d. Symonds: 175

If there be any truth in the old doctrine of the *metempsychosis*, the soul of Democritus now inhabits the body of Peter Pindar:—Peter who, like the merry Citizen of Abdera, laughs at almost every thing and every body. Lord Macartney, and his Errand to China, a his Lion\*, and the Duke of Richmond, and the Bagshot Cam are, at this time, the checquer'd objects of his ridicule; and, as the honest Boatswain of the Lion would say, “rare fun he makes with them!”—The poet now turns prophet, and predicts a most disastrous issue to this grand eastern mission. The Emperor, it is foretold will take offence at the British Ambassador's throwing out a hint *presents* to be sent to England. “Presents!” exclaims the Emperor Kien Long:

“Presents! *present* the rogues a Basting!”

\* \* \* \*

“In short, behold, with dread, MACARTNEY stare;  
Behold him seiz'd, his seat of honour bare;

The bamboo sounds—alas! no voice of Fame:

Stripp'd, schoolboy-like, and now I see his train,

I see their lily † bottoms writhe with pain,

And, like his LORDSHIP'S, blush with blood and shame

“Ah! what avails the coat of scarlet die,

And collar blue, around their pretty necks?

Ah! what the *Epaulettes*, that roast the eye,

And loyal buttons, blazing with *George Rex*?

Heav'n! if KIEN LONG resolves upon their stripping,

These are no talismans toward a whipping.

“Now with a mock solemnity of face,

I see the mighty Emp'ror gravely place

Fool's-caps on all the poor degraded men—

And now I hear the solemn Emp'ror say,

“'Tis thus we Kings of China *folly* pay;

“Now, children, ye may all go home again.”

Our *laughing* poet, or prophet, *which* thou wilt, reader, (or both, thou pleasest,) has not yet done with this subject. “Odes to Kien Long,” &c. are published:—of which, more in our next Review

Art. 35. *Tea and Sugar, or the Nabob and the Creole*; a Poem, in two Cantos. By Timothy Touchstone, Gent. 4to. 1s. Ridgway. 1792.

\* The name of the man of war appointed to convey the embassy to China.

† The reader may suppose that the poet here contrasteth the English fair complexion with the fallow hue of the Chinese, but perhaps, he has another idea.—Observe the next subsequent stanza

A drear



A dreadful picture—and the more dreadful, because, in the outline, there is too much reason to believe that it is drawn from life—is here presented, of Eastern rapacity, and Western cruelty. The versification is not remarkably correct, but the design is benevolent, and the general impression is strongly in favour of justice and humanity.

Art. 36. *Fragments of a Poem*, intended to have been written in consequence of reading Major Majoribanks's *Slavery*. By the Rev. E. Holder of Bristol. 4to. pp. 20. 1s. 6d. Dilly. 1792.

The muses cannot be more dishonoured, than when their aid is invoked against the cause of humanity. We might have borne, in plain prose, the violent ebullition of this writer's indignation against those who are attempting to put a stop to the horrid injustice and cruelty which avarice has so long been practising under the sanction of law. We should only have smiled at the ingenious sophistry, with which he endeavours to persuade the public that the African trade is innocent, because not one in a hundred of the slaves would chuse to return to their native continent; and because the planters purchase only the *usufruct* of their slaves, and do not buy their flesh by the pound: but we are shocked when we see the writer prostituting the powers of versification, which have formerly been at least more innocently employed, and opening a poem written in *defence* of slavery with these lines:

'Curs'd be that baleful wit, that dares to point  
Its poison'd shaft against the cause of truth;  
Of virtue and humanity, yet oft  
Conceals its fell design beneath the veil  
Of philanthropic zeal and sympathy!'

Art. 37. *John Bull's Opinion; or the English Ça Ira*. A New Song, to the Tune of Ballinamona, recommended to be sung by all the Friends of Freedom in Great Britain and Ireland. Written by Tom Thorne, an Esquire. 4to. 1s. Ridgway.

Written in the true spirit of the popular French air of *Ça Ira*. Paine, and the Rights of Man, are the burthen of the song.

Art. 38. *The Comparison; or, England Greatest and Happiest*. A Poem. By William Whitmore. 4to. pp. 12. 1s. 6d. Bell. 1792.

The author, a good Englishman, at least, evinces the superior happiness of his country, by a comparison with the state of the surrounding nations; and his estimate seems, in the general, a very fair one. We feel and we rejoice in the preference which he so triumphantly gives to the flourishing circumstances of this fortunate island.—We only wish that the poet had been as happy in his strains as he is in his subject. There are, however, some notable strokes in his performance: we may instance his allusion to the religious bigotry with which the Spaniards have been so often, and so justly, reproached:

'————— To Iberia turn —————  
Lo! Torture rising from Religion's urn!  
That faith Heav'n will'd to all—here taught in blood—  
And priestcraft whipping the devout—to God.'

We

We hope, however, that the inhabitants of Spain (naturally noble-minded people,) are, in this enlightened age, less immersed in the gloom and barbarity of superstition, than they were in former days, when the priestly court of Rome, unfortunately for mankind, had a greater ascendancy than it is now able to maintain, even in those countries which are denominated CATHOLIC.

Art. 39. *Flagellation of the Whigs.* A Poem. In Imitation of the first Satyr [Satire] of Juvenal. By John Dryden, Junior, Esq. 4to. pp. 45. 2s. 6d. Rivingtons. 1792.

The author of this poem is a writer of abilities. He has well imitated the manly indignation, and the stern severity, of Juvenal: but he has here given us rather a flagellation of vice in general, than a flagellation of the Whigs in particular. Our readers will judge of his merit from a few specimens:

‘ O how my blood and choler inward boil,  
When proud oppressors, rich with orphans’ spoil,  
With lac’d and powder’d lackeys coach the street  
As if they’d ride o’er every soul they meet,  
Whilst injured innocents are left forlorn,  
Exposed to vice, to infamy, and scorn.’

These are good lines: but what have they to do with the Whigs more than with any other class or description of men? We will turn to something more appropriated:

‘ Would you be great? some bold adventure try,  
The stocks, the gallows, and the chains defy.  
In these sad times, the loyal and the good  
Receive faint praise, and starve for want of food.  
Poor snivelling vices paltry profits give,  
And little rascals can but barely live.  
Go head a faction—half a land inflame,  
Bully the Premier—play a desperate game—  
With trumpet Argus rouse the torpid nation,  
To REVOLUTION and to REFORMATION—  
All rank and order gloriously confound,  
And kings and nobles level with the ground—  
—Let fire, and sword, and desolation rage,  
And rise the CROMWELL of the present age;  
Seize on the Tower, the sceptre, and the crown,  
And royal park and palace be your own.  
All meaner Ensigns let your side-board scorn,  
Usurp the LION and the UNICORN.’

We shall close our extracts with some spirited animadversions on a vice which, of late, seems to have called more loudly than common for the interference both of the magistrate and the moralist:

‘ But never satyr, I’ll be bold to say,  
Found fairer game than at the present day.  
Whene’er did folly ope a wider field?  
Whene’er did vice more plenteous harvests yield?  
Did ever thirst of gain our thirst excel?  
Did ever gripping usury thrive so well?

Did ever gambling with such fury rage,  
 In any country, or in any age?  
 Fair married dames, and blooming virgins gay  
 Consume their charms at routs and midnight play.  
 Hence haggard looks, hence loss of health and fame,  
 Hence jewels pawn'd, and what I will not name;  
 For debts of honor ladies too must pay,  
 If not in cash, at least some other way.  
 Princes and peers to gaming haunts resort,  
 And round a pharo-table hold their court,  
 Elbow'd by swindlers, sharpers, hangers on;  
 Hence R ——— l F ——— c mourns his million gone;  
 Hence O — b — g, in one unlucky hour,  
 Wastes every dollar of the P ——— n dower,  
 And many green-horn noble Lord and Knight  
 Of lands and manors bubbled in a night.  
 Ere while the purse was only stak'd — but now  
 They risque their all upon a single throw.  
 Hence tradesmen call in vain for promis'd pay,  
 Hence half-starv'd maidens vow they will not stay.  
 Hence lackey-squires in loud insulting strain,  
 Of liveries bare, and victuals scant complain;  
 And last of all, to crown the sad disgrace,  
 Their warning give, and damn the pimping place.  
 Then wife and children rest of house and home,  
 Then keen remorse, then madness, rage, and foam,  
 And all dire ills which desperate deeds await,  
 The pistol, dagger, and untimely fate.'

To this poem are annexed a few Latin Leonine verses, of no great merit.

Art. 40. *Cross Partners*, a Comedy. In five Acts. As performed at the Theatre Royal in the Hay-market. By a Lady. 8vo.

1s. 6d. Kearsley. 1792.

In the prologue to this piece, Mr. Colman junior, very wisely, we think, appealed to the mercy of the audience, and pleaded the sex of the author. We are willing to listen to the same plea, and to be silent.

Art. 41. *The Intrigues of a Morning*. In two Acts. As performed at Covent Garden. By Mrs. Parsons, Author of the *Errors of Education*, and *Miss Meredith*. 8vo. 1s. Lane. 1792.

We are sorry that we cannot allow any great share of praise to this dramatic essay, from a lady's pen. It consists of the relation of a variety of schemes, intended to prevent the marriage of a young lady to a silly country squire, whom she despises: such, however, is the absurdity of these schemes, that the plotting parties seem as great boobies as the squire himself.

Art. 42. *Modern Comedy*; or, It is all a Farce. A Dramatic After-piece. In three Acts. 8vo. 2s. Ridgway. 1792.

This piece, which does not appear to have been ever acted, is a copy after the Rehearsal, and the Critic: its end is to ridicule what

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have

have been styled 'private theatricals.' It possesses some humour, though not of the most refined sort, and possibly might, with judicious curtailments, afford diversion to the galleries.

Art. 43. *The Battle of Eddington; or British Liberty: a Tragedy.* 8vo. 1s. 6d. Elmsly. 1792.

This event, we are told, has been noticed by Milton as a proper subject for a tragedy: perhaps it is so: but, in the present author's hands, it seems to possess no one requisite for the stage:—nor is it much better adapted to the closet. In truth, it is a heavy performance.

Art. 44. *All in good Humour.* A Dramatic Piece, in one Act, first performed at the Theatre Royal, Hay-market, July 7, 1792. By Walley C. Oulton. 8vo. 1s. Debrett. 1792.

All in good humour?—Certainly not those, who have paid a shilling for the perusal of such a flimsy thing!

Art. 45. *The Mermaid.* A Farce. As performed at the Theatre Royal, Covent Garden. 8vo. 1s. Robinsons. 1792.

This is a dull piece to read: if it pleased in the acting, it must be because the entertainment and fun of the galleries sometimes rise in proportion to the extravagance of the writer, and the grimaces of the actors.

#### EDUCATION.

Art. 46. *A new Grammar of the French Language.* By Dominique de St. Quentin, M. A. 12mo. pp. 246. 2s. 6d. sewed. Elmsly.

This is a judicious compilation; though, like most other grammars, it contains more than is strictly necessary for the purpose of teaching the language. At the end, are added some familiar phrases, on a new plan. Instead of giving the French and English expression, the English alone is used, with such transposition of the words as will correspond to the French construction. For example:

' It is a very dark night.		<i>It makes a night very thick.</i>
Are you afraid to be wet?		<i>Fear you of yourself to wet?' &amp;c.</i>

Art. 47. *Pratique de l'Orateur François, ou choix de Pièces d'éloquence. Tirées des meilleurs Poètes & Prosateurs de la Langue Française. Formant un Cours de Rhétorique Pratique, à l'usage de la Jeunesse Angloise qui cultive cette Langue. Ouvrage divisé en trois Parties, précédé d'un Essai sur l'Action Oratoire, & suivi d'une Notice critique sur les Auteurs qui ont fourni à cette Collection. Par M. Lenoir, Maître d's Arts, & Licencié en Loix de l'Université de Paris, Avocat au Parlement de la même ville, & ci-devant Professeur de Belles Lettres à l'Ecole Royale Militaire & au Musée sous la protection de Monsieur, Frere de sa Majesté Tres-Chrétienne; & maintenant Professeur de Belles-Lettres & de Déclamation Française à Londres.* 12mo. 2 Vols. pp. 496. 7s. Boards. De Bole. 1792.

This collection, drawn from a great variety of French authors, and comprehending translations from the writings of the ancients, is made with judgment, and is well adapted to the purpose of the publication.

publication. The pieces are classed, according to the ancient rhetorical division, under the three heads of demonstrative, judicial, and deliberative. The introductory essay, and the general strictures on authors at the close, plainly shew the compiler to be a man of taste and reading. At the same time, it appears clearly, from his remarks on Rousseau and Voltaire, that he is no friend to modern philosophers. His English oracle appears to be a certain celebrated orator, whom he styles the Demosthenes of Great Britain, and the missionary of truth.

Art. 48. *Dramatic Dialogues, for the Use of young Persons.* By the Author of the Blind Child. 12mo. pp. 196. 2s. 6d. bound. Newberry. 1792.

More introductions to novel reading! Notwithstanding any merit in such books, viewed as literary compositions, we must still bear our testimony against these enticements to story reading, and teaching youth as if we taught them not: for by rendering learning of any kind a mere matter of amusement, it runs a great hazard of never becoming a serious object of attention. Hence we still lean to the old-fashioned way of letting direct moral precepts retain their native gravity of appearance, depending for recommendation on the address of the teacher. Those who will not thus receive them on conviction, will never be cheated into correct principles of conduct: but, after much labour in vain, must be left among the mob of the class in which their circumstances place them.

#### VOYAGES and TRAVELS.

Art. 49. *Remarks made in a Tour: from London to the Lakes of Westmoreland and Cumberland; in the Summer of MDCXCXI.* Originally published in the Whitehall Evening Post, and now reprinted with Additions and Corrections. To which is annexed, A Sketch of the Police, Religion, Arts, and Agriculture of France, made in an Excursion to Paris in MDCCCLXXXV. By A. Walker, Lecturer in Experimental Philosophy; and Author of Ideas suggested on the Spot, in a Tour of Italy, &c. 8vo. pp. 251. 4s. Boards. Nicol, &c. 1792.

Tours to these enchanting lakes are now become so familiar to us, that Mr. W. has trodden a beaten path: but he is a lively and intelligent remarker on whatever occurs to him in his peregrinations. When he crosses the channel, to visit Paris, his road is not less familiar to us: but he has the merit of describing passed times, — a city as it once was, but *is not*. The full event of the extraordinary changes which it has undergone, remains still to be related!

On the whole, Mr. Walker's book is a sprightly, entertaining, and sensible performance.

Art. 50. *Voyages to the Madeira and Leeward Caribbee Islands; with Sketches of the Natural History of those Islands.* By Maria R\*\*\*\*\*. 12mo. pp. 105. 2s. 6d. sewed. Edinburgh, printed for Hill, and Cadell, London. 1792.

This sensible lady appears to have agreeably and rationally amused herself, by committing to paper the observations which she made

in her travels; and the perusal of them, (although they do not contain much novelty,) will furnish an agreeable entertainment, and some information, to others. It is evident that she had previously made some progress in the study of natural history; in which she is no mean proficient. — Few ladies have so well employed the opportunities afforded them of improving their minds, and extending their knowledge of useful things, by what is called "*going abroad*." — Our fair traveller has made good use of Linné and Pennant, and it is some praise to have known how to avail herself, with judgment, of such valuable assistance.

## A M E R I C A.

Art. 51. *A Brief Examination of Lord Sheffield's Observations in the Commerce of the United States.* In seven Numbers. With two Supplemental Notes on American Manufactures. 8vo. pp. 135. 2s. 6d. Printed at Philadelphia; reprinted for Phillips, &c. London. 1792.

Lord Sheffield's observations were written \* just at the close of a war commenced against revolted British dependencies, and which left them in the capacity of independent States; an alteration in circumstances that necessarily gave rise to more material changes in their domestic œconomy, than would bear decisive reasoning at that period. This examination was undertaken at a convenient distance of time, in order to compare Lord Sheffield's predictions with the present actual state of facts; and was published in a periodical work called the American Museum. It has every appearance of coming from the pen of an able and well-informed writer, whom Mr. Capel Lofft, the editor of this English edition, points out to be Tench Coxe, Esq. Assistant Treasurer † to the Government of the United States.

This examination is clearly pursued; and, resting on known facts, (which, we are to presume from the authorities cited, are beyond controversy,) the author writes with more temper and moderation than might have been expected, considering the advantages which he claims. He represents the productions, manufactures, imports, and exports, of America, as materially differing from what Lord Sheffield expected when he wrote; and if his Lordship, arguing from the past, ventured too largely into futurity, he ran the risk to which all political reasoners expose themselves, more or less, of finding their speculations set aside by events which their foresight could not anticipate.

We are now informed that the Americans are making a rapid progress in all the most useful manufactures, not only for their own

\* See Review, vol. lxix. p. 377.

† Why *assistant* treasurer? Why are able men, if not pushed forward by *undeniable* interest, generally found in *subordinate* offices; while the nominal chief engrosses all the honour and the greatest emolument? Because business must be done; and because the honour and profit, deemed suitable to the office, are found destructive of activity. Abilities must be put, it seems, to short allowance even in America, to keep them alert!

consumption, but for exportation, to a degree that was once deemed incompatible with their situation, as having such immense lands to settle:—but while one description of men are spreading themselves over new lands, the population in the old colonies will necessarily occasion new employments to be introduced; for they are not yet sufficiently improved and polished to support drones of any description. When all the useful departments of society are filled, and their system of affairs becomes more complicated, then will be the time to expect drones of all descriptions to creep in, and rise up, to fatten on the labours of the rest, just as they do among their ancestors in the old world.

## HISTORY.

Art. 52. *The Roman History*, continued from the Second Century of the Christian Æra to the Destruction of the Greek Empire by the Turks. By J. Warburton. 12mo. pp. 287. 3s. 6d. bound. Dilly. 1792.

This history is professed to be compiled from Gibbon, Millot, Robertson, and the Universal History, to complete Dr. Goldsmith's Roman History; and is recommended to those instructors who 'elevate the business of education above that of adjusting the final inflections of words, and the measuring of syllables;'—but is the English language so much indebted to this compilement from *other* English histories, as to justify decrying the means of perusing histories written in other languages? Such compendiums are recommended by their cheapness; and, to attain this recommendation, they are planned on scales too small to be of much use; for the crude traces of facts crowded together in them, convey no lessons for historical reflection, which are only to be gained by serious application to more ample materials. They may indeed enable common people of business, who renounce books when they are taken from school, to talk of the histories which they have read, but they leave no connected traces of events.

Compendiums of this kind, however, are deemed useful in schools; of which the success of Goldsmith's Abridgment affords an unquestionable proof; and Mr. Warburton's production may be ranked among the best works of the kind.

## POLITICS and POLICE.

Art. 53. *A Letter to the Right Hon. William Pitt*, on his Apostacy from the Cause of Parliamentary Reform To which is subjoined an Appendix, containing important Documents on that Subject. 8vo. pp. 69. 2s. Symonds. 1792.

In stately and sonorous march, the artificial thunder of this writer rolls over the devoted head of the prime minister, in peals which those, who are led by the ear alone, may think terrific, and which those, who attend not to the simplicity of nature, may take to be real. To us, all this affectation of solemnity and pomp suggests the suspicion of an assumed character, which pretends to more than it feels. Terms of dark import and of awful sound are so studiously selected, periods are so accurately balanced and so regularly constructed, sentiments are so elaborately refined, and the

'repugnant extremes of political depravity' are so tragically heightened and exaggerated, that the whole composition has the air of a college declamation, where the subject is only taken up as a vehicle for the writer to shew his powers, and to recommend himself to notice.

The simplicity of the appendix, in our idea, places in a more striking point of view than the letter does, the apostacy of the minister, and the flimsiness of the reasons by which he has attempted to excuse his desertion of the popular cause. Ministers and Members, who are interested in the preservation of abuses, where they cannot directly *oppose*, will *always* be for *postponing* a reform, which those who hold it essential to the constitution to have a real House of Commons, and not a mere chamber for registering ministerial edicts, must think ought at *no time* to be deferred.

Among other things in this appendix, it appears from Mr. Burgh's Political Disquisitions, that 364 voters elect 56 members, about a ninth of the whole for England; whereas, if we even suppose the number of voters throughout England not to be increased, but to be confined to the few who now enjoy the right of suffrage, no one member ought to be elected by fewer than the majority of 800 voters, in order to give all the present electors *only*, their due and equally distributed share of legislative power. After this, is it surprizing that within twenty years our national debt should be increased 120 millions; that we should have sacrificed 100,000 lives in vain attempts to accomplish iniquitous projects; that our taxes should have risen to seventeen millions per annum; that our peace establishment should be augmented by 1,300,000 l.; and that our pension list should be 107,404 l. per annum? The surprize is, that matters are not worse. That they are not so, seems to be owing to the spirit of the times, the sense of shame, the liberty of the press, and some other indirect causes; and not to any direct constitutional control arising from an independent legislature.

If we are not mistaken in our conjectures, this writer has appeared before us, not long since, in a larger form. We then thought his language somewhat too fine: but, in consideration of his other merits, we omitted to notice this defect. It has now increased. To this he has also added much of the cant of party vehemence and exaggeration. We therefore take the liberty of advising him to consult his own understanding, unbiassed by party attachments; to seek truth from all quarters; and, when he finds it, to express it in the language of nature divested of affectation.

Art. 54. *The Necessity of associating for the Purpose of obtaining a Parliamentary Reform*, enforced in an Address to the Freeholders and Inhabitants of Hertfordshire. By a Freeholder. 8vo. 6d. Jordan. 1792.

The object of this freeholder is, to prove to the county of Hertford, the necessity of a parliamentary reform—the propriety of the present time for such a measure—and the utility of associations to accomplish it. On each of these topics he reasons like a man of sense and integrity. He well observes, that what we want is not a  
change



change of administration merely, not the preservation of the various abuses and corruptions of government under another set of ministers, but such a reformation as shall make our government in reality what it only pretends to be at present; a reformation that shall make our welfare no longer depend on the very precarious virtue of a minister of state, but on the firm and constitutional foundation of *parliamentary independence*. He warns his countrymen to beware of placemen, pensioners, and courtiers, on the one hand, who seek to make the nation the dupes of their own interested designs; and of party men and Whigs on the other, whose views are wholly of a private nature, and whose Whiggism consists in first deceiving the people, and afterward deserting them. He encourages the Hertfordshire freeholders by the prospect of their being strongly supported in different parts of the kingdom. 'At Sheffield in particular,' he says, 'there is a society established for obtaining a parliamentary reform, whose number already amounts to two thousand five hundred persons. These are formed into less associations, of about thirty persons each. Their meetings have always been conducted with that peace, order, and harmony, which those ever wish to preserve, who are engaged in the first of national causes. It is only the enemies of reform who have, in any part of the kingdom, shewn a disposition to tumult and riot.'

Art. 55. *Observations on the Government and Constitution of Great Britain*, including a Vindication of both from the Aspersions of some late Writers, particularly Dr. Price, Dr. Priestley, and Mr. Paine. In a Letter to the Right Hon. Lord Sheffield. By the Rev. Jerom Alley, LL. B. M. R. I. A. and Author of *Historical Essays on the Lives of William and Henry the Fourth*, &c. 8vo. pp. 90. 2s. 6d. Printed at Dublin; London, Debrett. 1792.

Art. 56. *A Review of the political Principles of the modern Whigs*. In a Second Letter addressed to the Right Hon. Lord Sheffield. By the Rev. Jerom Alley, LL. B. Chaplain to his Lordship, &c. &c. 8vo. pp. 137. 2s. 6d. Debrett. 1792.

Here is another clergyman and nobleman's chaplain\*, justifying the unconstitutional influence of the King and the Lords in the House of Commons; and pleading the cause of "that smooth-fac'd gentleman, tickling commodity†!" Why will these ministers of a religion, which requires the most pure and perfect morality, thus expose themselves to the reproaches of their enemies, by engaging in the defence of that which undermines all morality? Why will they

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\* The Rev. Mr. Nares, chaplain to the Duke of York, also defends influence. See p. 135 of this month's Review. Some anonymous authors have lately given us apologies for the same practice. See a letter to Mr. Rose, from one who calls himself (we hope falsely,) a magistrate. Rev. New Series, vol. vi. p. 352. and "Remarks on the proceedings of the society who style themselves 'Friends of the people:'" the next ensuing article. — Apologies for such things ought always to be anonymous.

† Shakspeare.

render their apologies for our excellent constitution suspected, by endeavouring to apologize for and to vindicate its corruptions?

In one sense, the first of these letters may be said to be a capital performance. It abounds in capital letters. The last two or three lines of a paragraph are generally very great indeed. There may perhaps be some mystery in all this: but as we, unluckily, have no skill in mysteries, we cannot fathom it.

In any other sense of the word, neither of these performances can be called capital. Their matter is mere common-place, which has been much more forcibly urged, and much more neatly dressed, by many of Mr. Alley's predecessors on the same side of the question. Their manner is what we think very faulty, but what the author seems to think very fine. Those who are gaudy generally think themselves fine. Mr. Alley talks of 'tortuous sophistry,' of 'enwitching eloquence,' of 'infraacting not duty,' of 'segregating the criminal from the innocent,' of 'the infamous traffic of treason for treasure,' of 'nihilism,' and 'phasm,' and 'theorizing genii'; and a number of other very fine things. He calls his opponents 'the children of literary penury'; and when he would tell us that an assertion is destitute of proof, he says, 'the position has been left utterly dependant on the penury of assertion.' He makes *dogma* a plural word: 'State *dogma* may be sagacious in theory: to be salutary they must have,' &c. Second Let. p. 33. '*these dogma*,' p. 40. '*democratical dogma are contrary*,' &c p. 103. In pages 86 and 89, he talks of 'a polygarchy,' and in page 96, of 'polygarchichal.'

Whence *Polly Garchy* derives her pedigree, we cannot exactly say, not being very deeply read in the genealogies of the barbarians: but we are confident that she is no more legitimately descended from the Greeks, than *Mun Garchy*, alias *mongarchy*, or than any other branch of the *Garchy* family, that Mr. Alley can mention. We fear there has been a sad mistake in blood here! but this is not a subject for much wonder now-a-days, when all family distinctions are in danger of being obliterated. It looks as if the mistake had arisen from the gentleman's having somehow confounded *Oligarchy* with *Alexander Garchy*; perhaps by abbreviating the Christian name of the latter, and pronouncing the first letter of it broad, sounding the *A* almost like an *O*, after the manner of the Irish; of whose country, it seems, our author is either a native or a resident, probably both. Thus, *Alexander Garchy* becomes *Ollik Garchy*, and the blood is confounded. Had the gentleman, however, been better acquainted with Greek genealogy, or with English pronunciation, he would have perceived that the families were quite distinct. *Oligarchy* is lawfully descended from the ancient and honourable house of the *Archies*, and has nothing at all to do with

\* Grammarians and critics, and among them, if we recollect rightly, the judicious Dr. Campbell, in his "Philosophy of Rhetoric," have remarked, that, when *genius* is applied to human beings, its plural is *geniuses*: but, when used to denote imaginary supernatural beings, its plural is *genii*.

the *Garchies*, who, for any thing we know to the contrary, may be of the old Irish extraction, but certainly cannot boast of any Greek blood in their veins.

From these few specimens, selected from many more of the same kind, our readers would hardly expect to find Mr. Alley a rigid censurer of the *style* of his opponents. When we tell them, however, that he criticizes it without mercy, we have no doubt that they will recollect something of an old story about a mote and a beam.

Art. 57. *Remarks on the Proceedings of the Society who style themselves "The Friends of the People;" and Observations on the Principles of Government as applicable to the British Constitution. In Two Letters to a Friend.* 8vo. pp. 93. 1s. 6d. Stockdale. 1792.

Most of the general arguments urged by this writer against a reformation of parliament are such as, if adopted, would preclude all improvement of our government whatever, even if it were as bad as those of Turkey or Morocco. 'Things which in theory appear imperfect, and most likely to produce practical evil, are generally counteracted in execution.' 'No human institution is free from evil. The bare existence of evil, therefore, is not sufficient to warrant alteration.' 'Change is extremely hazardous, and whatever good is ultimately effected by it, it is certainly productive of much immediate evil. A wise and temperate man, therefore, should be content, on the whole, with that mixture of clouds and sunshine, which the present constitution of things exhibits, and ought not to meddle with them who are given to change.' Nay, these arguments would not only prevent all public reformation, but, if pursued, would effectually exclude all private amendment of life and manners. They may be properly characterized by being called, *Reasons why mankind ought not to endeavour to be any better than they are.*

The particular arguments here urged against extending the right of suffrage, are also such as would justify the taking away all suffrage whatever from the people. 'If the right of voting were granted to all men, representation would still be imperfect, because women and children would be excluded:' 'besides, the members elected would not be unanimously chosen by all the voters; neither would they, on all occasions, speak the sentiments of all those who even voted in their favour.' 'They therefore could not be representatives of the people.' For the same reasons, the author might say, that, at present, the House of Commons cannot be representatives even of their constituents, and still less of the people at large;—and hence it would follow, that all attempts to have a representative body in our constitution are vain and useless. Let us then discard the House of Commons, as a nugatory part of the constitution, and as a mockery.

A great part of the first of these letters is taken up with defending what this writer and his coadjutors call '*influence*,' '*gratitude*,' and '*expectation*,' but what we call bribery and corruption. We never meet with these apologies for iniquity, without feeling our indignation greatly excited by them. We are not apt to be angry: but not to be offended at palliatives for vice, would

M—g—v—ne of A—p—ch, the D—e of M—lb—h, Mr. P—, the E— of C—t—m, Mr. B—rke, La F—y—tte, and Thomas Paine.—Of all this motley group, in which the higher and lower ranks are brought together, the last-named personage is the only one that is not drawn in colours of an unfavourable hue: but this will not appear extraordinary, when it is recollected that Mr. P. belongs to that class of men whom the author does not mean to blacken: Mr. P. is the hero of the Rights of Man,—the only rights which are here respected.—The claims of power, domination, and aristocracy, are all hurl'd, with Milton's "hoods and cowls, to the backside of the world."

The *meanest* of the male characters which here pass in review before us, and as here represented, is that of the wretched L—s XVI. and among the *worst* of the females, that of M—ie A—t—n—tte. The latter appears, indeed, too bad to ———: but let us draw the curtain:—it will not become us to exhibit so abominable a picture.—What can Mr. B—ke, the mirror of knighthood, say to our author?—We do not hear that he has yet *called* the gentleman out! Alas! "the age of chivalry is gone," indeed!

As a specimen of this author's style of sketching manners and characters, let us take a view of his harsh pourtraiture of La Fayette:

"This is the general, self-cleped the hero of the two worlds,—the eldest son of liberty. This is the *Marquis* who stood forth the champion of the RIGHTS of MAN; and who, in the critical hour of danger, proved a renegade to the cause he had long laboured to support, even at the very moment when his triumph might have been complete. The laurel wreath which an emancipated people prepared to twine on his brow, withered in an instant, while he sacrificed the fair fame of honour and humanity to a selfish pride, and a despicable ambition.

"He had beheld Washington become the chief of the revolution in America, and president of the free congress of the states, and he hoped to be of equal importance in the history of France. He therefore found the principle of EQUALITY ill suited to his designs, and as he despaired of raising himself into a *Cromwell*, he daftardly descended into a *Monk*. The hackney'd charms of a profligate Q—n overcame his feeble virtue, and he still pined after the title and impotent distinctions he had affected to despise. In the Jacobin Club, which, notwithstanding the calumny of our drivelling prints, is the wisest, most enlightened, and philanthropic society, that ever existed, his mean capacity was eclipsed, and he found himself a star of very inferior lustre in the resplendant galaxy of truth. He therefore wished to overthrow that system which he found impossible to convert to his own particular use, and with the degraded baseness of an aristocrate, he became a satellite of despotism.—But the French are no longer to be duped by artifice; experience has destroyed confidence; the patriotic army which he had endeavoured to debauch, revolted at his perfidy; and he is now a wretched, captive outcast, despised by all parties, honourless, and hopeless.

"Many persons who had entertained a favourable opinion of La Fayette, are still inclined to justify the malignity of his heart at the

expense of his judgment. But the truth is, that he had engaged in the most infamous plot of complicated treachery, that even courts ever dared to form; and the damning letters which have been discovered in the Queen's cabinet, prove him to be the most ungrateful traitor.

'He may now perhaps demand a refuge and reward from some of those horrible murderers, who are carrying fire and sword into France; and who, through the channel of that degraded, profligate, speculator, Calonne, affect to justify the principle of desolating beautiful independent provinces, and of butchering millions of innocent citizens, striving to defend their natural and civil rights against the barbarous combination of force, treachery, and rapine, under pretence of restoring a weak, cruel, and perfidious prince, to the throne his perjuries had forfeited: but even this hope will be blasted, for the lost La Fayette is sunk so low, that even treachery will not trust him.'

Our indignant author farther stigmatizes this degraded character in the general *Introduction* to this Third Part of his *Sketches*.

'Fayette,' says he, 'who fought under the banners of republicanism for the independence of America, who acquired his power, on the ground of national confidence in the sincerity of those principles;—we have lately beheld this man labouring by every insidious pretext to corrupt his army, infusing the most deadly poison into the soldiers' minds, affecting a fastidious delicacy for the *letter* while he was levelling a mortal stab at the *heart* of the constitution\*;—aspiring to be the dictator of his country,—or stooping to be the abject tool of royalty; in either case an ungrateful apostate to the principles and benefactors that raised him. At length, however, the traitor is unmasked, and he has, by *flight*, evaded the vengeance of the nation which he betrayed.'

This anonymous and zealous advocate for the popular party in France, and for the principles of republicanism, writes with energy and animation: but his style has frequently too much of the appearance of carelessness. If his language were more accurate †, he would, in this respect, obtain a larger share of the critic's approbation. With regard to his political principles, we leave them to speak for themselves; and they must submit to the common fate of writings of this kind; they will be applauded by one set of readers, and condemned by the opposite party.

Art. 59. *The Patriot*: or, Political, Moral, and Philosophical Repository, consisting of Original Pieces, and Selections from Writers of Merit, a Work calculated to disseminate those Branches of

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\* 'La Fayette's tender regard for the constitution has been brought to light, by the detection of his perfidious correspondence with the Queen, wherein it is demonstrated, that while loyalty to the constitution was ever uppermost in his mouth, he was concerting the most infamous and subtle stratagems with the Court, in order entirely to subvert this same darling Constitution.'

† To apply a modish phrase, much used by the present race of minor wits, he is rather a *dashing* than a correct writer.

Knowledge among all Ranks of People, at a small Expence. By a Society of Gentlemen. *Pro Patriâ.* Vol. I. containing 13 Numbers\*. 12mo. 3s. 3d. sewed. Robinsons.

Among all the modes which have been devised for the purpose of diffusing knowledge among mankind, none is so effectual as that of periodical publications; and certainly no subject is more proper for such publication, than the general science of politics, so interesting, and, we will add, so intelligible to the community at large. It is with pleasure that we announce to the public a work of this kind, undertaken, as far as we are able to judge from the contents of the numbers before us, by persons sufficiently qualified to assist in enlightening the public mind.

The declared purpose of *The Patriot* is to open a channel of universal communication on the important subjects expressed in the title of the work, at a price which shall be within the reach of almost every individual. The editors avow themselves the friends of liberty in general, and of the British constitution in particular; and they invite every friend to truth, liberty, and mankind, to assist them in disseminating sound principles of policy, and in promoting public spirit, and public virtue. They declare it to be one of their first objects, to diffuse a general conviction of the importance of an equal representation of the people. Their professed intention is, to pursue the middle path between the well-intended, but perhaps too great, ardour of some of the friends to reformation, on the one part, and the abject timidity of those, who cherish prejudices, however contemptible, because they are prejudices, on the other. They solicit the correspondence of all, who shall think proper to communicate their sentiments and opinions in the dispassionate and sober garb, which such a publication requires.

Art. 60. *The Secret History of the Armed Neutrality.* Together with Memoirs, Official Letters, and State Papers, illustrative of that celebrated Confederacy: never before published. Written originally in French, by a German Nobleman. Translated by A\*\*\*\*\* H\*\*\*\*. 8vo. pp. 260. 4s. Boards. Johnson. 1792.

When two powers engage in war, and assert a right to interrupt the passage of the ships of other nations navigating the open seas, or resorting to any of the hostile ports; on the plea of such ships conveying commodities injurious to the interests of the party stopping and capturing them; the idea of resisting such assumed power appears to be extremely natural. It is one of those expedients to circumscribe the operations of violence, which, for the common interests of mankind, it may be hoped will be improved, until the horrors of war, and royal depredations on private property, shall be effectually restrained by a general humane league among the powers of Europe, to arbitrate, with effect, all contentions that may arise among them. It has been repeatedly affirmed that the

\* A number is published every other Tuesday morning; at the price of 3d.

armed neutrality originated in the haughty superiority asserted by this country over the ships of other nations on the seas; and that the idea was first started by the late King of Prussia: but we are here informed that the occasion was furnished by Spain, in the seizure of two Russian vessels which were carried into Cadiz; and the plan of the armed neutrality is attributed to another author.

'The fact is,' (says the present writer,) 'that this armed neutrality, which gave so much umbrage to the court of London, and was the cause of so many conventions, that were signed for the support of free navigation, between the several courts of Denmark, Sweden, Holland, Prussia, Vienna, Lisbon, and Naples, on one side; and that power of Europe, Russia, on the other, which, of all the contracting maritime powers, had by far the least number of merchant ships:—this celebrated confederacy, I say, was devised by no other person than Count Panin, the Russian minister, and that merely to ruin Sir James Harris, at a crisis when the British minister had every reason, and all possible authority, (Count Panin's alone excepted, who was long an entire stranger to all his transactions,) to think Russia upon the point of joining Britain in its contest with America, and with the houses of Bourbon, and of entering into an alliance for their mutual defence.'

The detail of the negotiation of this formidable defensive alliance is given with great confidence, and probably, though we know not by whom, with equal intelligence; and the several state papers quoted, are added, both in English, and in the original French.

Art. 61. *Political Essays on the Nature and Operation of Money, Public Finances, and other Subjects*: published during the American War, and continued up to the Year 1791. By Pelatiah Webster, A.M. 8vo. pp. 504. 6s. Boards. Printed at Philadelphia, and sold by Dilly in London.

These political essays first appeared in the Philadelphia newspapers; and the able writer observes in his preface, that, 'It may be worth notice here, that these essays exhibit not only a discussion of the principles and nature of money and national finances, but contain also a kind of history of these principles compared with facts or their real operation, during the convulsions of America through a seven years' war, when the dangers, the distresses, the firmness, the terrors, the wisdom, the folly, the expedients, the exertions, the resources, the strength, and the weakness, the successes, and disappointments, which appeared under all modes and forms, put every principle into operation, and every conclusion and theorem to the test; and left no room for false reasonings or idle projections, because their fallacy was sure to be detected very soon by a failure or deficiency of their effects.'

The reasonings pursued in these papers apply to temporary events, that are now only employment for recollection; yet, as the author adds, 'it may be agreeable to my fellow-citizens to revise these distressing scenes, as people sometimes have pleasure in viewing places in which they have passed through sorrows and calamities that are now over and passed.' To Europeans, this volume may be

acceptable as a course of lectures from a new experimental school of politics and finance; and it is well worth perusal.

Art. 62. *A Letter to Mr. Thomas Paine*, in Answer to his Letter to the Right Hon. Mr. Dundas, and his two other Letters to the Right Hon. Lord Onslow. By a Member of the British Parliament. 8vo. pp. 27. 1s. Stockdale.

If this writer had *railed* less, and *reasoned* more profoundly, we might have been better entertained, and more instructed, than we have been, by the perusal of this letter. He has made some tolerable thrusts at the *weaker parts* of Mr. Paine's productions, but he does not attack that bold republican in his *strong holds*. We doubt the truth of *this* gentleman's pretensions, when he assures his readers, that he has the honour of a seat in the British Senate:—yet it may be a fact;—nor is it to be supposed that every one, who attains that honour, is a LOCKE, or a MONTESQUIEU.

#### MISCELLANEOUS.

Art. 63. *An Historical Sketch of Gibraltar*, with an Account of the Siege which that Fortress stood against the combined Forces of France and Spain; including a minute and circumstantial Detail of the Sortie made by the Garrison on the Morning of Nov. 27, 1781, for the Purpose of destroying the formidable Works erected by the Spaniards against that Fortress. 8vo. large Paper. pp. 148. 6s. Boards. Edwards, &c. 1792.

This interesting abstract, the dedication of which, to the King, is signed J. Heriot, is professed to have 'been thrown together chiefly as an explanatory accompaniment to the admirable print published by Mr. Poggi, descriptive of the *sortie* made by the garrison of Gibraltar, on the morning of the 27th of Nov. 1781, for the purpose of destroying the formidable works erected by the Spaniards against that fortress.' The account is well drawn up; it is very elegantly printed, on fine paper; and, independently of the particular purpose for which it was compiled, is one of those narratives which every true Briton must read with heart-felt satisfaction.

Art. 64. *Observations on the Writings and Conduct of our present Political and Religious Reformers*: occasioned by a Letter of Thursday the 26th of July, 1792, in the Paper of the World, with the Signature of Tiberius Gracchus. To which is added, An Appendix, &c. &c. By Percival Stockdale. 8vo. pp. 92. 1s. 6d. Ridgway. 1792.

*Touch me, and no minister so sore*—would have been a more suitable motto for Mr. Percival Stockdale than that which he has chosen. He seems to labour under an extreme irritability of the nervous system, and cannot therefore endure the rebukes of honest criticism. We wish not to depreciate his literary reputation, nor to retard his advancement in the line of his profession: but we will discharge our duty to the public, by delivering an impartial opinion.

*These*



These 'observations' are very loose and desultory: sometimes abusive, and sometimes extravagantly complimentary. He says of himself, that '*he is not afraid to blame, and he disdains to flatter.*' The first assertion will be more readily admitted than the second. In neither case, does he seem to know *how to keep a mean*. While Paine is a *tyrant*, Dr. Priestley a *lawless assassin*, the Bishop of Landaff an *apostate*, and the National Assembly a *bear-garden*: Mr. Granville Sharp's character is '*Christianity thrown almost perfectly into life and action*;' Mr. Fox's eloquence '*is like inspiration*,' and his mind is so penetrating, that '*he can see more of the spirit of a subject in a week, than a stupid Bishop would in an hundred years*;' and of the Quakers he says, '*their baptism has been that of the spirit of the lambent fire of truth.*' P. 55.

Had the letter signed T. Gracchus been written by Mr. Stockdale himself, it could not have furnished him with more acceptable materials for observation. He *fortunately* finds in the letter-writer that praise which Reviewers *could not* bestow on him. Of the temper in which the present pamphlet is written, let the reader judge by the following extract:

'How simple, how sublime, how affecting to an unprejudiced and feeling heart, is the liturgy of the Church of England! and how dull and cold, comparatively, are the occasional prayers which are composed, or rather *manufactured*, by its present dignitaries! The former productions are the emanations of reason and inspiration; the latter are the crude vapours of turtle and Champagne.' P. 59.

The Appendix, which is written to repel the attacks of certain critics who have censured his pamphlet relative to his correspondence with the Bishop of Durham\*, proves to us that Mr. S. has not learned to *kiss the rod*: convinced of his own infallibility, he applies to his critics, Bay's criterion of genius and excellence: "*if they praise my book, they are men of judgment; if they censure it, they are a set of blockheads.*"

Art. 65. *A General View of the Life and Writings of the Rev. David Williams*, drawn up for the *Chronique du Mois*, a French periodical Publication, at the Request of Messrs. Condorcet, Claviere, Mercier, Auger, Brissot, &c. Editors of that Work. By Thomas Morris, Esq. lately Captain in the Seventeenth Regiment of Foot. 8vo. pp. 63. 1s. 6d. Ridgway. 1792.

It has long been the custom to celebrate illustrious men in eulogies after their death: but to write their lives while their lives are yet unfinished, and to decide on their performances while they are still on the theatre, is one of the refinements of modern times. As we profess to criticise books, and not men, we shall not discuss the subject of these memoirs. The distinction which Mr. Williams has acquired as a writer, induces us, however, to give our readers, from this work, a list of his publications, in the order in which

\* See Monthly Review for August last, p. 467.

they have appeared. In the year 1772, Mr. W. wrote a poignant letter to David Garrick, Esq. on his conduct and talents as manager and performer. This letter, which was duly noticed in our Journal on its first publication, is here reprinted. His next works were polemical Dialogues, entitled *The Philosopher*. About the time when several persons were endeavouring to produce an ecclesiastical reform, he wrote *Essays on Public Worship, Patriotism, and Projects of Reformation*; and a *Liturgy on the Principles of the Christian Religion*. At the time of his establishing a private seminary at Chelsea, he published a short treatise on *Education*. On opening his chapel in Margaret-street, he drew up for the use of the society which assembled there, *A Liturgy on the universal Principles of Religion and Morality*. In this place were delivered *Lectures on the universal Principles and Duties of Religion and Morality*, in two volumes quarto, afterward published, in 1779. See Review, vol. lxii. On the first application of the Dissenters to Parliament, for an extension of privileges, he wrote *A Letter to Sir George Saville in defence of unlimited Toleration*. In the year 1780, at the time of the riots in London, he published a small pamphlet, entitled, *A Plan of Association on Constitutional Principles*, in which he asserted the right and duty of every freeman to be sufficiently armed and disciplined for the defence and protection, of himself and family. The county-meetings and associations, in 1782, gave birth to his *Lectures on Political Liberty*, asserting the necessity and practice of national conventions. Since that time, he has published *Lectures on Education*, and *Lectures on Political Principles*, delivered to his pupils and their friends. Mr. Williams is also understood to be the author of *Royal Recollections; Lessons to a young Prince*; and *An Apology for professing the Religion of Nature in the 18th Century of the Christian Era*. His abilities, which are universally allowed to be very considerable, are now engaged in continuing Hume's *History of England*.

Art. 66. *Perpetual and Determinable Annuities reduced to a Level; or a Comparative View of Long and Short Annuities: with £. 3 per Cent. Reduced, and £. 3 per Cent. Consols, at the Bank of England, &c.* By William Blewert, Author of *Tables for buying and selling Stock*. 12mo. pp. 120. 5s. 3d. bound. Cadell, &c. 1792.

Tables of interest, and annuities, are the peculiar study of the gentlemen on the Stock Exchange;—they will review for themselves; and to their attention, therefore, we recommend Mr. Blewert's publication.

Art. 67. *A Vindication of a Right in the Public to a One Shilling Gallery*, either in the new Theatre Royal, Covent-Garden, or somewhere else. 8vo. 1s. Owen. 1792.

This popular cause is well pleaded, by an acute and spirited advocate: but while this zealous friend of the dramatic Muse was pleading, the impatient gods took the *high priori* road, and settled the matter with the theatrical monarch, *à la mode de Paris*,  
 ' though

though not *à-la-lanterne*—The one shilling gallery, in Covent Garden, was immediately *restored*.

In this pamphlet, some general observations on the utility of dramatic amusements, with respect to the common people, are with propriety introduced; and these may survive the immediate occasion on which this tract was published.

Art. 68. *A Fashionable Caricature*; or the Proverbs of our Ancestors prophetically descriptive of the most distinguished Personages in the present Age:—Of the Court, the Senate, the Army, the Navy, the Bar, the City, and the Theatres. 12mo. 1s. Thistleton. 1792.

This tagging of old saws to living names and characters, is a very sorry kind of employment!—Of the manner in which this business is here performed, take the following sample:

‘ *M—e of A—p—b.*

‘ It is time to yoke when the cart comes to the horses.’

‘ *Mrs. S—d—s.*

‘ It is a sad house when the hen crows louder than the cock.’

‘ *Right Hon. C—F—F—x.*

‘ When the fox preaches beware of the geese.’

If the reader does not admire the foregoing specimen, we must throw aside the book, for it affords nothing better.

Art. 69. *Genuine Sense*; or, a Letter to the Right Hon. George English; including a Letter from Samuel March to Robert Stickler, concerning the Advance of Journeymen’s Wages. 8vo. 6d. Brown. 1792.

A sensible, though not well-written, attempt to prove that our manufactures will become dearer in proportion as the wages of the journeymen are raised.—The subject is important: but the discussion is difficult; all depends on experience and observation: Genius, in the writer, is out of the question.

Art. 70. *Integrity and Content*, an Allegory. By Charlotte Palmer. 4to. pp. 44. 2s. Hookham. 1792.

Without that rich variety of scenery and imagery which superior genius alone can supply, a moral allegory in prose is not likely to engage much attention. Of the present attempt, the chief recommendations are, that it is neatly written; and that it teaches, in a way which may, perhaps, to some young minds, be more impressive than simple precepts, several important lessons of morality. An encomium on the Queen is annexed, which was written during the King’s illness, and published in the *Times*.

#### THEOLOGY and POLEMICS.

Art. 71. *A Review of the chief Difficulties in the Gospel History relating to our Lord’s Resurrection*: intended to retract some Errors contained in the Author’s Greek Harmony, and to shew that Dr. Benson’s Hypothesis is satisfactory. By William Newcome, D.D. Bishop of Waterford. 4to. 1s. Johnson. 1791.

This excellent prelate, who, by his other valuable writings on the scriptures, has been a benefactor to the Christian world, with  
that

that ingenuous openness which distinguishes real worth, here acknowledges that the manner in which, in his *Harmony of the Gospels*, he had endeavoured to reconcile the accounts of our Lord's resurrection, now appears to him forced and unnatural. The hypothesis, which he now adopts, is that of Dr. Benfon in his *Life of Christ*. An arrangement of the text is given in parallel columns, and a continued narration and notes are subjoined; which, in the judgment of this able critic, will afford an easy solution of all the difficulties. As the pamphlet is of a kind that does not admit of extracts, we can only recommend the entire perusal of it to all who are desirous of seeing this important part of scripture history placed in an easy and natural light.

Art. 72. *Scriptural Revision of Socinian Arguments*, in a Letter to the Rev. Dr. Priestley. By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge. 8vo. pp. 135. 2s. Cadell. 1792.

The purport of this tract is to prove that the triumphant assertion of Dr. Priestley, that both the Scriptures and the first Christian fathers are decidedly in favour of the Socinian doctrine concerning the person of Christ, is ill-founded; and that a cool and impartial attention to the former as ultimate authority, and to the latter as respectable witnesses, will produce a conviction of the truth of the Trinitarian system. It is written in the style of a scholar and a gentleman; and were we not persuaded that the controversy has been so long before the public, as to leave little inclination, and little scope, for farther discussion, we might select passages which would do great credit to the writer. At the present stage of the controversy, we shall content ourselves with the general commendation, which, whatever we may think of the argument of the pamphlet, we acknowledge to be due to the manner in which that argument is stated. We cannot, however, dismiss the work without taking notice of an incidental oversight, which has escaped the learned author. 'If your hypothesis, (says Dr. Randolph to Dr. P.) derives the smallest support from any of the writers who were acknowledged to be apostolical from the earliest promulgation of the Christian faith to the fifth century, we will admit the sanction of pretended antiquity.' He then quotes a passage from the learned and laborious Brucker, as applicable to the Christian fathers in general, of whom he is speaking, which that author expressly confines to the immediate followers of the apostles, whom he distinguishes from the subsequent fathers, by the appellation of *apostolic men*, and makes the corruptions of Christianity to commence as early as the time when the Shepherd of Hermas appeared.

Art. 73. *A Short Address to the Protestant Clergy of every Denomination, on the fundamental Corruption of Christianity*. 8vo. pp. 29. 1s. Johnson. 1792.

We have heard of "Every man his own lawyer," and of "Every man his own broker;" the title of this pamphlet ought to have been, "Every man his own priest." The writer has the hardiness

to attempt to demonstrate, that the clerical order is an excrescence in the body of the Christian church, the mere growth of ignorance and superstition; and that it is an incumbrance to civil society, loading it with unnecessary expence, and checking the natural operation of sound principles of civil policy. For the argument by which this strange doctrine is supported, we must refer to the pamphlet, which is written with some ingenuity.

Art. 74. *Sermons on the Divinity of Christ*: By Robert Hawker, Vicar of the Parish of Charles, Plymouth, and formerly of Magdalen-hall, Oxford. 8vo. pp. 370. 5s. Boards. Deighton. 1792.

It is often said that the *impartial* inquirer after truth must, if it be possible, have a mind free from all prepossessions for or against either side of the question which he proposes to discuss. In what degree such a remark is applicable to the author of the volume before us, we shall leave to the decision of the reader.

We must applaud the motive which Mr. Hawker tells us induced him to the composition of these discourses, viz. the particular edification of his parishioners, for whom he acknowledges himself highly interested: the motive for now rendering them more public, he informs us, is to testify that he is one of those *supposed* few among the established clergy, whose professions and convictions are happily blended.

Eight sermons are here given; the first is on the title, *Son of God*; the second, on the evidences of our Lord's pre-existence; the third, an inquiry whether any traces can be found of his personal appearance previously to his incarnation; the fourth, the testimony of the prophets concerning his character; the fifth and sixth, evidences of his divinity during his incarnation; the seventh produces the testimony of the apostles; and the eighth concludes with a recapitulation of the argument, and practical observations.

The author's style is good, and his language is sometimes properly animated: we cannot entertain a doubt of his being himself convinced and satisfied: but he avoids controversial heat and acrimony; though, in some instances, his manner may be rather too popular and declamatory. He professes great candour, and speaks handsomely of those who dissent most widely from his opinions. In the conclusion of his work he pleads with great earnestness for the exercise of a charitable temper;—and here we observe, that, in a note which expresses the divinity of our Lord to be a *maximal* article in the faith of a Christian, he adds—'But I am equally convinced at the same time, that the great virtues of Christian love and charity towards persons of a different way of thinking, ought by no means to be lessened on this account. The *one* is a clear and evident duty: the *other* but an *opinion*.'

Art. 75. *A Letter to every Housekeeper in London*, on behalf of Parochial Industry-schools, for every Child who has no other Opportunity of receiving any Instruction in the several Duties of Life. From a Citizen of the World. 8vo. 6d. Rivingtons. 1792.

This anonymous writer pleads, with great benevolence, for those numerous children whose education, he tells us, is still entirely

entirely neglected, notwithstanding all the exertions which have been made in favour of the poor. He proposes *schools of industry* in every parish, the expence of which he calculates, at twelve shillings for each child, to about the annual amount of 300*l.*; speaking, we suppose, chiefly of London.—We applaud his philanthropy and public spirit:—yet we are tempted to say, ought not every *work-house* to be a school of industry and education?—The writer's scheme is no doubt good, and merits attention; yet, when we look to the rates of parishes, the numerous taxes which fall with a weight so heavy, and the vast sums which are yearly expended in public and private charities, it seems rather hard to make farther demands on those by whom so much is provided; and may it not also be inferred, that there is great mismanagement and ill-conduct somewhere? otherwise, there would be little or no occasion to apply for assistance in establishing the plan here mentioned. *These evils*, it is apprehended, must first be corrected, before other schemes of this kind can be brought to any lasting effect.

## SINGLE SERMONS.

Art. 76. *The abounding of Iniquity, no just Ground for distrust of the Prophecies or Promises of Holy Writ.* Preached in Quebec Chapel, Mary-le-bone, March 25, 1792, for the Benefit of the Philanthropic Society. By Samuel, Lord Bishop of St. David's. 4to, 1*s.* Robson.

The able pen of the Bishop of St. David's is here very meritoriously employed in the cause of philanthropy. The progress of this comprehensive virtue is established by an appeal to facts, ascribed to the influence of Christianity, and urged as a decisive vindication of the ways of Providence in the permission of natural and moral evil. In drawing a comparison between ancient and modern times in this respect, it is with pleasure that we find the Bishop introducing the slave-trade as a disgraceful exception to the general character of the present age:

‘ In comparing the manners of the Christian and the heathen world, impartiality hath compelled me to remark, that in one instance (and I trust in one only) an abuse of authority, and, I must add, a cruelty of avarice, obtains among us Christians, in the present world, not to be exceeded by the worst examples that may be found in the annals of heathen antiquity. I speak of that worse than Tyrian merchandise “in the persons of men\*,” which is still carried on under the express sanction of the laws; and the tyranny, which, in despite of law, is exercised by Christian masters on the miserable victims of that infamous traffic. In this instance the sordid lust of gain has hitherto been deaf to the voice of humanity and religion. And yet I trust, that the existence of this iniquitous trade is less a symptom of depravity, than the loud and general cry of the people of this country, for its abolition, is an argument that the mild spirit of Christianity is gaining more and more of an

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\* • Ezech. xxvii. 13.’

ascendancy; and that God's good work is tending to its consummation, by that gradual progress, by which, from the very nature of the means employed, the business must be expected to proceed.'

The beneficial tendency of the Philanthropic Society is, at the conclusion of the discourse, distinctly stated; and the support of it, as a promising means of promoting reformation in the lowest orders of society, is recommended, and enforced with eloquence.

Art. 77. Preached at St. John's Church, Liverpool, Jan. 4th, 1791, before the Members of the Marine Society. By the Rev. R. Formby, LL.B. 8vo. pp. 28. 1s. Johnson.

'The Marine Society, Liverpool, was instituted in February 1789, for the benefit of masters of vessels, their wives, widows and children. The terms of admission are, two guineas entrance, and half-a-guinea quarterly:—at the expiration of three years subscription, widows are entitled to twenty shillings per month.—The subscriptions, benefactions, &c. already received, amount to upwards of one thousand pounds.'

This discourse is well calculated for the occasion. We hope it had, and may still have, a very beneficial effect: for we are informed that whatever profits arise from its publication, are to be applied to the service of the society.

Art. 78. *The Blessedness of those who are persecuted for Righteousness sake.* Delivered at the first Meeting of the Congregation at Kingswood, subsequent to the Riots, in the Union Chapel, in Livery-street, Birmingham, the Sunday before,—and in the Chapel, in High-street, Warwick, the Sunday after,—the Assizes at that Place. By the Rev. J. Edwards. 8vo. 1s. Johnson. 1792.

This is a popular discourse on the general subject expressed in the title, with occasional reference to the late riots at Birmingham. The preacher points out to his hearers the use that piety and a truly Christian spirit will lead them to make of an event, which cannot be considered in any other light than as a grievous persecution.

Art. 79. Preached at the Anniversary Meeting of a Benefit Society at Whitkirk, on Whit-Monday, 1792. By S. Smalpage, M. A. Vicar of Whitkirk, Yorkshire. 4to. pp. 22. 1s. Johnson.

An excellent discourse; though not wholly free from some imperfection of style. It is particularly intended for, and adapted to, the lower classes of society, but those who are in the *higher* may read it to advantage; and indeed, when candour and moderation are stretched to the utmost, it must be acknowledged that those in superior stations are at least equally culpable and criminal with others who may be deemed very much their inferiors.—We are informed, and it is a pleasing circumstance, that the good impression which this sermon apparently made on those to whom it was immediately addressed, has occasioned its being now sent forth from the press.

## CORRESPONDENCE.

‘ To the MONTHLY REVIEWERS.

‘ GENTLEMEN,

‘ I IMMEDIATELY on the receipt of your last month’s Review, I began to repeat my former experiments relative to the decomposition of fixed air, with all the caution that “*Scrutator et Vindex*” could afford. With lime deaerated by the most intense heat of a smith’s forge (and that would not effervesce with the mineral acids,) I produced more charcoal, than when I used chalk in its natural state. To vary the experiment, I introduced into the middle of a large barometer tube open at both ends, some caustic lime, and phosphorus, as in Mr. Tennant’s experiment; to each end of this tube was fitted another of a smaller bore, one end of which was bent to a right angle, and inserted into a phial containing water acidulated with the vitriolic acid, and chalk; the tube at the other end was bent so as to direct the fixed air passing through the large tube, into an inverted phial of water impregnated as highly as possible with fixed air; the middle of the tube was heated red hot by a chafing-dish of coals; during the time the lime and phosphorus were heating, the air generated in the phial was confined, passing through the tube, and received in the inverted phial; yet in this experiment, so favourable, one should imagine, for the decomposition of the fixed air, less charcoal was obtained than in the former experiments; and the reason appears pretty obvious; for, as the apparatus was put together a little time before the heat was applied, fixed air formed in the phial had forced out the atmospheric air in the tube: so that very little of the phosphorus was converted into acid, the greater part being sublimed. The air collected in the inverted phial was almost all absorbed on passing it through unimpregnated water.

‘ The following experiments will prove, that the substance found in these experiments is obtained from the phosphoric acid, and not from fixed air.—Into an ounce phial with a narrow mouth, I put a few grains of phosphorus; and, by gradually heating the phial, I decomposed the phosphorus without deflagration. The phial, with the phosphoric acid thus obtained, was heated red hot; the bottom and sides of the phial were encrusted with a dark-coloured substance which, when washed, appeared to be similar to that obtained in the former experiment. Lime, saturated with the acid obtained from phosphorus, introduced into a tube, and heated red hot, produces a large quantity of the feculent matter, but not of so dark a colour.—The phosphoric acid obtained from calcined bones, united with lime, and, treated in the same manner, produces the same substance in great abundance, and very brilliant.

‘ Ingenious as Mr. Tennant’s idea for the decomposition of fixed air certainly is, yet I think we must still seek for other means to effect the analysis of it. I am,

‘ Gentlemen,

‘ *Diſt, Norfolk,*  
‘ *Oct. 20, 1792.*’

‘ Your very humble servant,

‘ B. W.

‘ \* \* Our correspondent ‘ R. Mac Waillif’ is informed that his work, concerning which he inquires, was noticed in our Review for April 1790, *New Series*, vol. i.

†† We have received the letter of M. Frere de Chereuil.

‘ See the *Correspondence* in our last number.





T H E  
MONTHLY REVIEW,

For NOVEMBER, 1792.

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ART. I. *Of the Origin and Progress of Language.* Vol. VI. 8vo:  
pp. 473. 6s. Boards Cadell. 1792.

**T**HE singularly learned author of this work introduces the present volume, by reminding his reader of what is sufficiently manifest in every page of his writings,—his extreme veneration for the ancients, and, with a very few exceptions, his entire contempt for the moderns:

‘ In this introduction, it is proper to let the reader know, that, as I have learned my philosophy from Plato and Aristotle, so I have also learned any thing I know of the fine arts from the same authors; and rhetoric particularly I have learned from Aristotle’s three books upon the subject. Whoever, therefore, thinks that those arts are sufficiently taught in the many modern books written upon the subject,—or who thinks, that, by his own genius and natural parts, he can discover every thing that is necessary to be known in them, needs not take the trouble to read this work; but may rest satisfied with his own discoveries, or with what he has learned from modern writers.’

Having, in the first three volumes, given an account of the origin of language, explained its nature, compared together different languages in order to shew wherein they severally excelled or were defective, and treated of style in general, Lord Monboddo, in his fourth volume, divided style according to the subjects of which it treats, into six different kinds; the epistolary, the dialogue, the historical, the didactic, the rhetorical, and the poetical. In that volume, and in the fifth, he treated of the first four kinds of composition;—the fifth kind, rhetoric, is the subject of the present publication.

In explaining the nature and the proper use of rhetoric, Lord M. follows the footsteps of his admired master, Aristotle, in his three books on this subject. He does not, however, entirely confine himself to the plan of this work, but adds a variety

of ingenious remarks, the result of his own reading and reflection. The leading heads of this volume are, the matter and subject of rhetoric; the style of rhetoric; action or pronunciation; characters of those who have excelled in the rhetorical art; the oratory of Demosthenes, containing observation on his matter and style. Under the head of style, remarking the necessity of being able to command, in speaking, a great variety of words both proper and figurative or *tropical*, our author adverts to one of his favourite topics, the superior excellence of the Greek language, particularly the language of Homer, and thus explains how it came to be so rich and copious:

‘ The language of Homer is in this respect, as well as in every other, the most perfect that is to be found in Greek, or in any other language that I understand: for he has not only many synonyms; but, by various terminations and flexions, by adding, taking away, and inserting letters, he has made the same word different from itself, without any change of the sense; yet not so different, but that it is easily known to be the same by those who have studied the art of his language. Now we are not to suppose, many do, that this variety of words was taken from the several dialects of the Greek, such as the Doric, Ionic, Attic, &c.; for in the first place, there is no evidence that those dialects existed at the time that Homer wrote; or, if they did exist, they must have been formed out of the same language in which Homer wrote, not that language out of them. And, secondly, supposing those dialects to have existed at the time Homer wrote, we cannot believe that any author, much less such an author as Homer, would have written a mongrel Babylonish dialect, made out of the different dialects then spoken in Greece, and which would not have been intelligible to any of the nations that spoke any one of those dialects. The fact, therefore, appears to be, that the language, in which Homer wrote, was the learned language of Greece, and the language of their poetry, the first writing among them\*. Nor are we to wonder at its being so rich and copious, that it seems not to be one, but many languages; for there is a language still existing, and preserved among the Bramins of India, which is a richer, and in every respect a finer language than even the Greek of Homer. As the other languages of India have a great resemblance to this language, which is called the Sanscrit: but those languages are dialects of it, and formed from it, not the Sanscrit from them. On this, and other particulars concerning this language, I have got such certain information from India, that if I live to finish my History of man, which I have begun in my third volume of Ancient Metaphysics, I shall be able clearly to prove, that the Greek is derived from the Sanscrit, which was the ancient language of Egypt and was carried by the Egyptians into India, with their other arts, as

\* ‘ It is upon record, that Pherecydes was the first writer of prose in Greek.’

into Greece by the colonies which they settled there. This is a most curious and important fact in the history of man; but for our present purpose it is sufficient to observe, that it is a great beauty of a language, to have such a variety in the sound of the same words, if that introduces no confusion, and is agreeable to the rules by which the language is formed.

‘ But though the Greek of later times has not that variety of sound of the same word without any change of the signification, yet it has a great number of words which are similar both in their sound and signification, though not exactly denoting the same thing. These are words formed by derivation, composition, and flexion, the three great arts of language, without which it would have been impossible to have connected together millions of words, so that they could be comprehended in the memory and readily used\*. All these words, however different in their sound and signification, come all under the denomination of words *proper*; for there is nothing in them that can be called trope or figure. But even in these the language of Homer is more rich than any other language in Greek, but not so rich as the original language, the Sanscrit, in any of the three articles I mentioned, derivation, composition, or flexion: and particularly it has in its words of wonderful composition, some of which I have been shewn.’

To trace the origin of the Greek language to the Sanscrit, as the ancient language of Egypt, is a new and curious investigation, which we earnestly wish this learned philologist may live to complete.

On the subject of composition, Lord M. remarks, that the first writing was probably in short sentences, connected together by the sense, yet independent of one another: but he strongly expresses his disapprobation of this kind of style, when it is the effect of labour and study:

‘ This stile, which was necessary before the art of composition was invented, is simple and pleasant. But when it was studied, as a beauty, by Sallust and Tacitus and their modern imitators, it is, I think, very bad writing; for it is impossible that it can be beautiful, wanting art and that variety which is essential to beauty. But in Sallust I think it is tolerable; and though I cannot praise it, it does not give me offence. But where there is point and turn affected, and a studied obscurity, which is the case of Tacitus, and some of his modern imitators, I think it is the worst stile that can be written. There are, I know, readers that delight in decyphering such enigmatical sentences, and flatter themselves that they not only read but invent. But for my part, I have no such pleasure; and any time that I may have bestowed upon expounding those oracles of wisdom that are supposed to be contained in the short sentences of Tacitus, I have thought very ill employed, not finding in them all that wisdom which some think they discover in him;

but only a very common sense, and perhaps not a true one, or not belonging to the subject.'

Treating of melody and rhythm, a singular notion is advanced, that singing is more natural to man than speech; and that, therefore, men sung before they spoke. In confirmation of this opinion, it is observed, that language came from the south and east, the inhabitants of which countries are more musical than those of the north and west:

'History informs every man who studies it in the grand and comprehensive view of the history of the species, that language and the race of men came from the south and east. Now, the people there are much more musical than in the north and west, where they appear to have almost quite lost those musical talents, which they brought with them from the south and east: and the further north they have gone, the more they have lost of those talents; so that, as Lemnius, the Danish missionary among the Laplanders, informs us, these people, though undoubtedly they came from a country far to the east, could hardly be taught the common church tunes. But there is a southern and eastern nation, with which we are pretty well acquainted, I mean the Chinese, who retain the musical genius of their country so much, that they have a much greater variety of musical accents upon their syllables than the Greeks had: for the same monosyllable among them, by being differently accented, signifies nine or ten different things; so that their language, consisting of no more than three hundred and thirty words, serves all the purposes of a highly civilised life. Mr. Bevin, the gentleman whom I have mentioned in my fifth volume, was so obliging as to let me hear him speak some Chinese, and, as far as I could observe, their tones did not rise so high as the acute accents of the Greeks; but the notes were very much divided, and the intervals very small, so that the music of their language resembled, in that respect, the singing of birds. Whether they did not vary their monosyllables, by pronouncing them longer or shorter, I forgot to ask him; but I think it certain, that as rhythm is an essential part of music, they could not have had so much music in their language without rhythm; and I am persuaded that they distinguish in that way the sense of several of their monosyllables, as we know the Greeks distinguished some of their words, by the length or shortness of the syllables.

'Of the Chinese language I have spoken in page 108 of this volume; and I will only add here, that it is the greatest phenomenon of the language kind that is to be found on this earth: for it is a language without any of the three arts of derivation, composition, and flexion, without one or other, or all of which, I should have thought it impossible to have formed a language, which could serve the purposes of a life of civility and arts, such as that of the Chinese. It is, as I have observed in the passage above quoted, in that infantine state of articulation, when men had only learned to articulate single syllables, but not to put them together in words;  
for

for there must be a progress in all arts, from what is simplest and easiest, to what is compound and more difficult.

'The first words, therefore, were as simple as possible, being only monosyllables; and there, I think, it is natural to suppose that they would stop a while; and by giving tones and rhythms to those syllables, express their wants and desires, and so keep up an intercourse with one another. In this state, I imagine, the language remained for some time, even in Egypt, where I suppose it to have been first invented: and while it was in that state, it found its way to China, with other Egyptian arts, and particularly hieroglyphical writing, which M. De Guignes has shewn came from Egypt to China. See vol. 34. of the Memoirs of the French Academy. The Chinese, who, I believe, are, as Dr. Warburton has said, a dull un-inventive people, have preserved both the language and the writings of the Egyptians as they got them. But in Egypt I do not believe that either of these arts continued long in so infantine a state. That alphabetical characters were invented there I think there can be no doubt, and also the three great arts of language, derivation, composition, and flexion. When they had got so far in the art of language, words of many syllables became absolutely necessary: the tones and rhythms of the monosyllables were nevertheless still preserved; and in this manner was formed such a language as the Sanscrit, which is now discovered to have been the ancient language of Egypt, and of which the Greek is a dialect. Thus was completed the most wonderful of all human arts, by which about five millions of words were so connected together, as to be comprehended in the memory, and readily used, and at the same time pronounced with a beautiful variety of melody and rhythm.

'But to return to the musical accents of the Chinese language. The question is, Whether they first learned to articulate their monosyllable, and then learned these musical notes by which they distinguish them one from another? or, whether they first practised music, and then learned articulation? And it appears to me very much more probable, that having first sung, whether by instinct, or having learned it from the birds; and after that, having learned from some nation with which they had an intercourse, to articulate a few sounds, they still continued to sing, and, as it was very natural, joined their musical tones to their articulate sounds, and so formed a musical language, and at the same time supplied the defects of their very scanty articulation.'

How far these ingenious conjectures are founded in fact, cannot be determined without a more perfect acquaintance with the history of the Eastern languages, than Europeans have hitherto been able to gain.

*Risum teneatis amici?*—Lord M. condescends to become a disciple of that modern fine gentleman, Lord Chesterfield. In the following paragraph, he fully adopts the Chesterfieldian doctrine, that it is *ungentlemanlike* to laugh.

'*The Ridiculous* is a kind of stile which, according to my observation, is becoming every day more and more common, both in  
S 3 private

private conversation and public speaking: and people laugh now at so many different things, that it is not easy to say at what they laugh. Quintilian has bestowed a long chapter upon the Ridiculous: but I think he has not explained it so well in many words as Aristotle has done in two, where he says that the γυλαῖον, or *Ridiculous*, is αἰσχος ἀνιδύνη, that is, *the deformed without hurt or mischief*. And with this definition of Aristotle Cicero agrees, when he says, that *Locus autem et regio quasi ridiculi, turpitudine et deformitate quâdam continetur*. It is therefore the opposite of the Beautiful; and as there is the same knowledge of contraries, so that we cannot know any one thing without knowing at the same time what is contrary to it, this accounts for laughter being peculiar to our species, as no animal upon this earth, except man, has any sense of the Beautiful, and consequently of the Deformed. And the higher our sense of beauty is, the more lively, and the more correct at the same time, will our perception of the Ridiculous be; whereas those, who have not a correct taste of the Beautiful, will be disposed to laugh at they do not know what; and hence it is, that laughter is so common among vulgar men. But men of exalted minds, and who have a high sense of the Beautiful and Noble in characters and manners, are very little disposed to laugh; for, though they perceive the Ridiculous, they are not delighted with it. This we observe among the Indians of North America, whom we call Savages; for not only in their public assemblies, where they deliberate upon state affairs\*, there is the greatest gravity and dignity of behaviour observed, but in their private conversation there are none of those violent bursts of laughter which we see among us; nor do you observe in a company of them so many people laughing and speaking at the same time, that one can hardly understand what is said, or what is the subject of the laughter. This I have been assured of by several persons, who have lived for years among them, understood and spoke their language, and conversed familiarly with them†. Those people, we must, I am afraid, allow, have a higher sense than we of what is

\* Dr. Franklin in a pamphlet, which he has published, containing, among other things, *Remarks upon the Savages of North America*, says, that in these assemblies they behave with the greatest order and decency, without having any need of a speaker, such as in our House of Commons, who is often hoarse with calling *to order*. Every speaker in those Indian assemblies is heard with the greatest attention, and after he has sat down, before another rises they wait a while to know whether he has any thing to add.

† I know three gentlemen who were in the service of the Hudson's Bay Company, and lived in that country, one of them twenty-nine years, another twenty-four, and the third seventeen. The first gentleman I mentioned was three years by himself, without any other European, among a nation of Indians far to the west of Hudson's Bay, who ride on horseback, and are from thence called Equestrian Indians, by whom he was most hospitably entertained, provided with every thing he wanted for food and raiment, and all without fee or reward.

beautiful,

beautiful, graceful, and becoming in sentiments and behaviour. The generality of men among us are so much disposed to laugh, that they do not distinguish properly betwixt the subjects of laughter and those of admiration. Thus we commonly laugh at a witty or clever saying; whereas we should admire it, and approve of it with a smile expressing pleasure. Such men do not appear to know, that the passion which excites laughter is contempt; and the proper object of contempt is vanity, without which the meanest animal that God has made is not contemptible: and therefore we do not laugh at the foolish absurd things which any idiot says or does; but if he is vain, and thinks he is speaking and acting very properly, we despise and laugh at him. The objects, therefore, of ridicule are confined to our species, as well as the sense of it. And in this way I understand what both Aristotle and Cicero say of it.

‘I would have those who indulge themselves so much in laughter, look at themselves in the glass when they laugh, and attend to the noise they make; for there are many people who have faces not otherwise disagreeable, but which they disfigure very much when they laugh. And some of them make a noise upon that occasion which is very disagreeable, and indeed is hardly human. It is true that the *dulce loqui*, and the *ridere decorum*, qualities which Horace says he possessed when he was young, are the gifts of nature; but such men, though they be obliged to speak, whatever their natural tone of voice may be, are not obliged to laugh. And they should consider that men of genius and an exalted mind are not at all delighted with the ridiculous, though, as I have observed, they must perceive it; but their delight is in the beautiful, which, as I have shewn elsewhere, is the only pleasure of our intellectual nature.’

The principles and rules of rhetoric are well illustrated in the examples of eloquence, which our author brings from the Grecian and Roman writers, and particularly in an excellent critique on Demosthenes, in which the subject and the style of his orations are distinctly considered, and fully illustrated. The volume concludes with an account of an oration, pronounced at Oxford, by Lord Mansfield, on the subject of Demosthenes’s oration *De Coronâ*.

Though we cannot think, with this enthusiastic and venerable admirer of former times, that nothing is improved in England since the days of Milton, but that, on the contrary, every thing has grown worse, and, among other things, language; we allow that there are faults in the present fashionable mode of writing and speaking, which a judicious attention to the precepts of Aristotle and Lord Monboddo might correct.

ART. II. *Medical Facts and Observations*: Vol. II. 8vo. pp. 23  
3s. 6d. Boards. Johnson. 1792.

THIS volume consists of eleven original communications, together with the abridged account of two papers from the French *Journal de Chirurgie* and our Philosophical Transactions.

The first article is a *Case of a Compound Fracture of the Leg with Remarks*. By Mr. Henry Yates Carter, Surgeon at Kelsey, near Wellington, Salop.

This case is rendered curious on account of the leg being preserved, although the muscles were almost completely divided: we are told, 'that the lower part of the leg, with the foot, remained hanging only by a small portion of the gastrocnemius internus muscle.'

The second case is of a boy whose head was pressed in an engine employed for draining a coal-mine. It is related by the same writer. The injury was extensive, and the boy, though he recovered in other respects, lost the sight of both eyes.

3. *Case of a Boy whose left Leg and Thigh, together with Part of the Scrotum, were torn off by a Slitting Mill*. By the same.

In this dreadful accident, the lad's great toe was caught between the pinion wheels, while the mill was at work. The consequence was, that the toe fastened, and the limb was gradually drawn in, and crushed it as it went, till the mill reached close to his body. At that instant, a man, hearing cries, came to his relief, and forcibly tore him from the machine. The boy lingered till the sixth day from the accident when he died. In this case, no hæmorrhage ensued from division of the crural artery.

4. *Case of a fungous Enlargement of the Extremity of the Femur: with Remarks*. By Mr. T. Hughes, Stroud Water, Gloucestershire.

This fungus was extirpated by the knife. The cure was retarded by frequent suppressions of urine.

5. *Case of Emphysema, brought on by severe Labour Pains*. By Mr. R. B. Blagden, Petworth, Sussex.

6. *An Account of the spontaneous Cure of an Aneurysm*. By the same.

This disease (No. 6.) was occasioned by puncturing an artery with a lancet. After six months, a tumor was formed nearly as large as a cricket ball, hard, and having in it a strong pulsation. The arm was shrunk and cold, and no pulse was perceptible at the wrist.—After a short time, the tumour



gan to lessen, and gradually dispersed: the arm acquired its warmth, and the pulse at the wrist was again to be distinguished.—Mr. Blagden thinks that this case serves to confirm the opinion, that nature is capable of effecting the cure of aneurisms solely by her own efforts.

7. *Some Remarks on the Angustura Bark.* By Mr. George Wilkinson, Sunderland.

Mr. Wilkinson's experiments and opinions coincide with those of Mr. Brande, who has lately published a treatise on this bark; (see Review, New Series, vol. vii. p. 398.). In enumerating the virtues of this drug, he appears, however, to be too sanguine: its utility we can readily allow, for we have often proved it: but while, with Dr. Pearson, we rank it as a medicine that will produce the effects of the warm vegetable bitters, but with greater efficacy, we cannot admit, for many reasons, that, in cases where the Peruvian bark has hitherto been exhibited, this new drug is a preferable medicine. Nothing is so sure to bring a remedy into disrepute, as to attribute to it a variety of powers, discordant among themselves.

8. *An Account of two Cases of Polydipsia, or excessive Thirst.*

Excessive thirst is a frequent symptom of other diseases, but it does not often occur as constituting a disease itself. It may indeed be doubted, whether, in the present instances, it can with propriety be termed a disease, since its presence never deranged the health of the body, and its absence was then only noticed when the body was under the influence of some complaint.—Under whatever name it passes, it is certainly a rare occurrence, and, as such, worthy of notice.—Two persons, one a poor woman in Paris, the other a labouring man in this country, drank daily sixteen or more quarts of liquor; principally water. In both cases, the practice had been of long continuance.

9. *An Account of the good Effects of Electricity in a Case of Paralytic Affection.* By William Gilby, M. D. Birmingham.

Dr. Gilby endeavours 'to prove, that, in these cases, the electric sparks should be taken from the muscles which are antagonists to those that are contracted.'

10. *Observations on some Epidemical Effects.* By Mr. William Blizard, F. R. S. and S. A. Surgeon to the London Hospital.

Mankind, as Mr. Blizard justly observes, are very generally interested in inquiries into the nature of epidemical effects on the human body; and the subject requires great elucidation.

The varying and unexpected appearances of the same disease, at different seasons, plainly point out the influence of an agent, against whose attack we are not guarded; and this agent frequently proves to be some epidemical disposition, which afterward manifests itself by clear signs. To observe whether there be a reigning epidemical constitution, or general tendency to particular complaints, is surely an object of importance; and the hints furnished by Mr. Blizard may tend to promote the inquiry.

His introductory reasoning, in which he attempts to shew how epidemical causes act on the body, is rather obscure, nor will it admit of abridgement: we shall, therefore, only extract the facts on which his theoretical reflections are founded:

‘ In the autumn of 1787 a man was admitted into the London Hospital on account of a hurt of the head. After a few days a considerable degree of erysipelatous inflammation appeared over the whole scalp. The evacuations were larger than would have been judged proper had the nature of the symptom been clearly understood. The man died. Erysipelas soon generally appeared both in the hospital and out of it; and almost every case of injury of the scalp, however slight, was attended with more or less inflammation of the erysipelatous kind\*.

‘ In the beginning of the year 1789, in several recent cases of syphilis, in which mercury was in use, distressing ulcerations originated in the tonsils, which became worse during the employment of the mineral. On discontinuing the mercurial preparations, employing the warm bath, and washing with soft gargarisms, they all got well†.

‘ The disease called the Mumps (*Cynanche parotidea*) is understood to be frequently succeeded by symptoms of inflammation in the breasts of women and *testes* of men. A few years since this complaint appeared in several patients at the hospital. Not one of these cases was succeeded by the different symptoms in the sexes; but at the very same time there was a remarkable number of instances of inflamed breasts and testes without any known cause whatever‡.

‘ *Hernia humoralis*, and spasmodic affections about the neck of the bladder and urethra are sometimes of general occurrence. In

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‘ \* Contemporary instances of gouty inflammation, frequently observable in consequence of slight casual irritation, seem also strikingly to evince the power of epidemical causes in predisposing parts to be variously affected.’

‘ † These ulcerations were widely different from those about the mouth which are of common occurrence in mercurial courses.’

‘ ‡ Instances of this kind, and of the retrocession of gouty and erythematous inflammation, may possibly one day prove some kind of similarity of structure or function, in distant parts, affected together, or in succession, by the same causes.’

January,

January, 1791, they were common symptoms of gonorrhœa. About the same time also cases of suppression of urine frequently happened without the least suspicion of gonorrhœal taint.

' In two cases of simple fracture of the thigh, at the same time in the hospital, without comminution or much contusion, delirium took place within a few days of the accidents. The like symptom occurred at another hospital at the same period, in several cases of simple fracture. In these instances the delirium subsided, and the patients did well, without any other remarkable event.

' A disposition to inflammation and abscesses reigned during the whole of the last autumn, and still prevails.

' During the months of October and November abscesses in the neighbourhood of the bladder and rectum were very common. At present the disposition, in respect of particular parts, appears to be changed. The extremities seem to be more strongly disposed to inflammatory attacks than the perinæum and contiguous parts. Many have been the instances that have lately occurred of inflammation, and its consequences, in the arms, legs, fingers, and toes. In some of them the immediate occasion has been so very trifling, that it is no wonder it was supposed inadequate to the effect, and that virulence was resorted to in accounting for the consequences. This has been the case, particularly, in those little accidents students are liable to in their anatomical researches. The appearance that is commonly considered as conclusive in these and similar cases, there is reason to believe ought to be viewed in a very different light. The red streaks that are so alarming to those who are ready to admit absorption of poisonous matter, are generally no more than expressions of extraordinary irritability, the effects of which are propagated in the vascular parts, along the sides of the absorbents: for they more frequently arise from hurts, in which no possible virulence can be introduced, than in cases of inoculation, syphilis, &c. \*

' The instances of inflammation in the perinæum were attended with circumstances that seem interesting, as leading to useful distinctions.

' 1. Old urethral obstruction was one of the distinguishing circumstances. The irritation, so common in this case, produced the most dreadful consequences during the period mentioned. The inflammation was sure to proceed to abscess, and sloughing of the cellular substance and membranous part of the urethra; so that in case a discharge of the matter did not happen, either by nature or art, before the bursting of the urethra, the urine insinuated itself into the surrounding parts, and produced extensive gangrenous destruction.

' 2. When no obstruction in the urethra had pre-existed, on the membranous part becoming compressed either by the swelling in

' \* Numerous facts, similar to the following, might be added in illustration of this remark:—A gentleman received a slight hurt in one of his toes; the consequences were, much pain, red streaks from the foot along the leg and thigh, and a smart fever. Means for allaying irritation removed the symptoms.'

the perinæum or the presence of matter, a difficulty is voiding urine or total suppression was the consequence. On the abatement of the inflammation, or the discharge of the matter, the excret became as free as before.

‘ 3. In some cases, from the want of an external opening, evolved air, and volatile pungent particles from the putrescent cellular membrane, penetrated very extensively from the perinæum upwards to the pubis and abdomen, exciting inflammation, a purgous tendency, and emphysema with crepitation to the touch.’

‘ In one of the cases that occurred I was mistaken in opinion as to the cause of the swelling, &c. about the hypogastric region, thinking that the urine had escaped into the cellular membrane. Upon making an ample opening in the perinæum the urine voided without any trouble, not a drop escaping by the wound, and the nature of the symptoms was clearly ascertained.’

The advantages which may be derived from pursuing the subject, are thus enumerated :

‘ The nature of symptoms that may supervene in wounds, and other accidents, will be better understood.

‘ The reasons why certain operations at one time prove generally successful, and at another time otherwise, will appear.

‘ The periods when particular parts of the body may more or less safely bear operations will be pointed out.

‘ The observation so frequently made at hospitals, “ That many cases of the same nature happen together,” will be explained.

‘ Why ulcers, &c. throughout an hospital, suffer a change of condition from favourable to unfavourable, and *vice versa*, nearly the same instant of time, will not appear so extraordinary.’

‘ The various effects, at different times, of applications, &c. will be less often ascribed to wrong causes.

‘ The power of epidemical causes may undoubtedly derive additional force, or be diminished, by many circumstances. The effects of the various degrees and modes of congregation of men in cities and families, and particularly in hospitals, should be attentively considered, as being highly interesting, and much requiring elucidation †.’

# 11. *Account of a Method of curing Burns and Scalds.* By David Cleghorn, Brewer in Edinburgh.

This article, which is communicated through the means of Mr. John Hunter, certainly deserves attention.—In cases of burns and scalds, the remedy on which principal dependance is placed is vinegar. With this the injured part is to be kept constantly

‘ \* On a sudden shifting of the wind, for instance, to the contrary from the opposite point, I have seen almost every sore in the hospital presently assume a bad aspect.’

‘ † Accurate analyses of the air of hospitals, ships, camps, and other parts of land, &c. made at various times, could not fail of proving curious and useful.’

wet: the vinegar should be frequently changed, and the wound kept overflowing with the moisture. The application is generally made cold, but, in some cases, the vinegar has been a little warmed: its use should be continued for several hours.—Such are the general directions for a mode of practice, of which we can venture to say that whoever tries it will experience its efficacy. We will, however, hint to Mr. Cleghorn, that the success of his method does not depend on any peculiar quality solely possessed by vinegar: many other *cold fluids* have similar properties; for, on a constant application of *coldness* and *moisture*, the cure depends. *We know*, from the experience of many years, that cold water will produce the effects which are here attributed to vinegar; and the application of water has these advantages: It is cheaper than vinegar: it can be had when vinegar may not be easily or at all procured; and it can be used in cases, where, from the violence of the injury, vinegar would prove too stimulating.—On the other hand, in some injuries, the stimulating quality of the vinegar might increase its utility.—Cold vinegar, then, in large quantities, (for the fluid should be constantly *flowing* over the injured part,) is the remedy recommended in recent accidents.—When ulceration has taken place, the sore must be healed with other applications. Mr. Cleghorn's mode is this:

‘ The first dressing I use is a common poultice made of bread and milk, with a little sweet oil or fresh butter in it. I lay the poultice close to the sore, and use no gauze or cambric between them. The first dressing should remain six, or, at most, eight hours, and when it is removed the sores must be covered entirely with chalk finely pounded or scraped (for, instead of pounding the chalk, I generally hold a lump of it over the sores, and scrape it with a knife upon them) till the powder has absorbed the matter or ichor from the sores, and appears quite dry all over them. A fresh poultice is then laid over the whole, and the same sort of dressing with chalk and poultice is repeated morning and evening till the sores are healed.

‘ In some cases, after the second or third day, if the sores are on a part of the body where it is difficult to keep the poultice from shifting, I use, instead of it, a plaster, pretty thickly spread, of the common white lead ointment through the day, (covering the sores previously with chalk,) and chalk and poultices through the night as already directed. I also use the same kind of white ointment, occasionally, through the day, when I think the constant renewal of poultices has softened and relaxed the sores too much; a circumstance which, notwithstanding the absorbent quality of the chalk, will, at times, in some degree happen.

‘ In cases where there are large blisters, before I apply the vinegar, I open them with a pin or a lancet in different parts, and gently press the water out of them with a linen cloth. The intention

tion of this is to bring the vinegar to act more closely upon the bare flesh, and I have found it to have an excellent effect.

‘ Whilst any of the skin of the blisters remains on the sore, matter will form and lurk under it, which cannot be reached by the chalk. New punctures, therefore, must be made at every dressing, whenever matter (which must be gently pressed out with a cloth) is seen lurking, and as soon as the skin has lost its toughness so much that it can be separated from the sore without irritating it, which in general is the case on the second or third day, it ought to be gently and gradually picked off when the sores are dressed, and plenty of chalk instantly laid on to prevent any bad effects that might have on sores in a state so highly susceptible of injury.

‘ In severe cases, or such as are attended with excoriation or loss of substance, when the vinegar is not applied within twenty-four hours of the time the accidents happen, it almost always gives considerable pain; but if the patient can endure it, the sores may safely be wetted all over for a quarter or half an hour, or even much longer. The smarting is no doubt a little irksome, but it is worth it at first, and, at any rate, goes off immediately upon discontinuing the vinegar, and leaves the sores in a much cooler or less inflamed state. If the patient, however, cannot or will not bear the vinegar on the raw and tender parts of the sore, I then cover those parts close with a plaster of the white ointment, and wet all round them with the vinegar for a quarter or half an hour, or longer. The ointment is then taken off, and the sores are covered with the powdered chalk, and a poultice laid over all; and they are afterwards to be treated, in all respects, till they heal, as the severer sort of sores, to which the vinegar has been early applied are already directed to be, after the pain and heat have left them.’

From this method, Mr. C. observes, that his cures are almost always effected without leaving any mark or scar.

The two remaining articles in this volume are, *an account of the cure of a præternatural anus*; with remarks on the history and treatment of cases of this kind; extracted from a paper of M. Desault, in the *Journal de Chirurgie*: and, experiments and observations on the matter of cancer, from Dr. Crawford’s paper in the *Philosophical Transactions*.

ART. III. *Discourses, chiefly on the Evidences of Natural and Revealed Religion.* By John Sturges, LL. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 8vo. pp. 454. 6s. Boards. Cadell. 1792.

**A**FTER the many excellent treatises, both scientific and popular, which have been written in defence of religion, may perhaps be thought wholly unnecessary to increase the number. The public faith, it will be said, may surely, by this time, be safely rested on the proofs which have been so fully stated, and so frequently repeated, by a long series of writers  
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from the Reformation to the present time ; and the labours of learned and ingenious men may now be more advantageously directed into less beaten tracks of inquiry, or employed in a way more immediately suited to the peculiar character and circumstances of the present times. It ought, however, to be considered, that the public taste in writing, as in every thing else, is continually varying ; and that if this taste be not in some degree consulted in the instruction of the rising generation, it is not probable that they will be induced to pay a due attention to the abstract subjects of theology and morals. Many, who would have thrown aside with disgust the systematic treatise of a Puffendorf, will be enticed into moral wisdom by the lively and captivating pen of a Paley ;—and those who might find the massy sentences of a Barrow too cumbrous for their faculties, or the close and methodical reasoning of a Clarke too fatiguing to their understandings, may be pleased and instructed by such lighter and more general views of religion, as may be given in discourses of the present fashionable form.

The judicious and learned author of this volume has rendered an essential service to the public, by stating the leading heads of argument in defence of natural and revealed religion, without the formality of logical arrangement, in discourses of a moderate length, written in a style equally free from the dryness of scholastic disquisition, and the looseness of juvenile declamation. The natural evidences of the being of a God, a providence, and a future state ; the fitness and efficacy of the means employed by God in revealing his will to mankind ; the sufficiency and clearness of the proofs of divine revelation from miracles ; the force of the evidence arising from prophecy ; the confirmation given by Christianity to the doctrine of a future state ; the seasonableness of the time of our Saviour's appearance ; the doctrine of scripture concerning the death of Christ as a sacrifice for sins, and concerning the influence of the Holy Spirit ; the different characters of the Mosaic and Christian dispensations ; are the principal theoretical subjects treated in this volume. To these are added a few discourses on more miscellaneous topics. On subjects which have been so often discussed, it would be unreasonable to expect much originality :—it is sufficient to say, that these discourses contain a clear and interesting representation of the ground of religious and Christian faith, without minutely discussing, but, at the same time, not wholly overlooking, points of theological controversy. The writer's candour is strongly expressed in a discourse on moderation with respect to religious differences, in which the duty is recommended from the following considerations ; ‘ that the bulk of mankind must always be determined

terminated to the religion they profess by circumstances out of their own power ; that, even supposing them at liberty to chuse for themselves, there are many difficulties in making such a choice, and persons with the best intentions may be led to form very different conclusions ; that the subjects of dispute are for the most part such, as do not concern the great and essential parts of our duty ; and that, where opinions are the most unreasonable, and the corruptions of religion the grossest, there are many, who do not act up to the absurd and bad principles they profess, and who are reasonable and good men, notwithstanding the doctrines of the church to which they may belong.\*

This discourse concludes with the following liberal remarks respecting Roman Catholics :

‘ There cannot be a more striking instance of the corruptions, to which a religion is exposed, and of the changes which may be produced in it by men to make it subservient to their own interests or ambition, than the state of Christianity under the church of Rome. We cannot see without astonishment the immense fabric of power, which that church erected on a foundation, in which human power has properly no part ; and the policy and crimes, with which it was supported. In the worst periods of her history, when her power was at its height, and the temptation and ability of committing crimes the greatest, there was no measure so violent, none so perfidious, none so sanguinary, which she scrupled to employ for the accomplishment of her purposes. Viewing her amidst such transactions, we do not wonder to see her the distinguished object of the divine indignation ; and the part she then acted seems abundantly to justify the application of some of the prophetic scriptures to her, as the antichristian power marked out by them, as the great tyrant and corruptress of the Christian world. Since that time, happily for herself as well as the rest of mankind, her power has declined. We no longer hear of Popes dethroning monarchs, and giving away kingdoms, of involving whole countries in dissensions and war ; we no longer hear of enormities in themselves and their court, of which the most profligate temporal prince would be ashamed \*. With the diminution of excessive power (with which mankind can so little be trusted) her rulers are become more decent, more moral, more hu-

\* \* For the corruptions of the church of Rome, for its acquisition and abuse of power, see Dante, *inf.* Can. xix. where he applies to it what is said of *Babylon, the great harlot*, in the Rev. ch. xvii. Petrarch. *Epist.* sine Titulo 5. 8. 16, and Sonn. Part 3. *De l'empire Babilonia—Fiamma dal ciel—Fontana de dolore—L'avara Babilonia*; Machiavel. *Ist. Fior.* Lib. i. p. 11. 23, 24. ed Barretti ; & Guicciardini *Ist. Lib.* iv. towards the latter part, in a long passage left out in the common editions, but added at the end of the Venetian ed. fol. 1738.

\* I cite for my present purpose these authors by preference, as Italians and Catholics.\*



mane; and if they are sunk from the rank of formidable princes, they at least approach nearer that of Christian bishops \*.

† But notwithstanding this, her doctrines, some of them derived from the worst times, remain fixed upon her by virtue of her own principles, though they may not in practice be now carried into their full effect. To propagate and support a religion, which recommends the most extensive benevolence, and teaches the most improved morality, by persecution armed with all its terrors, by slaughter, by devastation, by executions; to consider every crime, even of the blackest kind, sanctified by this end; to offer the human expedients of pardons and indulgencies, in order to exempt men from moral obligations, and to make them easy under the violation of them, are doctrines and practices which still remain authorised by the infallible voice of her Popes and the decrees of her councils; and are wonderful instances of the degree of perversion, to which the best institutions are liable in the hands of men.

‡ But with whatever severity we may treat the audacity and flagitiousness of these ecclesiastical politicians, however we may execrate the principal actors, who employed the name of Christianity to these criminal purposes, however we may reprobate such corruptions as are repugnant to the whole tenor of it; who can hesitate a moment in believing, that, in past times as well as the present, throughout the vast extent of territory which popery has overspread, in our own country as well as in others, there is and has always been a vast proportion of benevolent and virtuous Catholics, who would abhor the consequences to which some principles of their religion would lead them; who would detest being the authors of calamities and misery to their fellow-creatures, by whatever religious distinctions they may differ from themselves; who, from their own reason and natural sense of things, must be persuaded, that those who live well will be accepted by God, and that no human expedients will avail to protect men in immorality † ?

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\* • The Pope in these days—*stat magni nominis umbra.*†

LUCAN.

† To the Catholics (and in some degree perhaps to all men professing bad or unreasonable principles) may be applied what Cicero says of Epicurus and his followers: *Mihi quidem, quod et ipse bonus vir fuit, et multi Epicurei fuerunt, et hodie sunt, et in amicitiiis fideles, et in omni vita constantes et graves, nec voluptate sed officio consilia moderantes, hoc videtur major vis honestatis et minor voluptatis. Ita enim vivunt quidam, ut eorum vita refellatur oratio; atque ut ceteri existimantur dicere melius quam facere, sic hi mihi videntur facere melius quam dicere.* De Fin. ii. 25.

‡ The dispositions of the Catholics towards *us* can hardly be estimated with more justice by the tendency of some of their doctrines, than our dispositions towards *them* could by the persecuting spirit of our penal laws against popery. These laws were dictated *recentibus odiis*, and were to be justified (if any thing could justify them) by political necessity. It is a circumstance fortunate and ho-

Rev. Nov. 1792.

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norable

258 *Graves's Translation of the Meditations of M. Antoninus.*

In a discourse on universal notions, Dr. Sturges, after Dr. Beattie and other advocates for the system of *Common Sense*, maintains, that those religious truths, and moral principles, in which mankind have almost universally agreed, must for *that reason* be true.

The appendix to these discourses contains many judicious and important remarks on Mr. Hume's Essay on a particular Providence and a future state; and on his Dialogues concerning Natural Religion: with conjectures and reasonings of the Ancient Heathens concerning a future State.

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ART. IV. *The Meditations of the Emperor Marcus Aurelius Antoninus.* A new Translation from the Greek Original; with a Life, Notes, &c. By R. Graves, M. A. Rector of Claverton, Somerset, late Fellow of All Souls College, Oxon, and Chaplain to the Countess Dowager of Chatham. 8vo. pp. 377. 5s. Boards. Robinsons. 1792.

WHATEVER paradoxes or absurdities modern philosophers may be able to detect in the system of the ancient Stoics, it is an unequivocal proof of its general merit, that some of the first characters of antiquity are to be found among the disciples of the Porch. The good emperor, Marcus Aurelius Antoninus, is well known to have been an illustrious ornament of this school. He was distinguished not only by that virtuous magnanimity, which Stoical principles seemed more immediately adapted to inspire, but by qualities of a more attractive kind, modesty, humanity, generosity, and piety. These virtues were, from his earliest years, cherished by the precepts of philosophy. In the midst of the avocations of his imperial dignity, he always found leisure for philosophical studies; and it was his custom, in order to strengthen his virtuous principles and habits, occasionally to commit his thoughts and reflections to writing. It was this practice which gave rise to his excellent manual of moral reflections, entitled '*Meditations*,' which has happily escaped the ravages of time.

The English reader is indebted to Mr. Graves for giving to this valuable relic of Stoic morals a modern English dress; hereby acquainting him with the manner in which one of the most virtuous and excellent princes thought, and with the sentiments which occupied his mind in the moments of solitary

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norable to the present times, that we have in great measure disarmed them: and no longer treat as enemies, but receive as faithful subjects and good citizens, those catholics, who have given solemn assurances of obedience to our civil government, and disclaimed the principles which rendered their religion suspicious and hostile to it." reflection.

reflection. This work has been already twice translated into English, within the present century : but the first translation, by Jer. Collier, abounds with vulgar and ludicrous expressions ; and the second, printed at Glasgow, though in the main correct, is so deficient in elegance, as to leave ample room for the present attempt. If the learned reader will compare the following passage with the original, he will entertain, on the whole, a favourable opinion of this translation :

‘ When you are provoked at the impudence of any one, immediately ask yourself this question, “ Is it possible that there should be no impudent people in the world ? ” It certainly is not possible. Why then should you expect impossibilities ? For this very man is one of those impudent fellows, who, you acknowledge, must necessarily be in the world.

‘ Have the same question ready at hand, and apply it to the infamous, faithless, and every kind of vicious persons. For, when you recollect, that it is impossible but such wicked wretches should exist, this will make you more indulgent to the faults of individuals.

‘ It will also be very useful to consider, what particular virtue nature has implanted in men against any particular vice. For, against ingratitude, she has given us lenity and patience ; and, against other vices, other antidotes.

‘ At all events, you have it in your power to inform better, one that has wandered from his road : for every one that acts wrong has missed his aim, and has gone out of his way. But, in reality, what injury have you suffered ? For you will find, upon enquiry, that no one of those, against whom you are exasperated, has done any thing by which your *mind* is rendered less perfect. Now, in your mind alone, any thing really evil or detrimental can have its existence.

‘ And what great harm is there, or what is there unusual, that an ignorant fellow should act as such ? Consider, if you yourself are not rather to blame, for not having foreseen, that such a character would act in such a manner : for you had sufficient aids from reason and knowledge, to suppose, that it was probable, such a man would thus offend you ; yet, forgetting this, you are surprised that such a man should be thus guilty.

‘ But, more especially, turn to yourself, when you accuse any one of breach of promise, or of ingratitude : for the fault is evidently your own, when you trusted that a man of such a disposition would be true to his word ; or that, when you bestowed a favour, you did not do it disinterestedly ; and did not think that you received a sufficient reward from the generous action itself.

‘ For, what more would you desire, when you have done a kind office to any one ? Is it not sufficient, that you have acted, in this instance, agreeably to your nature ? Ah ! do you expect a reward for it ? As well might the eyes or the feet expect to be rewarded for performing their respective offices. For, as each of these was formed for a particular purpose, and when they have acted accord-

ing to their destination, they have gained their end ; so man, being born for benevolent actions, when he does a kind office to any one, or acts in any way for the good of the community, does what he was formed for, and has obtained his utmost perfection.'

The noble sentiments of this passage are fully, though perhaps somewhat too paraphrastically, represented by the translator. If he has ever deviated from the spirit of his original, it has been chiefly where he has introduced a phraseology more properly Christian than Stoic ; for example, where, for the original phrase, τῶν ὅλων φύσει, "the nature of the universe," he has substituted, "the dispensations of Providence." Such liberties tend to a misrepresentation of ancient tenets, which ought to be carefully avoided.

The translator has added a few notes : others might very properly and advantageously have been selected from Gataker.

ART. V. *Rinaldo*, a Poem ; in Twelve Books : translated from the Italian of Torquato Tasso. By John Hoole. 8vo. pp. 326. 6s. Boards. Doddsley. 1792.

MR. HOOLE'S abilities, as a translator of Italian poetry, are too well known to require our commendation : it will suffice to say, that we here meet with the same easy and harmonious flow of versification, which we have hitherto observed in his poems. By translating into English this juvenile performance of Tasso, he has afforded opportunities of gratification to those, who are delighted with the history of romantic exploits, and supernatural exertions. He has done more, indeed :—by describing the milder passions of the human breast, and by shewing the progress of natural feelings and affections, he has opened a source of pleasure to those who love to trace the common, but interesting, emotions of the youthful mind.

The hero of this piece is the Rinaldo, mentioned by Ariosto : one of the famous Paladins of the court of Charlemagne. The poem consists of a detail of the exploits achieved by him for the love of the fair Clarice, whom, in the end, he marries. Never did knight do more for his mistress, than Rinaldo ! to follow him through his adventures, or to recount their numbers would be impossible : let those who desire to be surprized and terrified, read and admire. It is enough for us to say, that amid the romantic and flighty effusions of a youthful imagination, we meet with traces 'of the genius that was afterward to produce the JERUSALEM DELIVERED.'

Mr. Hoole thinks that Spenser was acquainted with the poem of Rinaldo ; and that the strong painting of the Valley of Despair, in the present performance, furnished the English poet

poet with those hints which he has so wonderfully worked up in the story of the Red-cross knight. As some of our readers may wish to compare these passages, we will extract this part as a specimen of the work; prefixing the original Italian:

‘ Quivi era un'uom, d'affai strana figura,  
Che sostegno del braccio al mento fea,  
E con sembianza tenebrosa e scura,  
Gli occhi pregni di pianto al ciel volgea:  
In ogni atto di lui gravosa cura,  
E duol profondo impresso si vedea:  
La bocca apriva, e queruli lamenti  
Quindi spargeva in dolorosi accenti,  
Quanto alla valle rìa più s'avvicina  
Il cavalier, più cresce in lui la pena,  
Tal ch' oppressa dal' duol l'alma meschina  
Reggerfi, e respirar puote a gran pena;  
Ma pur senza arrestarsi egli camina  
Per l'ampia strada, che là dritto il mena,  
Sì, che giunto a quel' uomo, in lui mirando,  
Sente il martir nel petto ir formontando.  
Giace la valle tra duo monte ascosa,  
Da' quali orribil' omba in lei deriva;  
L'aria ivi 'l giorno appar sì tenebrosa,  
Sì colma di squalor, di gaudio priva;  
Com' altrov' è, quando alma e luminosa  
Fiamma i color non scopre, e non ravviva;  
La terra ancor di spoglie atre e funeste,  
La frontee' l tergo suo ricopre e veste.  
Sorgon con fosche e velenose fronde  
Quivi piante d'ignota orrida forma,  
Ed in quelle s'annida, e si nasconde  
Di neri infautti augelli odiosa torma;  
E l' un stridendo all' altro ognor risponde  
Con suon, ch' a luogo tal ben si conforma:  
Quel noioso a ferir va l' altrui core,  
Sicche ben par la valle del dolore.’

‘ There fate a shape, that seem'd of human kind,  
On his sad arm his drooping head reclin'd.  
Squalid his mien; tears trickled from his eyes  
With upward gaze directed to the skies;  
While from his lips, in chill affliction's tone,  
He breath'd the loud complaint and mingled groan.

‘ Soon as the knight approach'd this mournful vale,  
He felt increasing pangs his heart assail:  
Such pangs he never till that day confess'd,  
Such pangs as all his vital powers oppress'd.  
Onward he pass'd, and silent still pursu'd  
The guiding path, till nearer now he view'd  
This child of woe; and, as he gaz'd, he drew  
Infectious grief, that deep and deeper grew.

' Between two hills conceal'd the valley lies  
 Two hills that intercept the cheering skies  
 With horrid gloom, where scarce a joyless ray  
 Through lazy vapours gives a doubtful day,  
 Such as we see ere yet reviving light  
 Restores the colour'd tints obscur'd by night.  
 The earth around displays a baleful scene,  
 With plants and herbage of funereal green :  
 There trees, of forms unknown to mortal eye,  
 From sable leaves envenom'd juice supply,  
 Where black ill-omen'd birds securely rest,  
 And build, in odious flocks, their frequent nest ;  
 These, each to each, in shrieks their wants impart,  
 In shrieks that pierc'd the shuddering hearer's heart !'

Mr. Hoole points out some other passages, in which he thinks that Tasso has furnished hints to later poets ; and some which he himself seems afterward to have expanded and improved, in order to introduce them into his more perfect poem. In whatever way the question may be decided respecting the imitators of Tasso, his own obligations to others are very frequent and apparent. To notice one instance out of many : the meeting of Rinaldo with Floriana, queen of Media ; his entertainment at her court ; the queen's passion for the knight ; their subsequent adventures ; till, being warned by a dream, the faithless hero flies ; all these are the exact circumstances attending Dido's passion for Æneas ;—and indeed much of the ninth book is a translation of Virgil's words.—In proof of our assertion, we shall only produce the address of Floriana to her nurse :

' My Helidonia ! by whose tender care  
 I liv'd when first I breath'd the vital air,  
 From whom these lips the milky moisture drew,  
 In whom alone a mother's name I knew,  
 Assist me now—when strange desires infect  
 The deep recesses of my virgin breast :  
 Yet scarcely known, so strong this evil grows,  
 As threatens soon my wretched days to close.  
 My suffering from these foreign guests I date,  
 'The elder rules thy Floriana's fate—  
 Ah ! seest thou not how beauty, valour, grace,  
 Excel in him, the first of human race.  
 Ah me !—ah ! never, never thence to part,  
 How deep his form is imag'd in my heart !  
 How every action to my sight appears !  
 How every word still vibrates in my ears !  
 Ah ! mother, shall I dare to thee proclaim  
 My secret wish to indulge this wretched flame ?  
 But whither rove I ?—first let earth enshroud  
 My living body in her opening womb,

Ere, chastity, I break thy sacred tie—  
If death awaits—I stand prepar'd to die.

If our limits would allow us, we should with pleasure give the romantic episode of the Knight of the Tomb, whose unfortunate history, with that of his Clytia, is, in fact, Ovid's story of Cephalus and Procris:—but, as we must avoid extensive quotations, we shall conclude with the elegant verses, in which the author addresses his performance to his father :

' Thou earliest fruit of my creative powers,  
Dear produce of a few short studious hours,  
Thou, slender volume ! child of fancy, born  
Where Brenta's waves the sunny meads adorn ;  
To thee may friendly stars protection give,  
And grant thee life when I shall cease to live ;  
And may'st thou, rank'd with learning's favourites, know  
Those honours which the learn'd alone bestow.  
Ere him thou seest, whose name, the boast of years,  
Dwells in my heart, and in thy front appears,  
Whose honour'd name with thee vouchsafes to rest,  
(Too poor a mansion for so great a guest !)  
Go first to him, from whom my birth I drew,  
(Whate'er my gifts, to him those gifts are due)  
He, with a glance, that Nature's depth explores,  
And searches all Creation's hidden stores,  
Surveys thy faults that undiscover'd lye  
To the short vision of this feeble eye ;  
And with that hand, which to the measur'd close  
Of fabling verse, can join the truth of prose,  
Shall add those charms that grace the poet's rhymes,  
And send thy fame to far-succeeding times.'

A well-engraved head of Tasso, from a drawing by the ingenious authoress, Miss Knight, and also one of the very respectable translator, are prefixed to this volume.—For our accounts of Mr. H.'s translations of Tasso's *Jerusalem*, of *Metafasio*, and of *Ariosto*, see our *General Index*, *Class Poetry*.

ART. VI. *Poems*. By G. Dyer, B. A. late of Emanuel College, Cambridge. 4to. pp. 54. 3s. Johnson. 1792.

IN a sensible preface, Mr. Dyer informs us of the motives which gave birth to the present productions. ' He has sometimes composed a verse, as a relaxation from severer studies; to raise his spirits when they have been low; to amuse himself in illness; or to pass away the languor of sleepless nights.'—He adds, ' As his addressees, therefore, have of late years been made to the Muse, merely to suit his own convenience, and sometimes only when he could find pleasure in no other company, he cannot reasonably complain, if she be not

over liberal of her favours.'—Respecting the opinion of critic he observes, that

'He will not say he is unconcerned about his reception with these gentlemen, nor wholly unprepared for their censure. [himself, however, these Poems have already answered two valuable purposes. They have sometimes afforded him recreation, which little else could; and some entertainment to persons, whose friendship he prizes. With the public they must take their chance. But whatever reception they meet with, he can with truth declare, is by no means satisfied with his own performances; and that even sees imperfections in them, which he has not, at present, time to correct.'

Mr. Dyer's poetry has afforded us pleasure. His verses are sensible and nervous, if they do not abound in splendid imagery, nor in glowing fiction. His poems, however, are sometimes rendered obscure by allusions to circumstances which require to be explained at the bottom of the page; and which, by drawing our attention from the text, injure the effect of the whole. For the same reason, the frequent introduction of passages imitated from other writers, is injudicious: if these are marked imitations, our progress is stopped by continual references; left unmarked, they lead to a suspicion of the author's poverty of invention. Poets have been too fond of introducing sentiments borrowed from ancient writers: these may sometimes give a grace and value to their compositions, but, in general they require an apology; and if they admit of excuse more readily than similar copies of contemporary productions, it is only because they are less universally known or remembered.

The following stanzas are taken from an Ode on the Spring

I too the vernal influence feel,  
And join the rapt'rous choral song,  
Musing smooth numbers \*, as I steal,  
Oh Cam! thy banks along.  
Though on those banks no myrtle breathes perfume,  
No rose unfolds its blushing beauties there,  
No tulip there displays its gaudy bloom,  
No stately lilly decks the gay parterre;  
Inclos'd within the garden's fair domain,  
These all in sultan pride still keep their splendid reign.  
Yet wild flow'rs o'er the simple scene  
Warm'd by the touch of gentle May,  
Spring up to life, a num'rous train,  
Softly sweet, and neatly gay.  
To me the violet hath a balmy sweet,  
To me the kingcup scatters golden hues,  
E'en in the primrose modest beauties meet,  
E'en the meek daisy can instruct the muse;

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\* Sylvestrem tenui musam meditaris avena. VIRGIL. Ecl. 1.  
Rovi



Roving with silent eyes\* she loves to stand,  
And e'en in field-flowrs views a master's matchless hand.

And see! the glowing sun-beams play,  
Dancing on the crisped stream;  
While thousand insects, light and gay,  
Swift o'er the surface skim †.

Nor does in vain the swan majestic sail,  
Nor fervid bees rove on the flow'ry brink,  
Nor fishes down the silver current steal,  
Nor little songsters on the margin drink:  
Then wild with bliss shiver the painted wing ‡,  
Or to their feather'd loves their sweetest wild notes sing.⁹

We shall select the Ode on the Morning, as affording a more favourable specimen of Mr. Dyer's poetry:

\* Child of the light, fair morning hour,  
Who smilest o'er yon purple hill!

I come to woo thy cheering pow'r,  
Beside this murm'ring rill ||.

Nor I alone—a thousand songsters rise  
To meet thy dawning, and thy sweets to share;  
While ev'ry flow'r that scents the honied air,  
Thy milder influence feels, and sheds its brightest dyes.

And let me hear some village swain  
Whistle in rustic glee along;  
Or hear some true love's gentle pain  
Breath'd from the milkmaid's song.

Wild are those notes, but sweeter far to me  
Than the soft airs borne from Italian groves:  
To which the wanton muse and naked loves  
Strike the wild lyre, and dance in gamesome glee.

And rosy health, for whom so long  
Mid sleepless nights I've sigh'd in vain,  
Shall throw her airy vestment on,  
And meet me on the plain.

Gay laughing nymph, that loves a morning sky;  
That loves to trip across the spangled dews;  
And with her finger dipp'd in brightest hues,  
My faint cheek shall she tinge and cheer my languid eye.

\* ——— Totumque pererrat  
Luminibus tacitis——— VIRGIL, *Æneid* iii.

† Some lightly o'er the current skim,  
Some shew their gaily gilded trim,  
Swift glancing to the sun. GRAY'S ODE ON SPRING.

‡ In fond rotation spread the painted wing,  
And shiver every feather with desire. THOMSON'S SPRING.

|| Ἄν τι το ψιθυρισμα, καὶ α κίτυ, αἰπὸς, τῆρα,  
Ἀ ποτὶ ταις παρῶσι μιλῶσιν. THEOC. *Εἰδυλλ.* i.

Then will I taste the morn's sweet hour,  
 And, singing, bless the new-born day;  
 Or, wand'ring in Amanda's bow'r,  
 Rife the sweets of May:  
 And to my song Amanda shall attend,  
 And take the posie from the sylvan muse;  
 For sure the virtuous fair will not refuse  
 The muse's modest gifts, her tribute to a friend.'

An elaborate and acute investigation of the doctrine of subscription to the thirty-nine articles, by the author of these poems, has lately made its re-appearance, in a second edition, of which we propose to give an account in a future Review; the first edition, (which was never advertised for sale,) not having been noticed in our publication.

ART. VII. *The Robbers*. A Tragedy. Translated from the German of Frederick Schiller. 8vo. pp. 220. 3s. Robinsons. 1792.

PREFIXED to this play is the following advertisement:

'The author of this tragedy, Mr. Schiller, was educated in the *Ecole Militaire*, founded by the Duke of Wirtemberg. At the age of twenty-three, he wrote this piece, which procured him the highest reputation over all Germany; but the rigour of that institution, to whose discipline he was then subjected, being adverse to such pursuits, he was prohibited the use of his pen, under pain of imprisonment. Indignant at this unworthy restraint, he left his native country, and now resides at Manheim, where he has the title of Aulic Counsellor of the Palatinate of Bavaria. Besides this tragedy, he is the author of two others, *The Conspiracy of Fiesco*, and *Cabal and Love*. He was likewise employed lately in the composition of a tragedy on the story of *Don Carlos*; but whether it is yet finished or not, is uncertain.'

The translator of this tragedy has given so just a character of it in his preface, that we shall insert a part of his observations:

'Of this most extraordinary production, *The Tragedy of the Robbers*, it is probable that different opinions may be formed by the critics, according to those various standards by which they are in use to examine and to rate the merit of dramatical compositions. To those who have formed their taste on Aristotelian rules, derived from the meagre drama of the Greeks, or on the equally regular, though more varied, compositions of the French stage, accommodated to the same rules, this tragedy, as transgressing against the two chief unities of time and place, will be judged a very faulty composition. But even to such critics, if they are endowed with any real perception of the sublime and beautiful, this composition will be acknowledged, in spite of its irregularity as a whole; to abound with passages of the most superior excellence, and to exhibit

situations the most powerfully interesting that can be figured by the imagination.

‘ On the other hand, to those who are disposed to consider a strict adherence to the unities, as a factitious criterion of dramatic merit, as originating from no basis in nature or in good sense, and as imposing a limitation on the sphere of the drama, by excluding from it the most interesting actions or events, which are incapable of being confined within those rules, this performance will be found to possess a degree of merit that will entitle it to rank in the very first class of dramatical compositions. This tragedy touches equally those great master-springs of terror and of pity. It exhibits a conflict of the passions, so strong, so varied, and so affecting, that the mind is never allowed to repose itself, but is hurried on through alternate emotions of compassion and abhorrence, of anxiety and terror, of admiration and regret, to the catastrophe. The language too is bold and energetic, highly impassioned, and perfectly adapted to the expression of that sublimity of sentiment which it is intended to convey.

‘ A distinguishing feature of this piece, is a certain wildness of fancy, which displays itself not only in the delineation of the persons of the drama, but in the painting of those scenes in which the action is laid. This striking circumstance of merit in the tragedy of the Robbers was observed and felt by a critic of genuine taste, who, in an excellent account of the German theatre, in which he has particularly analyzed this tragedy, thus expresses himself: “ The intrinsic force of this dramatic character, (the hero of the piece,) is heightened by the singular circumstance in which it is placed. Captain of a band of inexorable and sanguinary banditti, whose furious valour he wields to the most desperate purposes; living with those associates amidst woods and deserts, terrible and savage as the wolves they have displaced; this presents to the fancy a kind of preternatural personage, wrapped in all the gloomy grandeur of visionary beings\*.”

‘ But the circumstance which of all others tends most powerfully to increase the interest of this tragedy, while it impresses on the delineation of its scenes a strong stamp of originality, is the principle of fatalism, which pervades the whole piece, and influences the conduct of the chief agents in the drama. The sentiment of moral agency is so rooted in the mind of man, that no sceptical sophistry, even of the most acute genius, is capable of eradicating it: and it is a singular phenomenon, that the opposing principle of fatalism, while it urges on to the perpetration of the most flagitious acts, has in reality no effect in weakening the moral feeling, or in diminishing that remorse which is attendant on the commission of crimes. For this reason, the compassionate interest which the mind feels in the emotions or sufferings of the guilty person, is not diminished by the observation, that he acts under an impression of inevitable destiny. On the contrary, there is something in our nature which

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\* ‘ Account of the German theatre, by Henry Mackenzie, Esq. Transactions of the Royal Society of Edinburgh, vol. ii.’

leads us the more to compassionate the instrument of those crimes, that we see him consider himself as bound to guilt by fetters, which he has the constant wish, but not the strength to break. The hero of this piece, endowed by nature with the most generous feelings, animated by the highest sense of honour, and susceptible of the warmest affections of the heart, is driven by perfidy, and the supposed inhumanity of those most dear to him in life, into a state of confirmed misanthropy and despair. In this situation, he is hurried on to the perpetration of a series of crimes, which find, from their very magnitude and atrocity, a recommendation to his disordered mind. Believing himself an instrument of vengeance in the hand of the Almighty for the punishment of the crimes of others, he feels a species of savage satisfaction in thus accomplishing the dreadful destiny that is prescribed for him. Sensible, at the same time, of his own criminality in his early lapse from the paths of virtue, he considers himself as justly doomed to the performance of that part in life which is to consign his memory to infamy, and his soul to perdition. It will be allowed, that the imagination could not have conceived a spectacle more deeply interesting, more powerfully affecting to the mind of man, than that of a human being thus characterised, and acting under such impressions.'

We shall now furnish our readers with some specimens of the manner in which this drama is conducted.

The circumstances, under which Charles de Moor is introduced to head a band of robbers, are explained in the following scene. In consequence of the treachery of his brother Francis, he has just received a letter from his father, (whose forgiveness he had been supplicating,) casting him off forever:

*' Enter Moor, with wild gesture, stalks backwards and forwards — speaking to himself.*

*' Moor.* Men!—Men! false! treacherous crocodiles! Your eyes are water! your hearts are iron! kisses on your lips! and poniard in your bosom! The lion and the panther feed their whelps—the raven strips the carrion to bring to her young; and he—he!—Whatever malice can devise I have learnt to bear—I could smile when my enemy drinks of my heart's blood.—But when a father's love becomes a fury's hate—O then, let fire rage here where once was humanity!—the tender-hearted lamb becomes a tyger—and every fibre of this tortured frame be rack'd—to ruin and despair!

*' Roller.* Harkee, Moor—what's your opinion—Is n't the life of a robber better than starving in a dungeon on bread and water?

*' Moor.* Why did not this soul inhabit the tyger's bosom, that satiates his maw on human flesh!—Was that a father's kindness!—Love for love!—Would I were a bear of the North, and could arm my ravenous kind against those murderers!—To repent, and not to be forgiven!—Oh! I could poison the ocean, that they may drink death in every source!—I trusted to his compassion—relied on it wholly—and found no pity!

*' Roller.* Hear me, Moor, hear what I say!

*' Moor.*

' *Moor.* It is incredible—all a dream.—So earnest a request, a picture of misery so strong—contrition so sincere!—the most savage beast would have melted to compassion—stones would have wept; and yet—If I should publish it to the world, it would not be believed—'twould be thought a libel on the human species; and yet—Oh! that I could blow the trumpet of rebellion through all nature, and summon heaven, earth, and seas, to war against this savage race!

' *Grimm.* Do you hear, Moor! This frenzy makes him deaf!

' *Moor.* Begone! fly.—Is not your name man? Was not you born of woman? Out of my sight with that human face!—I loved him with such unutterable affection.—No son ever loved a father so! I would have sacrificed a thousand lives for him. (*Stamping with fury.*) Ha! where is he that will put a sword in my hand, to extinguish with one mortal blow this viperous race!—that will teach me where to strike, that I might destroy the germ of existence!—Oh! he were my friend, my angel, my god!—I would fall down and worship him!

' *Roller.* We will be such friends—let us but speak to you.

' *Grimm.* Come with us to the forests of Bohemia—we'll form a troop of robbers—and then—(*Moor stares at him.*) —

' *Switzer.* Thou shalt be our Captain!—Thou *must* be our Captain!

' *Moor.* Who put that thought in your head? tell me, firrah! (*Seizing Roller with a rough grasp.*) That man's heart of thine never conceived the project! Who put it in your head?—Yes, by the thousand arms of death! that we will—that we *shall* do! 'Tis a thought worthy of a divinity!—Robbers and assassins—as my soul lives, I will be your Captain!

' *All.* (*With a loud shout.*) Long live the Captain.

' *Moor.* So now!—The scales drop from my eyes! What a fool I was to think of returning to my cage! My soul thirsts for action, my spirit pants for liberty!—Robbers and assassins! with those words I set all laws at defiance!—Man had no humanity when I appealed to humanity! Pity and compassion! here let me throw you off for ever!—I have no father—no affection more! Come, Death and Murder be my masters! and teach me to forget that this heart e'er knew what fondness was! Come to my soul, ye fiends! Now for some horrible exploit.—'Tis resolv'd I am your Captain,—and glory to him who most shall murder and destroy—he shall have a king's reward.—Here, stand around in a circle, and swear to be true to me till death!

' *All.* (*Giving them their hands.*) Till death!

' *Moor.* And now, by this man's right hand, (*Stretching out his hand.*) I swear to be your faithful commander—till death! Now, by my soul, I'll make a corpse of him who first shews fear among you! And when I break this oath, be such my fate from you!—Are you agreed?

' *All.* (*Throwing their hats in the air.*) We're all agreed —

' *Moor.* Then let us go! Fear neither danger nor death—our destiny has long been fixed, unalterable—and each shall meet his  
end

end as fate decrees—on the down bed, or in the bloody field—the gibbet, or the wheel—one of these deaths we die for certain!—'

Francis de Moor having determined, by means of his instrument *Herman*, to deceive the old Count de Moor into a belief of his son's death, the following pathetic scene ensues:

' SCENE, *Count de Moor's Bedchamber.*

' The Count asleep, *Amelia.*

' *Amelia.* Softly,—oh softly,—he is asleep. (*She stops and looks at him.*) How good! how venerable!—Such is the countenance with which they paint the blessed saints!—Angry with thee! Oh now with that gray head! Oh never, never! (*She scatters a bunch of roses upon the bed.*)—Sweet be thy slumber, as the rose's sweet perfume. May the image of Charles visit you in your dreams! May you wake in a bed of roses!—I too will go sleep amidst perfumes;—mine is the *Rosemary.* (*She goes a few steps.*)

' *O. Moor.* (*In his sleep.*) My Charles! my Charles! my Charles.

' *Amelia.* Hark! His guardian angel has heard my prayer! (*Coming near him.*) 'Tis sweet to breathe the air in which his name was uttered.—I'll stay here.

' *O. Moor.* (*Still in his sleep.*) Are you there? Are you truly there? Ah! do not look so pitifully upon me!—I am miserable enough already! (*He stirs restlessly.*)

' *Amelia.* (*Wakens him hastily.*) Uncle! my dear uncle!—'Twas but a dream!

' *O. Moor.* (*Half awake.*) Was he not there? Had I not his hand in mine?—Is not this the smell of roses? O hateful Francis, will you not let me dream of him?

' *Amelia.* (*Drawing back.*) Mark'st thou that, *Amelia.*

' *O. Moor.* (*Wakens.*) Where am I?—Are you here, my niece?

' *Amelia.* You had a delightful sleep, uncle.

' *O. Moor.* I was dreaming of my Charles.—Why did they break my dreams?—I might have had my pardon from his mouth.

' *Amelia.* (*Passionately.*) His pardon! Angels have no resentment. He forgives you, uncle. (*Pressing his hand.*) Father of my Charles, I forgive you too.

' *O. Moor.* No, no, my child,—that wan cheek,—that deadly pale bears witness,—in spite of thee! Poor girl!—I have blasted all the promise of thy spring,—thy joys of youth.—Don't forgive me—but oh, do not curse me!

' *Amelia.* Can there be a curse of love?—Here it is then, my father. (*Kisses his hand with tenderness.*)

' *O. Moor.* (*Rising from the bed.*) What's here, my child? Roses? Did you strew these roses here? On me?—On me, who killed you Charles?

' *Amelia.* I strew'd them on his father! (*Falling on his neck.*) No more on him can I strew them!

' \* GERM. *Die liebe hat nur einent fluch gelernt.* Love has learnt but one curse.'

' *O. Moor.*

' O. Moor. With what delight would'st thou have done so!—And yet, my child, unknowingly 'tis done;—for see,—know you that picture? (*Drawing aside the curtain of the bed.*)

' Amelia. (*Rushing towards the picture.*) 'Tis Charles!

' O. Moor. Such was he in his sixteenth year—But now how changed!—I shudder to think upon it.—That sweetness, now fell misanthropy—that smile, despair!—Is't not so, Amelia?—It was upon his birth-day—in the bower of jessamine, that you drew that picture of him.

' Amelia. O, never will I forget that day!—Past and gone for ever! He sat just before me—a ray of the setting sun shone full upon his face—and his dark locks floated carelessly on his neck! O, in that hour 'twas all the woman here—the artist was forgot—the pencil fell from my hand—and my trembling lips fed, in imagination, on every line and track of that dear countenance!—My heart was full of the original.—The weak, inanimate touches fell feebly on the canvas—languid as those faint traces which the memory bears of music that is past \*!—

' O. Moor. Say on! continue thus! these images bring back past time.—O my child, I was so happy in your loves!

' Amelia. (*Keeping her eyes still on the picture.*) No, no—it is not he!—no, no, by heaven! 'Tis not my Charles!—Here! (*Striking her heart and her forehead.*) Here he is quite himself—so like—but there so different.—The pencil can give no idea of that soul that spoke in his countenance!—Away with it—'tis a poor image—an ordinary man!—Oh! I was a mere novice in the art!

' Enter Daniel.

' Daniel. There is a man without who wishes to see you, Sir. He says he brings tidings of importance.

' O. Moor. To me, Amelia, there is but one subject of such tidings—you know it.—Perhaps 'tis some poor wretch who comes to me for charity—for relief—he shall not go hence in sorrow.

[Exit Daniel,

' Amelia. A beggar!—and he is let in at once!

' O. Moor. Amelia! Oh spare me, my child!

' Enter Francis, Herman in disguise, and Daniel.

' Francis. Here is the man, Sir. He says he has terrible news for you.—Can you bear to hear it, Sir?

' O. Moor. I know but one thing terrible to hear.—Speak it out, friend.—Give him some wine there.

' Herman. (*In a feigned voice.*) Will your honour take no offence at a poor man because he brings you bad news?—'tis against his will, I am a stranger in this country—but I know you well: you are the father of Charles de Moor.

' O. Moor. How know you that?

' Herman. I know your son—

' Amelia. Is he alive?—is he alive?—Do you know him?—Where is he?—where, where? (*Is running out.*)

' O. Moor. Do you know my son?

---

\* GERM. *Gefrichte adagio.* Soft music of yesterday.

' Herman.

‘ *Herman.* He studied at the university of Leipsick.—Whither he went from thence I know not.—He wandered all over Germany bare-headed and bare-footed, as he told me himself, and begg’d his bread from door to door!—About five months afterwards that terrible war broke out between the Poles and Turks—and being quite desperate, he followed the victorious army of King Matthias to the town of Pest.—Give me leave, said he to the King, to die on the bed of herces!—I have no father now! —

‘ *O. Moor.* O do not look at me, Amelia!

‘ *Herman.* He got a pair of colours—he followed Matthias in his victories;—he and I slept in the same tent—often did he speak of his old father—of the days of his former happiness—and of his blasted hopes—till his eyes ran over at the thought!—

‘ *O. Moor.* (*Hiding his head.*) Enough, enough,—no more!—

‘ *Herman.* Eight days afterwards, we had a hot engagement.—Your son behaved like a gallant soldier.—He did prodigies that day,—as the whole army witnessed;—he saw five regiments successively relieved, and he kept his ground. A whole shower of fire was poured in on every quarter.—Your son kept his ground;—a ball shattered his right hand;—he seized the colours with the left, and still he kept his ground.—

‘ *Amelia.* (*In transport.*) He kept his ground, father! he kept his ground!

‘ *Herman.* On the evening of the day of battle, I found him lying on the field,—on that same spot.—With his left hand he was stopping the blood that flowed from a large wound. He had buried his right hand in the earth.—Fellow-soldier, said he, I am told that the General has fallen an hour ago.—He is fallen, said I, and you—Well then! said he,—every brave soldier ought to follow his General.—He took his hand from the wound;—and in a few moments—he breathed his last—like a hero.

‘ *Francis.* (*Prstending rage.*) Curs’d be that tongue!—May it be dumb for ever.—Wretch! Are you come here to be our father’s executioner?—to murder him?—My father! Amelia! My dear father!

‘ *Herman.* It was the last request of my dying friend.—Take this sword, said he, in a faltering voice,—carry it to my old father.—It is marked with the blood of his son.—Tell him, his malediction was my doom;—’twas that which made me rush on battle, and on death.—I die in despair.—The last word he uttered was,—*Amelia.*—

‘ *Amelia.* (*As if starting from a deep reverie.*) The last word was Amelia!

‘ *O. Moor.* (*With a dreadful shriek, and tearing his hair.*) My malediction was his death! He died in despair!

‘ *Herman.* Here is the sword,—and here a picture that he took from his bosom at the same time.—Methinks it is this lady’s picture.—This, said he, my brother Francis will—What more he would have said, I know not.

‘ *Francis.* (*With astonishment.*) To me, that picture? To me? Amelia to me?

‘ *Amelia.* (*Coming up to Herman with fury.*) Impostor! Villian, base, hired, perfidious villain! (*Seizes him rudely.*)



' *Herman.* Madam, I know nothing of it.—Look at it yourself:—See whether it is your picture:—Perhaps you gave it him yourself.

' *Francis.* By heavens! Amelia, 'tis your picture! Yours, as I live!

' *Amelia.* (*Giving it back*) 'Tis mine!—'tis mine! O heaven and earth!

' *O. Moor.* (*With an agonizing cry.*) Oh, Oh! My malediction was his death! He died in despair!

' *Francis.* He thought of me in the last moment of existence:—Of me!—Blessed spirit,—when the hand of death was on him?—

' *O. Moor.* 'Twas I that gave him my curse! he died by my hand!—he died in despair!

' *Herman.* (*With real emotion, and much agitated.*) I cannot stand it! This sight of misery unmans me! My Lord, farewell.—  
(*Aside to Francis.*) Have you a heart? How could you do this?

[*Exit hastily.*]

' *Amelia.* (*Running after him.*) Stay, stay! what was his last word?

' *Herman.* (*Coming back*) With his last breath, he sigh'd Amelia.

[*Exit.*]

' *Amelia.* Amelia! with his last sigh;—No, thou art no impostor—it is true—alas, too true! He is dead! my Charles is dead!

' *Francis.* What do I see? What is that upon the sword?—written in blood—Amelia!

' *Amelia.* With his blood?

' *Francis.* Am I in a dream? or is it really so?—Look at these characters—they are traced in blood: "*Francis, do not abandon my Amelia!*" See again—see here, on the other side, "*Amelia, all-powerful death has freed you from your vows!*" Do you mark that? With his dying hand he traced it—he wrote it with his heart's blood—yes, on the awful brink of eternity he wrote it!

' *Amelia.* Almighty God! it is his hand.—Oh! he never loved me!

[*Exit.*]

' *Francis.* (*Stamping with his feet.*) Damnation! he has a heart of adamant! thus buffeted, and yet unbroken—all my art is lost upon him!—

' *O. Moor.* O misery! My child, my daughter, do not abandon me! (*To Francis.*) Wretch! give me back my son!

' *Francis.* Who was it that gave him his malediction?—who was it that made him rush on battle and on death?—who drove him to despair?—Oh! he was a charming youth! a curse upon his murderers!

' *O. Moor.* (*Beating his breast and forehead.*) A curse! a curse! curse on the father who murdered his own son! I am that cursed father! He loved me, even in death! To expiate my vengeance, he rush'd on battle and on death!—Monster that I am! Oh monster!

' *Francis.* (*With malignant irony.*) He's dead—what signifies this idle lamentation.—'Tis easier to murder a man than to bring him alive!

' *O. Moor.* Wretch! it was you who made me throw him off,—Who forced that malediction from my heart?—'Twas you!—you! O give me back my son!

Rev. Nov. 1792.

U

' *Francis.*

\* *Francis.* Rouse not my fury.—I abandon you in death!

\* *O. Moor.* Monster! inhuman monster! give me back my son!  
(*He rises furiously, and endeavours to seize Francis by the throat, who runs out.*) Ten thousand curses on thy head! lightning of heaven consume thee!—Thou hast robb'd me of my only son! (*He sinks down.*) Oh! oh!—to be in despair—and not to die!—They abandon me in death.—Is my good angel fled?—Yes! every angel must desert the murderer—the hoary murderer!—Oh! oh! will none for pity hold this head—will none release this spirit—no son! no daughter! no friend!—Is there to be found not one kind—Oh! despair—and not to die! (*He faints.*)

\* *Amelia.* (*Coming slowly in, sees him, and shrieks*) Dead! quite dead! (*Rushes out in despair.*)

The picture of remorse, occasionally exhibited in the person of the unhappy Charles de Moor, is drawn with a masterly hand.—The robbers had just been victorious in an engagement with a much more numerous body of troops, and are reposing on a height on the banks of the Danube, while their horses are grazing on the declivity below, when the following scene ensues:

\* *Moor.* I must rest here. (*He throws himself on the ground.*) My joints are shook asunder;—my tongue cleaves to my mouth,—dry as a pottherd.—I would beg of some of you to fetch me a little water in the hollow of your hand from yonder brook, but you are all weary to death. (*While he is speaking, Switzer goes out unperceived, to fetch him some water.*)

\* *Grimm.* Our wine-cantines are empty long ago.—How glorious, how majestic, yonder setting sun!

\* *Moor.* (*Left in contemplation.*) 'Tis thus the hero falls;—'tis thus he dies,—in godlike majesty!

\* *Grimm.* The sight affects you, Sir!

\* *Moor.* When I was yet a boy,—a mere child,—it was my favourite thought,—my wish to live like him! (*Pointing to the sun.*) Like him to die. (*Suppressing his anguish.*) 'Twas an idle thought, a boy's conceit!—

\* *Grimm.* It was so.

\* *Moor.* (*Pulling his hat over his eyes.*) There was a time.—Leave me, my friends—alone—

\* *Grimm.* Moor! Moor! 'Sdeath! How his countenance changes!—

\* *Razman.* Zounds! what is the matter with him?—Is he ill?

\* *Moor.* There was a time, when I could not go to sleep, if I had forgot my prayers!—

\* *Grimm.* Have you lost your senses? What! yet a school-boy!—'Twere fit indeed such thoughts should vex you!

\* *Moor.* (*Resting his head on Grimm's bosom.*) Brother! brother!

\* *Grimm.* Come, come—be not a child, I beg it of you—

\* *Moor.* A child! O that I were a child once more!

\* *Grimm.* Fy, fy! Clear up that cloudy brow! Look yonder, what a landscape! what a lovely evening!

\* *Moor.* Ay, my friend! that scene so noble!—this world so beautiful!

\* *Grimm.*

' *Grimm.* Why, that's talking like a man.

' *Moor.* This earth so grand!

' *Grimm.* Well said!—That's what I like!

' *Moor.* And I so hideous in this world of beauty—and I a monster on this magnificent earth—the prodigal son!

' *Grimm.* (*Affectionately.*) Moor! Moor!

' *Moor.* My innocence! O my innocence!—See how all nature expands at the sweet breath of spring.—O God! that this paradise—this heaven, should be a hell to me!—When all is happiness—all in the sweet spirit of peace—the world one family—and its Father there above!—who is not my Father.—I alone the outcast—the prodigal son!—Of all the children of his mercy, I alone rejected. (*Starting back with horror.*) The companion of murderers—of viperous fiends—bound down, enchained to guilt and horror!

' *Razman.* 'Tis inconceivable! I never saw him thus mov'd before.

' *Moor.* (*With great emotion.*) Oh! that I could return once more into the womb that bare me! that I hung an infant on the breast! that I were born a beggar—the meanest hind—a peasant of the field! I would toil till the sweat of blood dropt from my brow, to purchase the luxury of one sound sleep, the rapture of a single tear!

' *Grimm.* (*To the rest.*) Peace, O peace!—the paroxysm will soon be over.

' *Moor.* There was a time when I could weep with ease.—O days of bliss!—Mansion of my fathers! O vales so green, so beautiful scenes of my infant years, enjoy'd by fond enthusiasm! will you no more return? no more exhale your sweets to cool this burning bosom!—Oh never, never shall they return—no more refresh this bosom with the breath of peace. They are gone! gone for ever!

The reader will see, from the passages which we have extracted, that the poet possesses the means of exciting both our pity and our fears: his tender scenes we always read with pleasure, but his scenes of terror are too horrible; and his frequent and solemn appeals to the Almighty, his shocking imprecations, and the curses which, as commissioned from the Deity, he denounces, make us shudder with dread, instead of inspiring us with awe.

ART. VIII. *Odes to Kien Long, the present Emperor of China; with the Quakers, a Tale, &c. &c.* By Peter Pindar, Esq. 4to. pp. 77. 3s. Symonds, &c. 1792.

"I MUST have Kings," said Peter Pindar, Esquire, once on a time;—"Kings let him have," said we, thinking he would then be satisfied: but, lo! he rises in his demands! and, now, the cry is, "I must have EMPERORS!"—well, then, give him Emperors: but will aught "within the visible diurnal sphere" content him? would he go yet HIGHER?—Here we stop, and await the flights of this aspiring Bard.

It is not, however, merely to answer the purposes of that the modern Pindar requireth *Emperors*, as well as *Kien Long*, he makes the distinction that is due to the difference of rank and dignity. *EMPERORS* being a superior order of beings, he pays higher respect to *THEM*; and all the ridicule *kept at home*. Lord Macartney, and his embassy, are still before \*, the objects of his wit and derision: but, of venerable Emperor of China, Peter deems very highly indeed. He considers him, not merely as the chief of a mighty empire but as a *POET*—as a *BROTHER POET*! and, accordingly, terms of mutual friendship and alliance are here proposed: ‘a literary *commerce* between the great *KIEN LONG* and the no less celebrated *PETER PINDAR*.’

‘Thou art,’ quoth Peter, ‘a man of rhymes—and so art I. Thou art a genius of uncommon versatility—so am I. Thou art an enthusiast to the Muses—so am I. Thou art a lover of novels—so am I. Thou art an idolater of Royalty—so am I. With such congeniality of mind, in *my* God’s name, and *thine*, let us suit the world with an interchange of our lucubrations, both for improvement and delight. And to shew thee that I am not a little swindler, unable to repay thee for goods I may receive from Imperial Majesty, I now transmit specimens of my talents, in Ballad, Elcgy, Fable, and Epigram.

‘I am, dear *KIEN LONG*,

Thy humble Servant and brother Poet.

‘*P. PINDAR*.’

In the five odes here transmitted, *per favour of Lord Macartney*, to the *ROYAL BARD* of the *EAST* †, much satire on Royalty in a *nearer part of the world*, and some invidious comparisons, are introduced,—as might be expected:—we have also, a humorous, ironical, invective against the *impudent* French Revolution, and the *impious reformation* of the church of Rome. In the fifth ode, the ridicule on the British embassy to China re-commences, and the supposed requital for *presents* is repeated, with circumstances highly ludicrous, bold, and sarcastic:—but, surely, it is high time for General Pindar to raise the siege of St. James’s! Friend Peter! wilt never get into the place!—Enough of this:—we proceed, with more pleasure, to the remaining pieces in this collection;—to the inoffensive *ode*, or *tale*, of William Penn the celebrated Quaker; which tale, though not new, is told in a new manner;—to the very pretty, moralizing, *beautifull*

\* See Review for the last month, p. 214.

† For our accounts of the Emperor of China’s poetical works see Review, vol. xlii. p. 551; and vol. lv. p. 557.—We believe that the authenticity of these poems rests on good evidence.

*scriptive* verses on a Fly taken out of a Bowl of Punch;—to the pleasant 'Elegy addressed to the Fleas of Teneriffe,' where the poet was sufficiently tormented by them, for one night\*;—to the droll and diverting 'ode to Messrs. Townsend, Macmanus, and Jealous, thief-takers, and attendants on Majesty,' on their being lately employed at St. James's as *gardes du corps*, says Peter†;—to the amorous *Ode to Celia*;—to another amorous ode, addressed to a pretty Milliner;—to a comical *Lyric Epistle to Sir William Hamilton*, on the recent discovery of the town of *Gabia*, sister in misfortune to Herculaneum;—and to several smaller poems: the last of which we beg leave to borrow from this ingenious (*unbridled*) writer;—wishing that it were in our power to repay him in kind with any thing so good.

' To my CANDLE.

' Thou lone companion of the spectred night,  
I wake amid thy friendly-watchful light,  
To steal a precious hour from lifeless sleep—  
Hark, the wild uproar of the winds! and hark,  
HELL's genius roams the regions of the dark,  
And swells the thund'ring horrors of the DEEP.  
From cloud to cloud the pale moon hurrying flies;  
Now blacken'd, and now flashing through her skies,  
But all is silence here—beneath thy beam,  
I own I labour for the voice of praise—  
For who would sink in dull Oblivion's stream?  
Who would not live in songs of distant days?  
Thus while I wond'ring pause o'er SHAKESPEARE's page,  
I mark, in visions of delight, the SAGE,  
High o'er the wrecks of man, who stands sublime;  
A COLUMN in the melancholy WASTE,  
(Its cities humbled, and its glories past)  
Majestic, 'mid the solitude of TIME.  
Yet now to sadness let me yield the hour—  
Yes, let the tears of purest friendship show'r.  
I view, alas! what ne'er should die,  
A FORM, that wakes my deepest sigh;  
A FORM, that feels of Death the leaden sleep—  
Descending to the realms of shade,  
I view a pale-ey'd panting Maid;  
I see the VIRTUES o'er their fav'rite weep.

\* Written in the year 1768, at Santa Cruz, in company with a son of Admiral Boscawen, at the house of Mr. Mackerrick, a merchant of that place.

† We add, to keep off the pick-pockets, on a grand court day; and where was the harm of this?

Ah! could the Muse's simple pray'r  
 Command the envied trump of Fame,  
 OBLIVION should ELIZA spare;  
 A world should echo with her name.  
 Art thou departing too, my trembling friend?  
 Ah! draws thy little lustre to its end?  
 Yes, on thy frame, Fate too shall fix her seat—  
 O let me, pensive, watch thy pale decay;  
 How fast that frame, so tender, wears away!  
 How fast thy life the restless minutes steal!  
 How slender now, alas! thy thread of fire!  
 Ah, falling, falling, ready to expire!  
 In vain thy struggles—all will soon be o'er—  
 At life thou snatchest with an eager leap:  
 Now round I see thy flame so feeble creep,  
 Faint, less'ning, quiv'ring, glimmering—now no more!  
 Thus shall the suns of science sink away,  
 And thus of Beauty fade the fairest flow'r—  
 For where's the GIANT who to TIME shall fly,  
 "Destructive Tyrant, I arrest thy pow'r?"

The lines in which the immortal SHAKSPEARE is introduced, are worthy of the pen of Shakspeare himself;—we could not but feel ourselves struck with the imagery in the happy allusion to the lonely column in the desert.

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ART. IX. *Speeches of M. de Mirabeau the Elder*, pronounced in the National Assembly of France. To which is prefixed a Sketch of his Life and Character. Translated from the French Edition of M. Mejan. By James White, Esq. 2 Vols. 8vo. pp. 269 and 436. 12s. Boards. Debrett. 1792.

THOUGH we do not gaze on Mons. de Mirabeau with the fond admiration of his English translator, nor worship him with the extravagant idolatry of his French editor, we are very ready to allow that he was a man of great and signal talents, especially as an orator. In the part which he acted in the French revolution, he was also of singular service in assisting the nation to throw off the yoke of despotism: but his moral character was such as by no means made us wish to see him possessed of much power. Had he lived, we should not have been surprized to see him, like some of the leaders in the late proceedings in France, abetting, in his own person, that tyranny and despotism, which he opposed in the persons of others. Much more of self-denial enters into the composition of a genuine lover of liberty, than many persons are aware; and we have little confidence in any man, as a firm and faithful supporter of the cause of freedom, unless we see him, at the same

same time, a firm friend, and practical adherent, to the cause of moral virtue.

Our present business, however, is with M. de Mirabeau's abilities as a speaker, and as a writer; and not with his virtues as a man. The following specimen will enable our readers to judge of his literary powers:

*'Address to the King,'* to entreat him to remove the troops from the neighbourhood of Paris and Versailles, July 9th, 1789.

SIRE, You have invited the National Assembly to give you proofs of its confidence: this was even going beyond their most ardent wishes.

We are come to acquaint your Majesty with the cruel alarms at present existing: were we ourselves the object of them, had we the weakness to be apprehensive for ourselves, your goodness would vouchsafe to rid us of those fears, and even, while blaming us for having doubted of your intentions, would attend to our uneasinesses; you would dispel the cause of them; you would not leave the least uncertainty with respect to the situation of the National Assembly.

But, Sire, we are not imploring your protection; that would be an offence against your justice: we have entertained fears, and, we are bold to say, they are connected with the purest patriotism, with the interest of our constituents, with the public tranquillity, with the happiness of the beloved sovereign, who, while smoothing for us the road to felicity, well deserves to find an unobstructed passage to it himself.

In the emotions of your own heart, Sire, we look for the true safety of the French. When troops advance from every quarter, when camps are forming around us, when the capital is besieged, we ask one another with astonishment: Hath the king distrusted the fidelity of his people? Had it been possible for him to have doubted of it, would he not have made our hearts the depositary of his fatherly affliction? What mean these menacing preparations? Where are the enemies of the state and of the king that are to be subdued? Where are the rebels, the leaguers, that are to be reduced?—It is unanimously answered, in the capital, and throughout the kingdom: *We have an affection for our king; we bless Heaven for the gift which in its love it hath bestowed on us.*

Sire, the piety of your Majesty can never be imposed upon, unless under the pretext of the public good.

Had they who have given those counsels to our sovereign, sufficient confidence in their own principles to lay them before us, this moment would confer the most glorious triumph upon truth.

The state hath nothing to dread, except from the wicked principles which daringly besiege the throne itself, and respect not the confidence of the purest, the most virtuous of princes. And upon what grounds, Sire, would they induce you to doubt the attachment and the affection of your subjects? Have you been prodigal of their blood? Are you cruel, are you implacable? Have you perverted the course of justice? Does the people impute its misery to you?

you? Does it mention your name in the midst of its calamities! Can they have told you that the people is impatient of your yoke, that it is weary of the sceptre of the Bourbons? No—no; they have not told you so; calumny is at least not absurd; she looks for some verisimilitude to colour her base practices.

‘Your Majesty hath had a recent instance of your power over your people; subordination is reinstated in the agitated capital; the prisoners, to whom the populace had given liberty, have of themselves resumed their fetters; a single word from your mouth hath restored that public order, which perhaps, had force been used, it would have cost torrents of blood to re-establish. But that word was a word of peace; it was the expression of your heart; and your subjects glory in having never made resistance to it. How delightful to exercise such sway! It was the sway of Louis IX. of Louis XII. of Henry IV.; it is the only sway worthy of you.

‘We should deceive you, Sire, if, forced as we are by circumstances, we neglected to add, that such a sway is the only one which, at the present day, it is possible to exercise in France. France will not endure that the best of kings should be imposed on, and drawn aside, by sinister views, from the noble plan which he himself hath traced out. You have summoned us to act in concert with you in settling the constitution, in labouring at the regeneration of the kingdom: the National Assembly approaches you, in order to declare solemnly that your wishes shall be accomplished, that your promises shall not be vain, that no snares, no difficulties, no terrors shall retard its progress, nor intimidate its courage.

‘Where then, our enemies will affect to say, is the danger to be apprehended from the soldiery? What mean they by these complaints, if they are inaccessible to discouragement?

‘The danger, Sire, is urgent, is universal, is beyond all the calculations of human prudence.

‘The danger is for the inhabitants of the provinces. Should they once be alarmed for our liberty, we should no longer have it in our power to restrain their impetuosity. Distance alone magnifies every thing, exaggerates every thing, doubles the disquiet, angers it, envenoms it.

‘The danger is for the capital. With what sensations will the people, in the lap of indigence, and tortured with the keenest anguish, see the relics of its subsistence disputed for by a throng of threatening soldiers? The presence of the military will cause heats and animosities, will provoke the people, will produce a universal ferment, and the first act of violence, exercised under pretence of police, may commence a train of evils truly horrible.

‘The danger is for the troops. French soldiers drawn close to the very centre of our discussions, partaking of the passions and the interests of the people, may forget that the ceremony of enlisting made them soldiers, and recollect that nature made them men.

‘The danger, Sire, menaces those labours, which are our primary duty, and which will only obtain their full success, and a real permanency, as long as the people looks on them to be altogether free. There is, moreover, a contagion in commotions where  
the



the passions take the lead: we are but men; distrust of ourselves, the fear of appearing weak, may drive us beyond our object; we shall be besieged by counsels violent and immoderate; and calm reason, tranquil wisdom, utter not their oracles amidst scenes of disorder, faction, and tumult.

'The danger, Sire, is yet more terrible, and judge of its extent by the alarms which bring us before you. Mighty revolutions have arisen from causes far less illustrious; more than one enterprise fatal to the peace of nations hath been ushered in in a manner less inauspicious and less formidable.

'Believe not those who talk to you disrespectfully of the nation, and who, according to their own views, represent it to you, one while as insolent, rebellious, seditious; one while as submissive, docile for the yoke, ready to bow down the head to receive it. These two pictures are alike unfaithful.

'Ever ready to obey you, Sire, because you command in the name of the laws, our fidelity is unbounded, as it is untainted.

'Ready to resist all the arbitrary commands of those who misuse your name, because they are hostile to the laws, our fidelity itself enjoins us such resistance; and we shall ever consider it an honour to us to merit the reproaches which our firmness brings upon us.

'Sire, we conjure you, in the name of our country, in the name of your own happiness, and your own glory, to send back your soldiers to the posts from which your counsellors have drawn them; send back that artillery, destined to cover your frontiers; above all, send back the foreign troops, those allies of the nation, whom we pay to defend, and not to trouble our domestic peace. Your Majesty hath no need of them: why should a monarch, adored by five-and-twenty millions of Frenchmen, assemble round the throne, in a hurry, and at vast expence, some thousands of mere foreigners?

'Sire, amidst your children, be guarded by their love. The deputies of the nation are summoned to consecrate, with you, the lofty rights of royalty upon the immoveable basis of the liberty of the people: but, while they are performing their duty, while they are giving way to their reason, to their sentiments, would you expose them to the suspicion of having yielded only to fear? The authority which is delegated to you by every heart, is the only pure, the only unshakeable authority; it is the just return for your benefits, and the immortal appanage of the princes to whom you will be a model\*.'

Mr. White is of opinion, that, on account of the strength and manliness of our language, and its having been so long the language of freemen, Mirabeau's labours may gain by their being rendered into English. We entertain different sentiments. We think it is not easy for any translation to exceed the origi-

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\* It was decreed that this *immortal* address should be carried instantly to the king. Four-and-twenty deputies were named for that purpose; and perhaps it is not unnecessary to observe, that M. de Mirabeau was one of the members of the deputation.'

nal, and at the same time to be a translation. We do not mean, however, to insinuate any thing to the disadvantage of the present version; which, notwithstanding that we are inclined to make a little drawback on account of something of affectation which marks Mr. White's prefaces, translations, and notes, is, on the whole, a good one.

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ART. X. *Nugæ Antiquæ*: being a Miscellaneous Collection of Original Papers in Prose and Verse: written in the Reigns of Henry VIII. Q. Mary, Elizabeth, K. James, &c. By Sir John Harington, the Translator of ARIOSTO, and others who lived in those Times. Selected from authentic Remains by the Rev. Hen. Harington, A. M. of Queen's College, Oxon, and Minor Canon of the Cathedral Church of Norwich. A New Edition. 12mo. 3 Vols. 10s. 6d. sewed. Cadell. 1792.

OF the first and second volumes of this collection, some notice was taken in the forty-second and fifty-third volumes of our Review:—a third volume is now added, consisting of several original and curious letters, in the possession of the ancient and illustrious family whose name they bear; together with some pieces which have appeared before, but, from their scarcity, were in danger of perishing.

The pieces in this collection are not all of equal value: but at these mental feasts, as well as at the dinner-table, the guests have no great reason to complain if two or three very good dishes are set before them;—they will make a hearty meal, without much regarding the little cates that fill up the sides and corners.

Among the articles in this third volume, that have chiefly attracted our notice, are several valuable letters from the celebrated Mr. Cheeke; one (very short) from Prince Henry to Lord Harington; some other letters from distinguished characters of those days; and several speeches in parliament, particularly one by Queen Elizabeth. We have also several curious state-papers, the titles of which, were we to enumerate them, would too much encroach on the short space which is allotted to this article.

\* *The following Order of Council to the LORD MAYOR of London, is given to the Reader, as a Specimen of the Proceedings in the Reign of Q. ELIZABETH, from which he may draw his own Conclusions, on comparing the different Modes of Proceeding in different Times.*

\* To the LORD MAYOR of LONDON.

\* After our right hartie commendacions, Whereas their hathe bene of late printed and published within that citie a certaine libell intituled, A Discoveringe of the gaping gulphe, &c. wherein the

author

author hathe not onlie verie contemptuouſſie intermedled in matters of ſtate towching her Maieſties perſon, but alſoe vttered certain things to the diſhonour of the Duke of Aniou, brother to the Frenche Kinge. Forasmuch as diuers of the ſaid books haue been verie ſeditiouſſie caſt abroad, and ſecretle diſperſed into the hands of ſondrie of her Maieſties ſubiects, as well the inhabitants of that citie, as in other parts of this realme; with an intencion, as much as in them laie, to alter the mind of her Highneſs good and dewtiſull ſubiects, and to drawe them into a ſuſpition and miſliking of her Maieſties actions, as though the ſame tended to the preiudice of the realme, and ſubverſion of the eſtate of true religion, (nowe a longe time, by the goodnes of Almighty God, and her Highneſs authoritie, as Gods Miniſter, eſtabliſhed and conſynnewed among vs) Albeit her Maieſtie hathe received ſuch an aſſured opinion of the loyaltie of her ſaid ſubiects, and ſpeciallie of the inhabitants of that her citie of London, that they will not ſoe eaſelie giue credit to any ſuche ſecret ſyniſter deviſes tending to the impairing and deſacing of her Highneſs good proceedings, eſpeciallie in the points of religion, where ſhee hath willed vs to aſſure you, that ſhee deſireth no longer life than ſhee ſhalbe a mayntayner and vpholder of the ſame; yet forasmuch on the one parte yt behoveth her Maieſtie in honour to have ſoe notorious an iniure done to ſo great a Prince, her neighbour, whoſe in ſuche kinde and confident forte (all reſpecte of perill and dainger layd aparte) vowch/afed to doe her Maieſtie that honor to come and viſit her, repaired by all the waies and means that any waie can be deviſed: ſoe on the other ſide, hir Highneſs is verie deſireous, that as hitherto ſhee hathe bene verie carefull (as by her doings hathe well appeared) to maintaine and conſynewe this realme, bothe in matters of policie and religion, in ſuch quiet and peaceable eſtate as hitherto ſhee hathe done, and which n-uer any Prince did more carefullie before; ſoe at this preſent yt ſholde be known vnto her ſubiects what her meaning is; not by any treating or dealing with the ſaid Duke of Aniou, whoe, neither by himſelfe nor his Miniſters, dyd at anye time preſſe her to doe anye thinge to the preiudice of this ſtate, to innouate or inſringe anye thinge in the government which ſhee hath bothe eſtabliſhed, and hytherto, by Gods goodnes and aſſiſtaunce maintayned againſt ſondry deſignes and complotts of many enimies, of whome the Lord be thanked, there is at preſent no ſouche great doubt as was heretofore to be conceived: For theſe and other good conſideracions, to the intent that her ſaid ſubiects giue not any credit to ſuche vntrewe and vaine ſuſpitions, her Highneſs hathe at this preſent cauſed a proclamation to be made in her name, to be printed and directed thither to be publiſhed, at the publiſhing whereof within that citie and liberties in place accuſtomed, her Maieſties pleaſure is, that you the Lord Mayor, accompanyed with ſome good nombre of the Aldermen your bretherin, and the Shriues now, as in like caſes hath bene accuſtomed, ſhoulde be preſente; and further, for the better confirminge of the inhabitants of the ſaid citie on her Maieſties ſincere meaning towards theme, and the whole realme, it is alſoe thought conuenient, and ſoe wee require  
your



## ' II.

The pleasaunte years that some so swiftelyc runne,  
The merrie daies to end so faste that fleete,  
The riot-night which day draws on so soone,  
The happie hours which more do misse than meete;  
Do all consume lyke snow kyss'd by the sunne,  
And death soon ends all that vain lyfe begunne.

## ' III.

Death is a porte whereby we pass to joye,  
Lyfe is a lake that drownethe all in payne;  
Death is so dear it killeth all annoye,  
Lyfe is so lewd that all it yeilds is vayne.  
For, as by lyfe to bondage man was broughte,  
Even so by deathe all freedom too was wroughte.'

There is a sweetnes, a softnes, and an elegance, in the following SONNET, that will recommend the lines to every reader who has a heart to feel, and a taste to relish, the beauties of this ghtful species of poetry :

SONNET made on ISABELLA MARKHAME, when I firste bought her fayre as she stood at the Princess's Windowe in goodly Aspre, and talkede to dyvers in the Courte-Yard.

' From a MS. of JOHN HARRINGTON, dated 1564.

## ' I.

Whence comes my love, O hearte, disclose,  
'Twas from cheeks that shamed the rose;  
From lips that spoyle the rubies prayse;  
From eyes that mock the diamond's blaze.  
Whence comes my woe, as freely owne,  
Ah me! 'was from a hearte lyke stone.

## ' II.

The bluthynge cheek speakes modest mynde,  
The lipps besitting wordes moste kynde;  
The eye does tempte to love's desyre,  
And seems to say, 'tis Cupid's fire;  
Yet all so faire, but speake my moane,  
Syth noughte dothe lye the hearte of stone.

## ' III.

Why thus, my love, so kynde bespeake,  
Sweet lyppe, sweet eye, sweet bluthynge cheeke,  
Yet not a hearte to save my paine,  
O Venus, take thy giftes again;  
Make not so faire to cause our moane,  
Or make a hearte that's lyke our owne.'

We are informed that a fourth volume of this collection is added, partly in compliance with the advice, and even the request, of the celebrated Dr. Samuel Johnson, who, as we are assured, was much pleased with the contents of the two former volumes.

ART. XI. *The Book of Common Prayer of the Church of England, reformed upon Unitarian Principles: together with the Psalter or Psalms of David.* Crown 8vo. pp. 275, exclusively of the Psalter. 4s. Boards. Printed at Newcastle; and sold by Longman in London. 1790.

ART. XII. *A Common Prayer Book, according to the Plan of the Liturgy of the Church of England, with suitable Services.* 12mo. pp. 379. 4s. sewed. Printed at Exeter; and sold by Johnson in London. 1791.

THAT our liturgy should have remained now more than 130 years, since the passing of the Act of Uniformity, without any revival, although it was revised, we believe, no less than eight times in the 125 years between the Reformation and the passing of that act, must be matter of astonishment to every reflecting mind:—but it must appear still more astonishing, when it is considered how many learned and pious men, as well of the clergy as of the laity, both in and out of the church, at home and abroad, have at various times, and by various means, with a seriousness and sincerity becoming Christians, and with a temper and moderation the most unexceptionable, suggested the necessary improvements requisite to make it fully answer the end designed, and to do all the good of which it is so capable, if the proposed alterations were but adopted. These repeated attempts to amend and improve our liturgy, are a proof, at once, of the excellence of its composition as a whole, and of the defects of its subordinate and inferior parts. At the same time, the unwillingness to profit by the labours of those who are thus studious to promote the credit of our national church, and the efficacy of religious worship, proves the truth of the proposition so ably maintained of late, by one whose liberality of sentiment is an ornament to the episcopal bench, viz. “the proposition which asserts, that the priesthood is averse from reformation.” [See Review, New Series, vol. ii. p. 402.]

Surely some alteration ought to be made, were it only to satisfy the scruples of the many conscientious, worthy, and learned men who have so often, by every peaceable method in their power, made known their earnest wishes for a reformation. The uneasiness, however, excited in the minds of those who have publicly preferred their complaints, though an evil of magnitude, and which ought to be redressed, is trifling when compared with the ill effects, which a want of alteration produces on the conduct of many whose complaints are not published to the world. Numbers, who cannot join in any dissenting worship, have, by their persuasion that our liturgy in many parts countenances popish and other unscriptural doctrines,

trines, been driven from all public worship whatever. What is still worse, those who are regular in their attendance on the service of the church, have their attention so deadened, and their devotional feelings so benumbed, by the frequent repetitions of the very same ideas, and often of the very same words, in the course of one service; by the constant recurrence of the same service, with little or no variation, every time of assembling; by some parts of the liturgy that are abstruse and unintelligible; and by others that are obsolete and antiquated; that they find themselves, during their continuance in the house of prayer, disposed to any frame of mind rather than to that fervent piety to God, and that liberal benevolence to man, which should manifest its effects in their daily intercourse when they come abroad again into the world. To the majority of church-goers, we fear that our excellent form of prayer is become little better than a mere *prayer of form*. They take up and lay down their Sunday manuals, as they put on and off their Sunday clothes—mechanically. What they do or say on the Sabbath, has no effect on them when the Sabbath is over. It is well if it occupies their attention, or even excites any consciousness, during the hour of celebration: for it is very possible, and in this case we suspect it is but too common, for the lips to utter, and the body to perform, habitually; that, in which the mind takes no part. It is painful, too, to think, that this is a spreading evil; growing worse and worse every day that it continues undressed: so that, what with the languor and habitual mechanism, created in the unthinking mass of worshippers by the want of variety, and what with the disgust excited in the judicious few by exceptionable passages, there is reason to apprehend that, unless something effectual be done to obviate it, “the dram of base,” may, ere long,

“Do all the noble substance of worth out  
To its own scandal;” (Shakspeare.)

and our public service may become a dead letter, and a lifeless formality.

To say nothing of the many alterations in our liturgy, which were proposed as necessary by the Commissioners appointed, more than a century ago, by K. William, and assembled at the recommendation of Dr. (afterward Archbishop) Tillotson\*, among which Commissioners were some who, at that time, and others who, shortly afterward, wore the mitre with the

\* Some account of what was done by these Commissioners, may be seen in “Calamy’s Abridgment of Baxter’s Life,” and also in Bishop Watson’s “Considerations on the Expediency of revising the Liturgy, &c.”

greatest credit; to say nothing of Dr. Clarke's corrections\*; to say nothing of the "Free and candid Disquisitions" published in 1749, and republished with improvements in the year afterward, a book which, for its accurate and copious information on the subject, for the learning, the piety, the liberality, and, above all, for the singular modesty and good temper, with which it is written, deserves to be made a model for all controversial writers †; to say nothing of the *Queries on the Book of Common Prayer*, published twenty years since by a most respectable and learned beneficed clergyman now living ‡;—the absolute necessity of a revival and reform has been very lately pointed out by a temporal §, and by a spiritual peer § of the realm; very material alterations have been particularly adopted by several congregations in various parts of England, by the episcopal church in America \*\*, and by the English protestants at Dunkirk ††; and specimens, plans, and proposals for reformed liturgies have been submitted to the public by a late under-secretary of state ††; by the compiler of a reformed liturgy, printed at Plymouth §§; and by the authors of the liturgies now before us, which come from the opposite extremities of the kingdom.

These two liturgies are both constructed on the Unitarian plan; and, without deciding any thing for or against the doctrine of the Trinity, we have no hesitation in saying that, on this plan, all forms of public worship ought to be conducted. Let the doctrine of the Trinity be ever so true, it is nevertheless a mystery. This is allowed on all sides:—but mysteries of every kind ought to be excluded from public worship; the design of which is to make, not what Lord Bacon calls *believing* Christians \*†, but practical Christians. Mysteries tend not to invigorate, but to check, devotion. In all our devotional intercourse with the Deity, if we would benefit our own hearts,

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\* For a list of these corrections, see Review, vol. i. p. 102.

† We gave an account of this work in our first volume, (1749.) p. 198.

‡ For our review of the "*Queries*," the work of the Rev. Francis Woolston, LL. D. Rector of Chislehurst in Kent, see vol. i. p. 414.

§ See "*Hints*," &c. Review, New Series, vol. ii. p. 343.

§ See "*Considerations on the Expediency*," &c. Review, New Series, vol. ii. p. 421.

\* See Review, vol. lxxx. p. 387.

†† See Review, New Series, vol. viii. p. 281.

†† William Knox, Esq.—Review, vol. lxxx. p. 383.

§§ Review, New Series, vol. vi. p. 166.

\*† Ditto, vol. v. p. 74, note.



and worship him in spirit and in truth, we should contemplate him, not metaphysically, as he is in his own nature and essence, but morally, as he stands in relation to his creatures.

For similar reasons, we think all creeds and confessions of faith should be discarded from religious worship. "When we assemble and meet together," we do it not to confess our faith before men, "but to acknowledge our sins before God;" not to publish our speculative opinions to the world, but solely for those purposes which are well summed up in our liturgy; "to render thanks to our Creator for the great benefits we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul." We were happy to find this sentiment concerning the impropriety of introducing creeds into forms of public worship, supported by the Rev. William Manning, the sensible and liberal rector of Diss and Brome in Norfolk\*. We were also pleased to see no creed admitted into the Exeter liturgy before us, and none but what has been very improperly called the Apostle's Creed in the Newcastle liturgy, and to observe that, from this creed, the compilers have expunged those additions which were foisted into it many hundred years after the Apostle's days†.

The first of the present liturgies contains an order for morning prayer on Sundays; another for holidays and all days of the week, except Sundays, for which no particular service is appointed, and for such days as the Lord's supper is administered; an order for evening prayer; some occasional prayers and thanksgivings; the collects, epistles, and gospels, for the Sundays and holidays appointed to be kept holy according to the calendar of the church of England‡; an order for the administration of the Lord's supper; a form for the baptism of infants; and the psalms according to the version in the Book of Common Prayer.

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\* See Review, New Series, vol. vi. p. 160.

† The three creeds are also omitted in the Plymouth liturgy. Review, New Series, vol. vi. p. 167.

‡ We were surprized to see this calendar retained, and the reading of the lessons regulated by it. K. William's ecclesiastical commissioners objected to this, and wished to throw out the apocryphal lessons, and those of the Old Testament, which, as they said, are too natural. Some persons have thought the lesson appointed for the first Sunday in Lent too unnatural, and strangely adapted to the season. It is true, the compiler of this liturgy leaves the minister at liberty to depart from the order of the calendar whenever he thinks proper. Why then not leave him to his discretion altogether to chuse a lesson, without regulating the matter at all by a calendar?

Rev. Nov. 1792.

The second, or Exeter liturgy, contains two forms for morning and two for evening prayer; and a fifth form, which, by the change of a few prayers, may be adapted either to the service of the morning, or of the evening; a litany to be occasionally introduced instead of other prayers, after the second lesson, in any of the foregoing forms; some collects to be read before and after the sermon, when thought proper; prayers, thanksgivings, and collects for some particular occasions and seasons; the Bible version of the Psalms, not entire, but selected, with few omissions however; some anthems to be read after the second lesson, instead of the select psalms, when thought proper, and on particular festivals and fasts; offices for the administration of the Lord's supper; for infant and adult baptism; for burial; for visiting the sick; for matrimony; and for ordination; and a catechism. In an advertisement at the end, the author informs us, that he has drawn up a work containing eleven other services, beside one for a fast, and offices for baptism and the Lord's supper; which he proposes to lay before the public if the present liturgy meets with approbation. We greatly approve of his attempt to introduce variety into our public worship; as by these means, we think, every reasonable objection is answered, that can be urged against forms of prayer; and we believe such variety would be attended with the happiest effects in exciting the serious attention, and consequently in improving the morals, of those who frequent our churches. It would also be a motive with many to go more regularly to the house of prayer, than they now do.

In the first of these liturgies, the absolution is entitled: "*the conditions of absolution to be pronounced by the minister;*" and the words, *bath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins*, are left out. In the second liturgy, the absolution is omitted altogether. In this last, also, the exhortation is divided into two parts. The first part, in which the minister exhorts the people to render thanks to God for the great benefits received at his hands, to set forth his most worthy praise, &c. follows the prefatory sentences, as in the liturgy now in use. The second part, or that in which the people are exhorted to confess their sins before the face of Al-

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We were also surprized to see a particular collect, epistle, and gospel, for Trinity Sunday. This sounds oddly in an Unitarian liturgy: No notice indeed is taken therein of the doctrine of the Trinity:—but why have a particular service appropriated for the day, unless there be something in it particularly relating to that day? This question will apply to the appointment of particular collects, epistles, and gospels, for several other days in the year.

mighty

mighty God, together with the confession which follows it, are not introduced till after the second lesson. The Lord's prayer occurs twice in the Newcastle liturgy, once after the confession, as in our common service, and again after the collect, epistle, gospel, and sermon, all which this compiler would introduce in the middle of the service, immediately following the apostles' creed. In the Exeter liturgy, the Lord's prayer is inserted only once, and that at the conclusion of the service. The doxology in the first of these liturgies is, for the minister, Ephes. iii. 21. and for the people, Luke, ii. 14. In the second liturgy it is 1 Tim. i. 17. for minister and people united. In this second liturgy also, instead of the psalms preceding the first lesson, one or more select psalms are proposed to be read after the first lesson, and a psalm or anthem after the second lesson. The *Te Deum* is altered in the first liturgy, and addressed throughout to God, instead of being, as it now is, addressed in part to Christ. In the second liturgy, it is wholly omitted. In the responses following the second rehearsal of the Lord's prayer; *Because there is none other that fighteth for us, but only thou, O God,* is changed by the Newcastle compilers to, *Because there is no other who can secure it to us, but only, &c.* In the prayer for the clergy and people, *Almighty and everlasting God, who alone workest great marvels,* is changed, in both liturgies, to, *Almighty and everlasting God, who art the author of every good and perfect gift.* In the Exeter liturgy, all high titles and appellations are omitted in the prayers for the king and royal family; agreeably to the recommendation of K. William's ecclesiastical commissioners, and to the sentiments of Archdeacon Paley: but, in the Newcastle liturgy, they are somewhat inconsistently retained in the above-mentioned prayers, and in the litany, while they are omitted in the prayer for the high court of parliament. In the prayer for the king, and in the litany, *strengthen him that he may vanquish and overcome all his enemies, and giving him the victory over all his enemies;* are altered for *prosper all his righteous undertakings against his enemies,* in the first of the present compilations; and for *all his righteous undertakings for the public good,* in the second.

In the Exeter liturgy, the general thanksgiving is introduced between the first and second lessons; and we observe that the words, *through Jesus Christ our Lord,* which so constantly make the conclusion of most of the petitions in the established worship, do not conclude more than two or three prayers in all the five services of this liturgy. The words are scriptural, and therefore, if rightly understood, there can be no objection made to them: but, as we believe they are by the generality of

worshippers either understood in a wrong sense, or not understood at all, we approve of the omission.

In the litany, which is introduced on the days in which it is to be read in the Newcastle liturgy, before the first lesson, and in the Exeter liturgy instead of the prayers after the second lesson, the second address in the first of these prayer-books is, *O God, who by the precious blood of thy only begotten son hast purchased to thyself an holy church, and placed it under thy continual protection, have mercy, &c.*; and in the third address is, *O God, who by thy holy spirit dost govern, direct, and sanctify the hearts of all thy faithful servants, have mercy, &c.* In the other prayer-book, these two addresses are as follows: *O God, who by the mission, death, and resurrection of thy beloved son hast gathered for thyself a church and people, and placed them under thy continual protection, have mercy, &c.*; and, *O God, who by thy gracious assistance dost govern, &c.*: but, in this last liturgy, these two addresses are included between crotchets; by which the editor denotes such parts of the service as may be altogether omitted if the officiating minister should think proper. *The craft and assaults of the devil*; and, *the world, the flesh, and the devil*; are retained in the Newcastle liturgy, but, in the Exeter, are changed to *the crafts and dangerous assaults of temptations, and to, the deceitful allurements of this transitory world. Sudden death is, in both, changed to untimely death.* The obsecrations, as they are called, *By the mystery of thy holy incarnation, &c.* and, *by thine agony and bloody sweat, &c.* as well as all the invocations toward the end of the litany, are judiciously discarded from both.

In the order for the administration of the Lord's supper, the words to be used at the delivering of the bread and the wine are, in the Newcastle liturgy, *Take and eat this in remembrance that Christ died for thee, and feed on it in thy heart by faith with thanksgiving*; and, *Drink this in remembrance that Christ's blood was shed for thee, and be thankful.* In the Exeter liturgy, they are more simple: *Take and eat [or drink] this in remembrance [or commemoration] of Christ.*

In the baptismal service, the words used by the Newcastle compilers at the naming of the child are the same as those in our common liturgy, except that *Holy Spirit* is substituted for *Holy Ghost*\*. In the Exeter form, the words are: *I baptize thee in the name of Jesus Christ.* In other respects, the baptismal office is, in the first of these compilations, closely, and in the second, with but little variation, copied from the form now

\* In some other places of this liturgy, the words *Holy Ghost* are retained. This seems not quite suited to Unitarian worship. Perhaps it may be an oversight.

used by the numerous and respectable congregation of Unitarians assembling at the chapel in Essex-street in the Strand. The parents, or nearest relations, are in both recommended to be the sponsors.

In the Exeter liturgy, in the burial service, the words: *to take unto himself the soul of our dear brother*, are changed to, *put an end to the mortal life of our brother*; and, *we commit his body to the ground . . . . in sure and certain hope of the resurrection to eternal life*, is altered to, *sure and certain hope that there shall be a resurrection to eternal life of all those who die in the fear and love of God*. The words *deliver us not into the bitter pains of eternal death*, are altered to *the bitter pains of the second death*. Instead of: *We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, beseeching thee . . . . shortly to accomplish the number of thine elect*; we read: *we bless thee for all thy servants who are removed out of this life, in thy fear and love*; and, *we beseech thee to accomplish the purposes of thy providence*. In the concluding collect, that we may rest in him, *as our hope is, this our brother doth*; is omitted.

In the visitation of the sick, the Exeter compiler has omitted the absolution; which has by many been thought to favour much of popery; and, in the other offices of this liturgy, there are many very excellent improvements which we have not room to specify. We are much pleased with the burial and ordination services in particular; and the exhortations to the parties, in the offices of adult baptism, and of matrimony, are admirable. They are copied from the Essex-street liturgy. These, and many other things, for which we must refer to the book itself, may be of great assistance to such as are desirous to profit by the labours of a compiler, whose work breathes throughout a genuine spirit of true Christian piety, benevolence, and resignation. As a small specimen of this spirit, we will conclude our account with two short prayers, which we think are excellent both for their language and sentiments. They constitute a part of the changes in the second morning service:

‘Create in us a clean heart, O God, and renew a right spirit within us. Let every sinful desire and affection be put far from us, and all our thoughts and purposes be brought into subjection to thine authority. In all our ways may we acknowledge thee as the God, whose we are, and whom it is our duty and wisdom to serve; and impress on our minds such a conviction of the righteousness of thy precepts, the unspeakable obligations by which we are bound to obey thy word, and thy great goodness to those who love thee, that we may be ever fervent in fulfilling thy pleasure, and run the way of thy commandments with great delight. Amen.’

‘While we continue in this world let thine eyes be over us for good; and so conduct us through the various changes of life as thou  
X 3 seek

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feet will be most profitable to us. We rejoice that our times are in thy hands; and, amidst all the darkness which hides future events from our sight, we cheerfully commit ourselves to thy ever righteous and merciful disposal. Guard us, O thou compassionate Father, from every thing which may be truly evil to us; vouchsafe to us every real blessing; permit no temptation to come upon us but what we shall be able to bear. Preserve us from the snares of prosperity; prepare us for the shocks of adversity; and whatsoever sufferings may be allotted us, impart to us thy powerful supports under them, and give us understanding rightly to improve them. Assist us dutifully to acquiesce in the most painful appointments of thy providence, satisfied that thou knowest in every possible case what is best for thy creatures: and though our trials should continue, and be multiplied, help us to remain still unshaken in our devotedness to thee, and willingly to endure all things, so that we may enjoy thy favour. Enable us in every thing to give thanks. Let faith and patience have their perfect work; and may all the light afflictions of this world, which are but for a moment, finally work for us a far more exceeding and eternal weight of glory.'

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ART. XIII. *A Letter to the Duke of Newcastle, Lord Lieutenant of the County of Nottingham, Auditor of the Exchequer, &c. &c. &c.* respecting his Grace's Conduct in the Disposal of Commissions in the Militia: together with some Remarks touching the French Revolution; a Reform of Parliament in Great Britain; and the Royal Proclamation of the 21st of May. To which is added, An Appendix, containing an effectual Plan for providing Navy Timber; opposed to the dangerous and unprofitable System of cultivating the public Forests under the Management of Officers of the Crown. By Major Cartwright. 8vo. pp. 182. 2s. 6d. Jordan. 1792.

**M**AJOR CARTWRIGHT, whose public spirit and political principles are well known, has here brought against the noble personage above mentioned, a charge of misconduct in his office of Lord Lieutenant of the county of Nottingham, in regard to the disposal of commissions in the militia. The complainant, who has been, for a considerable number of years, a Major in the Nottinghamshire corps, charges the Lord Lieutenant with having illiberally, oppressively, dishonourably, and unconstitutionally, deprived him, in repeated instances, of that promotion in the regiment, to which his right of succession, from rank and seniority, entitled him. He admits the Lord Lieutenant's right to use his own discretion in the disposal of commissions: but he contends, that it is a *moral* and *constitutional discretion* that ought to have been his guide: 'a discretion for the selection of ability and merit; a discretion to prevent the advancement of gross vice or unfitness, or to remove them altogether;

altogether ; a discretion so to temper military custom, as not to suffer the dead letter of promotion to destroy the spirit which its regularity is intended to cherish ; in short, a discretion to supply all the defects of law, so as to animate and invigorate the militia in its duty of national defence.'

On this head, the indignant writer proceeds :

' During the late war, there was another distinct branch of discretion in your hands, given by an act of parliament, since repealed, and which discretion I do not see in the new militia law ;—it was a power of rewarding military merit in time of war, by raising an officer to a rank above that in which his property qualified him to serve.—Charged as you now stand, it becomes you, then, my Lord, to shew, that in your conduct towards me from the commencement of the late war to the present time, during which you have several times denied me promotion, it has been such a moral and constitutional discretion as I have described, that has uniformly been your guide : and not such a bastard discretion, the offspring of pique, prejudice, and malice, as usually occupies the breast of a narrow-minded man, who is oppressed with a consciousness of having acted injuriously, but wants the spirit, candour, and generosity to make a manly reparation.'

Major Cartwright then continues to relate the circumstances under which the Lord Lieutenant had, on five successive occasions, set aside his right of succession to the vacated Lieutenant-Colonelcy,—contrary to law, to justice, and to the general sense of the officers of the regiment ; and even *once or twice*, contrary to his Grace's own *promise*.

Major C. enters on the requisite task of an inquiry into the motives of the Lord Lieutenant for so long-continued and so marked a contempt of the Major's claim of successive promotion in this line. He conceives, and we believe very justly, that his Grace could have entertained no objection to his character as an officer, and a gentleman, nor to any other requisite qualification. In pursuing this inquiry, he, with no unbecoming confidence, states his own merits, in regard not only to his professional duty, but likewise to his laudable, uncommon, and patriotic exertions for the service of his country, beyond that line, and in respects far exceeding what is usually seen in the conduct and pursuits, we had almost said the studies, of military men : for, Major C. is well known to possess uncommon talents,—which, in his good *intentions* at least, he has diligently applied toward the promotion of his country's welfare in different ways, and on several occasions : of the instances, we shall take farther notice in the sequel of this article.

Here the attentive reader will naturally ask, " If, then, the Lord Lieutenant could have no objection to the letter-writer's moral or military character, what *could* be his reason for per-

sisting, in so many instances, to raise junior officers over the head of the Major, in opposition to his prior claims, and in prejudice of his just pretensions?"—We come now to the development of this mysterious conduct on the part of the noble Duke.

According to the account here given, it was *a difference in their political sentiments*, that first prompted the noble chieftain to a *thirteen years'* persecution of an officer, so unexceptionable (to all appearance, in the eye of the public,) as Major C. That this opposition was really *one*, if not the *sole* cause, of the misunderstanding that has so unhappily arisen between the Lord Lieutenant and the writer of this address to his Grace, seems to be sufficiently proved, by the facts and circumstances here brought under review.—The substance of the case appears, as far as we are able to conclude, to be this:—Major C. is a warm Whig, ready, on all occasions, public or private, to manifest his strong attachment to his principles, and his zeal for the maintenance of that constitution of government on which he supposes the freedom and happiness of his country to depend. Among the offences unintentionally given by the Major, through his regard for the universal interests of LIBERTY, the following recent instance is stated: it was his misfortune to partake, with his Whig friends, of the famous revolution dinner, July the 14th, 1791. Although this testimony of his approbation of the French revolution could not legally disqualify him for promotion in his regiment, yet the circumstance having *certainly* operated to his prejudice *in that respect*, it has afforded him an opportunity of making some pertinent and spirited remarks on the subject, and of asserting and defending those principles which led him to the Crown and Anchor on the 14th of July.—Among other passages, the following will serve to evince that the spirit of this patriotic officer remains yet unbroken:

‘Hitherto, my Lord, I have purposely avoided any observations on the French Revolution. But as my rejoicing in that event has, by your Grace, been imputed to me as a crime, it is not fit that I should be silent. Mistake me not, however, my Lord. I am not going to labour a *defence*. I am not about to plead in *excuse* of my conduct. No: It is with other feelings that I shall speak of the French Revolution. Being a phenomenon in human affairs of such extraordinary magnitude, and involving in it consequences of such infinite importance to our species, it has, in all its stages, been an object of anxious attention to the citizen, the statesman, and the philosopher. To behold a gigantic and horrible despotism, in a season of profound peace, sicken and speedily crumble, by mere natural decay, to its dissolution; while from its ashes, with *ere&mnien*, and a heavenly dignity of aspect, was seen rising the fair and enchanting



enchanted form of a free state, was a spectacle truly calculated to command the admiration of men, to excite inquiry into its true origin, and to interest the wise and the good in the completion of a vision so delightful. Seeing many millions of my fellow creatures suddenly redeemed from a cruel servitude degrading to the human species, my heart leaped with joy, and the tear of extatic attitude to the Disposer of events glistened in my eye. Revolving in my mind those slow but certain advances of reason, that progress of science, that extension of thought, those juster notions of man's rights, and the irresistible power of truth, which, marking by imperceptible degrees the seeds of renovation, had so long been preparing France for a change; and referring all such secondary causes of events to their true original, the First Great Cause of all; HE it was that I considered as the true and proper author of a revolution in human affairs so beneficent, so grand, so astonishing. Sing, my Lord, under such impressions, I have no apology to make, for peaceably meeting like-minded men, socially to enjoy satisfactions so pure and exalted. Did I not sincerely rejoice in the French revolution, I should not dare to call man my brother, nor adore my heavenly father.'

This is a fair, open, and honest avowal of our author's sentiments with regard to that astonishing event which has effected so total a change in the form of government in France.

We now turn from the matter in dispute between the Lord Lieutenant of the county, and the Major of the Nottinghamshire militia; and shall proceed to take some (though very brief) notice, as already promised, of those points of conduct in which Mr. C. may rest his claim to the character of a good citizen, who has, with unremitting zeal and activity, employed his best attention and talents on subjects respecting the interests and prosperity of his country.

The title-page mentions, especially, the Major's 'plan for providing *navy timber*; opposed to the dangerous and unprofitable system of cultivating the public forests under the management of officers of the crown.' The proposals, observations, and estimates, contained in this plan, seem to be the result of much thought and extensive inquiry. Several proposals of a similar nature have, within these few years, been offered to the consideration of the public: but we do not hear that any of the schemes or ideas suggested by their several authors have been adopted. Perhaps we may say of them all, what the present very worthy Bishop of Sarum said of Major Cartwright's plan, when it was shewn to him, many years ago:—"I fear we are not, now-a-days, honest enough for such plans \*."—For

\* The author says, that he has invariably communicated his plan to every successive administration, from 1771 to the present time. What they thought of it, we are not to suppose: but a great deal of meaning seems couched under the good prelate's observation.

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the particulars of the Major's public-spirited proposal, we must refer to his present publication.

Other schemes, intended for the benefit of the public, have, we here find, been formed by Major C. of which proper mention is made in this letter; viz.

A plan for the best defence of our most important sea-ports, &c. formed at a crisis of no small alarm,—‘when the combined fleet \* was in the channel, immensely superior to Sir Charles Hardy—this great force between him and Portsmouth—Spithead open to their entrance—the Isle of Wight at their mercy; and in other respects a shameful want of security in that quarter being visible, &c. &c.’ This plan was shewn to several of our admirals and commanders by sea and land; and the Duke of Richmond's sense of its merit was expressed in a letter dated November 1779; viz.

‘I am very much obliged to you for the very ingenious and noble plan you have sent me for the defence of Portsmouth, which, for the most part, as well as your reasonings on the subject, intirely coincide with my ideas. Portsmouth, as well as Plymouth, will be best defended by, &c. &c. &c.’

Major C. likewise proposed ‘a mode, explained by drawings, for the taking, in a few seconds, at any time of the day, plans of two hostile fleets, while manœuvring or engaging, so as to be able to lay before government or the public, a state of facts sufficiently correct for every necessary purpose, particularly on the trials of admirals. The great confusion and uncertainty thrown over the trials of Byng, of Matthews and Lestock, and of Kappel and Palliser, have sufficiently shewn the want of such a plan.’

The Major has followed up his declaration in favour of the French revolution, by some observations on his Britannic Majesty's royal proclamation of May 21. These observations must be allowed, by candid men of all parties, (whatever may be their sentimental differences on the general subject,) to be very acute and spirited: but they are no more calculated to smooth the author's way to the Colonelcy of the Nottinghamshire militia, than is the *retort courteous* which he has given to the great person to whom this expostulatory letter is addressed.—Mr. C. however, does not appear to be a man that is to be overawed by the *apprehension* of consequences that only respect himself. There are, certainly, superior spirits, even in this *degenerate* age, as many deem it, who are romantic enough to prefer the public welfare, or what they consider as such, to their own private advantage, when both are incompatible.

\* Fitted out by France and Spain; consisting of about 60 sail of the line, and 30 frigates, &c.

ART. XIV. *Painting: a Poem, in Four Cantos. With Biographical Notes.* 8vo. pp. 74. 2s. Dangerfield. 1792.

THE rise and progress of painting is certainly a very proper theme for poetry; and the present writer seems qualified, both in point of information and poetical abilities, to do justice to his subject. From the mass of facts which are known, relating to the state of painting among the ancient Greeks and Romans, and in the various modern schools, such particulars are here selected, as are most interesting, and best suited to poetical description; and the whole narrative is embellished with lively imagery, picturesque scenery, brilliant allusions, and other poetical ornaments, sufficient to entitle the author to praise, from the admirers of the sister arts of poetry and painting.

Beside the general poetical merit of this work, which is considerably above mediocrity, it will be particularly acceptable to painters, on account of the distinctness, and, as far as we are competent to judge, the justness, with which it marks the characters of the different schools, and of the more celebrated masters. We select, as specimens, a few passages; and, first, the following animated lines in praise of Raphael and Angelo:

‘ Chief of the Roman School, descend and sing;  
Loud, and yet louder, strike the brazen string,  
Till the strong tones from heaven’s high arch rebound,  
And ear h reverberates the bustling sound:  
Strains all divine great Angelo inspire,  
Thy hand of iron, and thy soul of fire;  
Whose nervous line with skill profound combin’d  
Each playful muscle and its place assign’d;  
From thee first Raphael \* seiz’d the glowing flame,  
Which o’er him swift like bursting lightnings came:

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\* The author has given the following account of this great artist:

‘ Raphael, who was ambitious of being considered by the latest posterity as unrivalled in his Art, took infinite pains with his studies, and sent to ransack Greece for models of elegant forms of all descriptions, which having made his own, by frequently copying, he destroyed, to bar the same path to any future rival. From his friend Bramante he procured the key of the Pope’s Chapel, to see what Michael Angelo was there doing, which, like a flash of lightning, awakened every latent power, and from thence his style received its highest pitch of improvement. His picture of the Transfiguration, which is esteemed his master-piece, was painted for France, but on his death detained at Rome, and placed in the church of St. Pietro in Montorio. He was to have married the niece of Cardinal Bibiena, who revived the decoration of theatrical representations by scenery, in a play performed before Leo the Xth; but his excessive debaucheries put a period to his existence at the early age of 37, in 1520.’

Raphael!

Raphael! whose more than mortal Pencil caught  
 The soft emotions of the lightsome thought;  
 Skill'd to arrest the passions as they roll,  
 And snatch Expression, touchstone of the soul!  
 To bid with grace the bending neck decline,  
 To float loose drap'ries with the flowing line;  
 The wanton locks in waving braids to turn;  
 Instruct the raptur'd Magdalen to mourn;  
 Beauty with added lustre warm, and shed  
 The stream of glory round the sacred head.'

The Spanish school of painting is energetically as well as harmoniously characterized;—after glancing, with no enraptured eye, on

'The studious labours of the sons of France,'

the poet thus proceeds:

'More strong, more pure, more fraught with living fire,  
 To snatch the pencil, Spain's proud sons aspire;  
 Whose vales uncultur'd no rude plough divides,  
 Nor forest undulates the mountain sides;  
 Where sun-burnt plains their russet length extend,  
 And black-brow'd rocks in solemn pomp ascend;  
 The brook its scanty stream unnotic'd pours,  
 And sullen Nature o'er the landscape frowns:  
 But gloomy, mid her cloudless skies, beholds  
 The Spanish features cast in strongest moulds;  
 Enrob'd in Moorish garb, her youths advance,  
 While cymbals stimulate the antick dance;  
 In light fandangos tost, they tread in air,  
 As sounds the dulcet flute, or shrill guitar,  
 Till drapery, passion, attitude combine,  
 And breathe Perfection in one great design.'

We must add the following characteristic lines:

'See from Le Sueur what melting scenes appear,  
 To claim the tribute of the starting tear;  
 See at Le Brun's command the bosom heaves,  
 As his warm canvas animation breathes;  
 From Watteau's pencil, what fictitious scenes  
 Lull the sooth'd fancy with Arcadian dreams:  
 Fresnoy with equal hand suspends the scales,  
 Where now the pencil, now the pen prevails;  
 While Vernet bids his busy oceans lave  
 The fog-crown'd rock, and dash the foaming wave.  
 Say, to what School must we the hand assign,  
 Whose golden suns in Lombard vales decline;  
 Whose Roman temples close o'erhanging stand,  
 Where scanty Tyber bathes her yellow sand;  
 Whose spreading lakes give gath'ring mists to rise,  
 Their morning incense trailing to the skies;

Whole

Whose blue Calabrian hills long shadows throw,  
And dingy poplars fringe the rapid Po?  
While eager nations join in loud applaud,  
And here confess the great, the immortal Claude\*,  
Say, shall Lorraine her native Son reclaim,  
Adopt his triumph, and partake his fame?

In the notes, of which we have given a specimen, much  
ious information is brought within a narrow compass.  
We are sorry to see a poem of so much merit so erroneously  
ated: but we hope that better care will be taken in a second  
tion. A few defective rhimes likewise require amendment.

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T. XV. *A Sequel to the printed Paper lately circulated in War-*  
*wickshire by the Rev. Charles Curtis, Brother of Alderman Curtis,*  
*1 Birmingham Rector, &c. The 2d Edition, corrected. 8vo.*  
pp. 217. 3s. sewed. Dilly. 1792.

r was that kind of agreeable surprize which a person feels,  
when, in looking into a drawer, he finds there more [valuables]  
an he expected †, that we experienced on the perusal of this  
Sequel.' After reading the title, and observing the close  
inting and the bulk of this pamphlet, we anticipated much  
stitude; and we considered ourselves in the situation of a tra-  
eller who was destined to journey over some widely extended  
nd cheerless waste: but we had not gone far, when we dis-

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\* The following is the note here given, relating to this remark-  
ble genius:

' Claude Gelie, dit le Lorraine, is classed in no School by au-  
hors, who have arranged the exact place of every other Artist.  
His style may indeed be said to be his own, and as his subjects  
were entirely landscapes, and Nature alone his guide, he has been  
unbiaised by the models, and the Masters, that have given a dif-  
ferent turn to the various Schools of Europe. As a boy he was  
noted for stupidity, would learn nothing at school, and was set to  
serve an apprenticeship with a pastry-cook; it is not till we find  
him in Italy, the only servant of Augustus Tassie, that his genius  
bursts upon us; from that time he is indefatigable in his studies,  
spending whole days in the country, observing Nature, and paint-  
ing from memory whatever he had seen. His understanding,  
though always heavy, was intense in application, and so anxious  
was he to leave the stamp of perfection on his works, that he has  
been eight days in altering a single part of a picture. Many of  
his richest productions have reached England, among which, the  
two landscapes of Mr. Methuen, at Corsham, near Bath, and the  
two of Lord Radnor, at his house near Salisbury, are eminently con-  
spicuous. Mr. Agar has fortunately the power of boasting of hav-  
ing seven very fine pictures by Claude in his beautiful collection.  
He died 1678.'

† Sterne.

covered

covered "*paradise opened in the wild,*" and found that the magic wand of combined genius and learning can transform the dreary heath into verdant and flowery plains, and cause rich crops to spring up in regions which appear by nature to be devoted to perpetual sterility. Petty altercations, private variances, together with the explanations, apologies, and remarks, which commonly ensue, having little in them to interest the public, pamphlets, on such subjects, though well written, generally fall still-born from the press; and had Dr. Parr's *Sequel* related only to his variance with the Rev. Mr. Curtis, had it only detailed his suspicions respecting two anonymous letters which were sent to him, it must have shared the common fate of productions of this class: it would have been read by a few, but it would have been neglected by the many. It was not, however, in the power of Dr. Parr to confine his thoughts within the dull vortex of his professed subject, though greatly interesting to his feelings: his mind flies off in a tangent to those general and important topics, which here and there touch the circle of this personal controversy; and he both catches and retains the attention of his readers, by the ingenuity of his reflections, by the profundity of his learning, and by the richness and variety of his language. In the course of his attack on the Birmingham rector, he declares his sentiments respecting the English and French revolutions, Messrs. *Burke*, *Paine*, *Mackintosh*, and *Priestley*, and on the subjects which these writers discuss; and though we have not been always convinced by his reasoning, we could not help admiring it.

With what reluctance Dr. Parr enters on the personal discussion to which the title of this pamphlet refers, will be seen by his own remarks in the preface:

' With a narrative, indeed, of such causes as produce, and of such circumstances as inflame, the quarrels of private men, it is not easy to interweave any truths of high and extensive usefulness; and as to the advantage to be derived from those moral reflections which may be excited by the conduct of the parties, it is too often impeded by personal dislike and personal predilection, by doubts upon facts, which they who entertain them think it not worth their while to settle, and by opinions of character which it is scarcely possible to alter.

' The historian commands attention, and rewards it, by selecting the more brilliant circumstances of great events, by unfolding the characteristic qualities of eminent personages, and by tracing well-known effects through all the obliquities, and all the recesses of their secret causes. From the ordinary occurrences of life, as they influence the conduct of extraordinary men, the biographer collects such scattered rays as may be concentrated into one bright assemblage of truth upon the character which he has undertaken to delineate

define. Even the novelist throws his enchantments around the fancy by fictitious representations, which he can at will embellish into beauty, or exalt into dignity; and the polemic exercises his dominion over the reasoning faculty, by poignancy of remark, and by subtilty of confutation. But none of these advantages fall to the lot of him who engages in such a narrative as I am compelled to pursue. He ascends no eminence, he reposes under no shade, but is continually toiling onward without the cheering consciousness of progression, sometimes oppressed with languor, amidst the dulness and the sameness of the scenes which surround him, and sometimes roused into exertion, by the noxious weeds that may offend his senses, or by the rude briars that would intercept his way.'

He farther observes, p. 9, that 'on transactions so destitute of dignity and so barren of utility, he is sorry to trouble the reader with a detail, which, he is aware, will not grow into importance, as it grows in extent, and in which some of the facts may be said rather to encumber by their multiplicity, than to relieve by their variety.'

The writer who is capable of such a reflection, will not, cannot, be dull. He will *create* amusement where he cannot *find* it, and will contrive to make even the tale of his displeasure entertaining. The readers of this pamphlet will think themselves obliged to the writer of the *printed paper* (which was given, according to Dr. Parr, *auctor et emendator*, in the St. James's Chronicle, Nov. 5, 1791,) as the cause of the matterly animadversions before us.

Whether Dr. Parr be fully justified in suspecting the two anonymous letters, of which he complains, to have come from Mr. Curtis, it is out of our province to determine: it is certain, however, that he makes what lawyers call a *strong case* of it, and, in his strictures on the Birmingham rector's conduct respecting Dr. Priestley's letters, which Mr. C. first read and afterward forwarded to Government, he has properly exposed Mr. Curtis's want of delicacy and honour.

We will not, however, lead thee, gentle reader, among the thorns and briars of this personal altercation; for, after all, "What is Hecuba to thee, or what art thou to Hecuba?" Thou wert led to expect, at the opening of this article, something of a more inviting nature; and it is time to conduct thee to some of the rich and fertile spots with which this very unpromising controversy is diversified.

The observations, which Dr. Parr offers respecting the necessity of improving our civil and ecclesiastical systems, are ingenuous; and the mode, which he wishes to have pursued in order to accomplish the much-desired improvement, is such as  
will

will meet with the approbation of temperate and discerning readers:

‘ Upon all reformations, whether civil or ecclesiastical, I look not only to the wishes and to the arguments of individuals, but to the collective wisdom of the legislature.

‘ In the earlier part of my life, I thought the Test Act oppressive; but in the year 1782 I very carefully and very seriously re-examined the subject, and changed my opinion. In 1790 I strenuously opposed the attempt to procure a repeal; and yet, I cannot help indulging the comfortable hope, that in the progress of intellectual and moral improvement, religious animosities will at last subside, and that the restraints for which I have contended, and do now contend, will no longer be thought necessary for the public safety, by the heads of that church, which I have never deserted, and by the members of that legislature, which I have never disobeyed.

‘ In the mean time, I think it my duty to distinguish between the private and the public characters, between the literary merits, and the political singularities, between the substantial virtues, and the occasional indecorums, of those persons, who may not agree with me in my religious creed; and, perhaps, if the same distinctions were now and then made by greater and wiser men than myself, the general tranquillity of the kingdom would not be less permanently secured, and the noblest interests of virtue would be promoted more effectually. From the indignation therefore which I felt at the behaviour of Mr. C. in respect to Dr. Priestley's letters, let no man infer, (for without uncharitableness, and without injustice, no man living can infer,) that I am an advocate for latitudinarianism in the church, or a confederate with republicans in the state.

‘ There are in this kingdom men of no mean consideration for ability and rank, men whom I thoroughly know, and sincerely regard, and by whom I am myself neither unknown, nor, I would hope, unregarded. These men, I believe, are not accustomed to charge me with any overweening fondness for sectaries, or any blind confidence in the leaders of sects. They are aware, that with great constitutional warmth of temper I unite those habits of discrimination, which gradually teach men to be impartial in opinion, to be temperate in action, and to accommodate the results of abstract speculations to the *real* state of man. Sometimes they may give me the praise of a little sagacity for discerning a greater or less portion of bigotry, in every quarter, where I see any excess of zeal upon points of doubtful evidence, and, perhaps, of utility yet more doubtful.—But they have much oftener seen me assailed with good-humoured raillery, for some wayward propensities towards the sternness of Toryism, when I resisted the vicious refinements of theory, and condemned all immoderate ardour for *sudden* and *sweeping* innovations, of which I neither perceive the immediate necessity, nor can calculate the distant consequences. They know that I ascribe the most intelligible part of man's equality, and the  
best



best security for man's rights to the wise regulations of society; that I applaud one ancient philosopher for the preference he gives to the geometrical proportion adopted by Lycurgus over the arithmetical, which Solon, perhaps by compulsion, employed; and that I concur with another great writer, in commending those political institutions, where *both* of these proportions are occasionally introduced, and judiciously attempered. — They know that reverencing even the wilder excentricities of a passion for liberty, I never would break down the fences of subordination, and that, detesting priestcraft and kingcraft, under all disguises whatsoever, and for all purposes whatsoever, I would sooner perish than lend my assistance to the *abolition* of priests and kings. — Qualify, say I, and improve; and, if there be real occasion, restrain; but, *destroy not*. Anticipate danger by *well timed and well proportioned* regulation; but provoke it not by superfluous and precarious experiment. Drive not away with a frown even the visionary reformer, pay the tribute of a hearing to the speculative recluse, but *act not*, till your plan of action has received its last and best stamp of merit from the approbation of men, whom practice in public affairs has not made callous to the public weal. Do not give either good men the inclination to subvert tumultuously, or bad men the power to undermine insidiously, what may be safely and advantageously preserved. Do not let loose the multitude to put forth their own enormous and irresistible strength, in vindication both of their own *ideal* and actual rights. Let governors be parties, and indeed leaders, in the improvement of government—let parliamentary wisdom and parliamentary authority be employed in parliamentary reform, not merely for the honour of parliament, but in conformity to the sober judgment and the solid interests of the people, for whom, and by whom, parliament subsists. Sooner or later this must be done, and this being done *well*, few things will remain undone, which ought to be done at all.

Having thus delivered his opinion in general terms, he boldly descends to particulars, and specifies *the things which have hitherto been left undone, but which nevertheless ought to be done*:

‘ But why should I shroud my meaning in dark and caltardly generalities? Some well-considered plan for a reform in parliament, with a just regard to every species of property, personal and real, and with little or no change in the circumstance of duration—the removal of every ensnaring ambiguity, and every oppressive partiality, on the subject of libels—the revision of the poor laws, the tythe laws, and the excise laws—the mitigation of the penal code—the steady infliction of punishments proportioned to the real malignity of offences—the establishment of a more vigorous police—the regulation, but *not* the suppression, of the ecclesiastical courts—the regulation, *or* the suppression, of every corrupt and imperious corporation—and, *far* above all, a more serious attention of the legislature to the cause of education, both for the prevention of crimes, and the encouragement of virtue—these are the objects which I have most at heart.’

Timid minds apprehend much evil to this country in consequence of the French revolution, and tremble at the idea of *improvement*; thinking that improvement must necessarily be preceded by confusion and civil horrors. Such do not consider the different state of the two countries. France required what Dr. Parr calls *sweeping innovations*; we at most need only *mild alterations*. On this subject, the following extract may be thought worthy of notice:

‘ But whatever may be the opinions I hold, as to the justice of the late revolution in France, I have ever distinguished most carefully, and ever most earnestly intreated other men to distinguish, between the miseries formerly endured in that country, and the blessings now diffused through our own. In France, the government was morbid in its aspect, morbid in its extremities, and morbid in its vitals: and as to a constitution, the very remains of it have so long been mouldering in the grave, that even the monumental records of what it was, are almost effaced from the page of history; and the philanthropist vainly searches for the fatal spot, on which he may shed a tear of pity over the sacred shade of murdered freedom—I call not the shrunken and shapeless skeletons of authority preserved in the French parliaments, exceptions to this general observation. But in England, we have less to fear from the malignity of any distemper which may arise in the government, than from the unskilfulness or the rapacity of the physicians; and of our constitution it cannot be unsafe to say, that *radically* it is *sound and vigorous*, and that hitherto it has exhibited no very alarming symptoms of rapid decay.’

Politicians are accustomed to oppose the force of pure reasoning, by pleading a distinction between *theory* and *practice*\*: but this stale distinction our learned author throws down, by remarking that, ‘ unusual as it may be for men to say that what is true in practice is false in theory; yet this position, though less familiar to our ears, is not more inadmissible to our understandings than the converse, that what is true in theory is false in practice.’ Dr. Parr judiciously defines *theory* to be ‘ a general collection of inferences drawn from facts, and compressed into principles,’ and explains the discordance, which has been imagined in some instances to subsist between theory and practice, to be nothing more than an erroneous and injudicious application of general principles to subjects and cases to which they do not properly belong. Every theory, as far as it is true, must be practicable. That theory, which is impracticable, must necessarily be false.

From theories, let us hasten to survey, to admire, and to applaud, Dr. Parr’s spirited animadversions on the conduct of

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\* As Mr. Burke does, when he says that some modern theories on the rights of men, “ though metaphysically true, are morally and politically false.”

the royal crusaders against the liberties of France. He justly appreciates the abilities of Mr. Paine, without adopting all his principles: yet not Mr. Paine himself can speak with more marked detestation of the conspiracy of kings against general freedom than does this learned divine. His sentiments are delivered with great energy; and, in the ardor of his mind, he offers up a prayer to the Governor of the Universe, which seems to have been abundantly answered.

' Much, however, as in various instances I may condemn the language of Mr. Paine upon the rights of men, I cannot dissemble my concern at the "dreadful notes of preparation," which have been lately sounded by *kings* about the rights of kings.

' The book of an individual has little or no weight, except what it derives from argument; and argument, if fallacious, may be refuted, or, if mischievous, may be counteracted by better arguments in a better cause. But when kings proceed to harangue in public and official documents upon the rights of kings, they speak in a tone of authority, which is not to be slighted. The line of distinction is said to be already drawn by two foreign courts, between kings and subjects, nay, between kings and men; between those who have no right to govern, but as they protect, and those who are under no obligation to obey, but as they are protected; between those who neither govern nor protect the French, and those who in France are governed and protected by laws of their own, and a king of their own.

"For now sits expectation in the air,  
And hides a sword from hilt unto the point  
With crowns imperial, crowns and coronets,  
Promis'd to Louis and *their* followers." *Shak. Henry Vth.*

' But in opposition to all the pleas of interference from the other powers of Europe, let Frenchmen, says common justice, decide the affairs of France. *Bella viri pacemque gerant quis bella gerenda.*

' For many of the French noblesse "who worshipped," as Mr. Burke most beautifully says, "their country in the person of their king," and "whose blood," as Shakespeare says not less beautifully, "is fetched from fathers of war proof," I have a sincere veneration. Nor would I hastily and indiscriminately condemn the principle, by which some of *them* are actuated in attempting a counter-revolution. The end may be honourable, though the means are execrable, and would lead, in the present case, not so much to the re-establishment of monarchy in France, as to the extirpation of freedom throughout Europe. In respect, then, to the menaces of foreign powers, I must say with Mr. Burke, that "the arguments of tyranny are as contemptible, as its force is dreadful."

' After all the intrigues of politics, all the devastations of war, and all the barbarous excesses of despotism which disgrace the annals of mankind, the black and lowering storm which threatens soon to overspread the face of all Europe, and to overwhelm in one common ruin every loose remnant and every faint vestige of liberty, constitutes a spectacle equally new and tremendous.

' Even the tenets of Mr. Paine himself are yet less novel theory, and yet less pernicious in practice, than the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending or wishing to contend, with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.

' When it is urged, that princes from their relation to princes have a common cause, and a cause, too, it is *mean*, virtually paramount to the rights of subjects and of men, the obvious answer is, that they who are *not* princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and deluge the world with blood. Τὴν γὰρ τὰς πολυθλίβας, καὶ καταλυνούσας, καὶ μεθίστασας εἰς τυραννίδα, κοινὴν ἰσχὺν παραπρὸς ἑμὲν πᾶσιν τῶν ἐλευθερίας ἐπιθυμούντων. (Demosth. De Libertate Rhod.)

' If indeed the threatened crusade of ruffian despots should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be a savage conspiracy against the written and the unwritten rights of mankind; and, *therefore*, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men, and the King of Kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices, of ALL the parties, directly or indirectly leagued in this complicated scene of guilt and horror! This insult upon the dignity of human nature itself! This treason against the majesty of God's own image, rational and immortal man!

We could easily continue our selection of instances of strong thinking and able writing: but the limits, within which we must confine this article, will not permit us to gratify ourselves by stating all that is valuable in this excellent pamphlet. Philosophers, when they peruse this proof of Dr. Parr's penetrating and comprehensive mind, may be able, probably, to discover some symptoms of prejudice combined with his reasoning. We do not hesitate to offer it as our opinion, that his arguments in favour of hereditary honours, and of hereditary peerage, have been influenced by his partialities, and merit his reconsideration: for surely the Episcopal Bench is sufficient to prove that honours need not be hereditary to be a sufficient stimulus to talents and virtue; and as to an hereditary legislator and judge, it is as flagrant a solecism as an hereditary mathematician and philosopher.

We can, however, easily forgive Dr. Parr's errors in politics, if they be errors, when we contemplate his very liberal and accurate views of religion. We venerate him for rendering such full justice to the ~~character~~ as well as to the abilities of Dr.

Priestley,

Priestley, when encompassed with calumny; and we lament that, in an age which is honoured with the epithet of *enlightened*, religion should have been the pretext for so much rancour, and for so much uncharitableness. Ignorance is generally intolerant. Were our clergy and sectaries thoroughly acquainted with the history, evidences, and basis, of their religious faith, they would be less dogmatical and more generous; they would abstain from calumny, and from the usual personalities of controversy; and they would confine themselves to pure and dispassionate argumentation.

‘ Were I desired (says Dr. Parr) to state the questions upon which these arts of controversy, which tend to blacken and load with odium the adversary, should, in point of *propriety*, be most sparingly employed, I should name precisely *these very* questions, upon which, in point of *fact*, they are employed most lavishly. On subjects of criticism, of politics, and sometimes even of common life, there are degrees of severity which I quite approve, degrees, which I can just endure, and degrees, which I sincerely condemn. But as those subjects relate to human opinions and human affairs, which come more immediately within our notice, and lie entirely under our controul, error is easily rectified, and misrepresentation, even where it prevails for a time, is rarely accompanied by very baneful or very permanent effects. Religion, on the other hand, is so majestic in itself, and so momentous in its consequences—some of its evidences are so complex, and some of its principles are so recondite—its speculative topics are fastened by such nice and secret ties to its practical tendencies—the discussion of those topics brings into action so many weaknesses, as well as powers, and so many bad, as well as good, passions of the human mind—the influence of those passions is so extensive and so pernicious, that for all these various reasons I am particularly offended with the insolence of dogmatism and the acrimony of invective upon subjects of theology—upon subjects, be it remembered, where truth indeed is not always within our reach, but where humility, caution, and charity make a visible and a most indispensable part of our duty. Indeed, that dignified delicacy of sentiment, and that solemn composure of temper which every honest man feels and cherishes in his reflections upon the nature, or the works, or the moral government, or the revealed will of the Deity, are ill exchanged for the fervours of zeal, and the triumphs of wit. To me, then, it appears, that no error however gross, no heresy however bold, no infidelity however undisguised, should, as matters of mere opinion, provoke us to violence of language, while they whom we oppose, have recourse to argument and abstain from rudeness. But against those who scatter *insinuations* and *sneers* upon things sacred, against those who scoff at *all* religion, and make a mock of all sin, against those who endeavour not only to bereave us of hope, but to seduce us from *virtue*, I should think myself warranted to employ the *most* degrading reproach, and the *most* mortifying ridicule.

'Such are the distinctions I make upon a very important subject of morality, and I am not sorry to have an opportunity of stating to the public, what I have more than once advanced and defended against Dr. Johnson in conversation.'

We take our leave of this pamphlet with again remarking, that it does great credit to the learned author; and though the general reader will not understand the Greek quotations with which it is very liberally decorated and enriched, he will be amply recompensed by the usual splendour and perspicuity of Dr. Parr's diction, which unites the strength of Johnson with the richness of Burke.

ART. XVI. *A Treatise on the Origin and Component Parts of the Stone in the Urinary Bladder.* Being the Substance of the Galstonian Lectures, read at the College of Physicians in the Year 1790. By William Austin, M.D. Fellow of the College of Physicians, and Physician to St. Bartholomew's Hospital. 8vo. pp. 123. 3s. Boards. Nicol. 1791.

**I**F we estimate the value of investigations by the importance of the subjects on which they treat, we should pay great regard to the labours of those who undertake to inquire into the nature of that disease, which is commonly called the Stone. The sufferings of the patient, the uncertainty of our attempts to relieve him, and the dreadful operation to which we are obliged to have recourse, are circumstances which act powerfully to induce men of science to explore the secrets of this disorder; and the difficulty of the attempt, as well as its utility, should teach us to receive their endeavours with candour, and not wantonly to censure the failures of those, who are bewildered in a path where so many have already tried to advance without success. Exertion is always useful: "no effort," said the late excellent John Jebb, "can wholly be lost;" and he who, in the present case, helps to promote the researches of others, though he may not himself have reached the end in pursuit, deserves, and should receive, the thanks of those for whom he is labouring.

The principal intent of the treatise before us is to inquire into the formation of stones in the urinary bladder. This production has in general been supposed to be the consequence of something secreted with the urine. The result of Dr. Austin's inquiries, is, that the stone is formed generally in very small part, and often in no degree whatever, from the urine as secreted by the kidneys, but chiefly from mucus produced from the sides of the different cavities through which the  
urine

urine passes; and that the production of stones depends on a morbid state of the membranes furnishing the mucus. In order to establish these conclusions, he adduces arguments and facts to prove the following circumstances:—That the stone is always much exposed to mucus in the bladder: that mucus readily forms stone out of the body: that it forms crystals, which resemble stones generated in the bladder: that a stone grows faster in mucus than in urine: that stones are found within the coats of the bladder, and in the prostate gland, where urine has no access: that of stones in the bladder, those parts, which are most in contact with mucus, and have least communication with urine, grow the fastest: that the appearance of the most prominent, and last formed parts of stones, often resembles in colour indurated mucus: that irritation excited in the bladder causes stones to be generated there; and that as incrustations are formed on foreign bodies in the bladder, so they are also in the mucous glands and membranes in other parts.

Such are the principal points which Dr. Austin endeavours to prove, and they certainly must be allowed to go some way in enabling him to support his theory. He shews, most satisfactorily, that stones, similar to those which are generated in the urinary bladder, are likewise generated in places where no urine can enter: in course, the presence of urine is not absolutely necessary to the formation of stone. He is not equally successful in proving that stones are positively formed from mucus: all his arguments tend to shew nothing more than that it is probable that mucus may be concerned in their formation. It is evident that the presence of an increased quantity of mucus in the urine of stone patients does not prove that the stone is formed from mucus: the increase of mucus is the consequence of the stone; not the cause of it: other irritations of the bladder from various causes increase the secretion of mucus:—but there are frequent occurrences which more strongly militate against Dr. Austin's theory; as when patients have immense secretions of mucus from the bladder, and yet no stone is in consequence formed. If stone were caused by irritation, or inflammatory disease of the bladder, we should expect, where that disease existed, to have a consequent formation of stone: on the contrary, every day shews us such disease with no production of stone; and shews us also stone without such disease.

If stone were formed from hardened mucus, it would in all probability be formed in greatest abundance where the mucus abounded most, and where the situation and functions of the part were favourable to its retention and induration. The

mucus furnished by the bronchial glands would in course be much more liable to form calculous concretions, than that of the bladder, exposed as it is to be constantly washed off and diffused through the urine: but this is not the case; and although we have opportunities of seeing the mucus from the lungs in a state of considerable consistence, we do not find in it any approaches to a stony substance.

It was an easy task to our author to prove that stones were formed where no urine could enter, and consequently that the presence of that fluid was not a necessary and constituent part of their substance. It would be a matter of more difficulty to his opponents, to prove the similar fact with respect to mucus; namely, that stones are produced in situations, where it is not present:—but this difficulty arises solely from the different nature of the two fluids. Mucus, if we so name the fluid which serves for the purposes of lubrication, is perhaps existing in all parts of the human frame; and in course, wherever a stone is formed, there will be found mucus to account for its formation. Yet it is evident that many parts of the body, which, from their nature, must require but a small portion of mucus, are, nevertheless, occasionally, the seat of stone.

The formation of calculi in sacs or cysts has always been a process difficult to explain, and still remains, perhaps, without explanation. Dr. Austin, after making a long quotation from Morgagni, adds, with some degree of triumph:

‘ Thus stood the doctrine concerning incysted calculi, under the hypothesis of their formation from urine. The best solution of these difficulties, which this judicious and learned physiologist could devise, was to refer the incysted calculi to the lacunæ of glands. What would he have said, had he known that the fluid contained in these very lacunæ is capable of generating calculi? It would not then be necessary for the granules to pass from the cavity of the bladder into orifices, which, he acknowledges with his usual candour, were too small for him to see, nor for these orifices to admit urine enough to enlarge them to the size of a stone, and then to close up on that side where the stone, being most exposed to urine, would necessarily grow fastest, and consequently press most; which pressure would not only dilate mechanically, but in the living body would also promote an absorption of the edges of those lacunæ. These difficulties vanish, and the whole doctrine of incysted calculi becomes perfectly clear, if we admit, that the membranes which form the cysts are capable of generating stones.’

We wish we could join in the learned author's opinion, that this doctrine is at length perfectly clear: but allowing the supposition, that the membrane can generate stones, we are still in doubt as to the formation of the cysts. In these membranes, the secreted fluid, (or substance,) is discharged, we imagine,  
either



either from the extremities of arteries, or from glandular ducts. If this secretion be deposited on the surface, it either remains there, or it is removed by the action of the urine, by the application of fresh mucus, or by absorption: in either of these cases of removal, it cannot form a cyst.—If it be not removed, what happens to it? Does it crystalize, and adhere to the part? If so, in our opinion, it would certainly never be incysted, but would continue its adherence like the stones mentioned in Mr. Howard's case, (page 29.) which were firmly united posteriorly to the internal coat of the bladder, while anteriorly they were clean, rough, and shining.—Cysts are not formed by membranes advancing forward and closing over substances adhering to them. If the mucus, however, be not deposited on the surface, but be hardened or crystalized in the duct or vessel discharging it, would the consequence then be the formation of a cyst? Would 'the indurated mucus lodged near the orifice of a mucous vessel opening into the bladder, gradually increase, and, distending the duct in every direction, produce this kind of sac, analogous to those which we daily see formed in the lacunæ of sebaceous glands?' Certainly not, if our judgement be accurate: for, instead of forming cysts, suppuration would take place, and the offending indurated matter, by a process 'analogous to that which we daily see in the lacunæ of sebaceous glands,' would be speedily discharged.

The affinity between the gout and the stone is next observed, and a long extract is given from De Haen on this subject. The facts which he mentions are curious, but they go little way in proving the origin of the stone to be from mucus.

In the second part of his treatise, Dr. Austin offers some arguments, drawn from the symptoms and remedies of the stone, to shew that the disease arises from a morbid state of the bladder, and of the glands and membranes contiguous to it.

The first circumstance which is noticed, is the pain that arises from gravel or sand in the bladder. The particles of sand, which are supposed to excite this pain, are often so small that their figure cannot be distinguished by the naked eye, but are confounded with the mucus deposited in the urine, unless discovered by the touch. Is it possible, then, that such minute particles should make so painful an impression on the sides of the bladder defended with mucus? Or may we not rather conclude, that the pain arises from the vessels, which are diseased and generate sand, and not from the mechanical action of it as an extraneous body?—Such are the questions asked by the author; and, in answering them, we must allow that

that the pain felt by persons discharging gravel in their urine, arises, *sometimes*, most probably, from the irritable and diseased state of the bladder: but we must farther remark, that, as this acute pain is not constantly attending the discharge of gravel, it is therefore fair to argue, that a disease of the bladder does not constantly accompany the production of gravel; and, in course, that gravel is not the diseased secretion of the vessels of the bladder.

Another argument, which is produced in support of the Doctor's theory, is drawn from the operation of lithotomy proving a radical cure: his words are these:

'The removal of a stone by the operation of lithotomy, often proves an effectual and permanent cure. It would not be easy to account for this, if the origin of the stone be referred to the kidneys; and if it be referred to the general state of the habit, such an effect would be absolutely unintelligible. But if the bladder, with the glands and membranes contiguous to it, be the seat of this disease, the change induced in these parts by lithotomy, will be found sufficient to account for the cure: for in this operation, the neck of the bladder, the prostate gland, and the lower part of the urethra, are divided; the course of the urine is changed; the stone is extracted: and a large communication made with the open air: thus a long-continued irritation is removed, and a new stimulus applied to these parts.'

This reasoning produces no conviction on our minds. If an irritation of the bladder would remove the lithopoeitic tendency, the mechanical irritation of the stone itself might be supposed capable of performing that office:—but, waiving this argument, which may be liable to objections, it must be remembered, that the irritation produced by lithotomy is only temporary, and that there is no reason to suppose that its effect in changing the secretions of the membrane, &c. of the bladder would be permanent; and, moreover, that the fact in question is far from being constant, but, on the contrary, that stones do occasionally occur after the performance of the operation.

A third circumstance, which tends to confirm our author in his opinion, is, that alkaline substances and lime-water afford ease to stone patients long before solution of the stone can take place: this then must be by inducing some change in the bladder itself.—That ease is sometimes afforded under these circumstances is undoubtedly the fact: the effect might perhaps be attributed to different causes: we do not, however, at present presume to decide which is the true one.

For the experiments and observations on the component parts of the stone, and for the chemical comparison of the stone with urine and mucus, we must refer the reader to Dr. Austin's work.

On the whole, we repeat our opinion that Dr. Austin deserves the thanks of his readers. He has reasoned fairly and candidly on an intricate subject, where, if he has not succeeded, it is no dishonour to have failed; and where the utility of the attempt would reflect credit on one who had pursued it far less scientifically than the present learned writer.

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ART. XVII. *Virginius and Virginia; a Poem, in Six Parts. From the Roman History. By Mrs. Gunning. Dedicated to Supreme Fashion, but not by Permission.* 4to. pp. 65. 5s. Hookham and Co. 1792.

FEW events, recorded in ancient history, are better adapted for representation, either in dramatic or narrative poetry, than that which is the subject of the present performance:—yet we cannot highly congratulate Mrs. G. on the success of her attempt. We find, indeed, the leading circumstances of the story represented with sufficient fidelity; the general features of the original characters are retained, and delineated with some degree of boldness; and the passions and sentiments of each character are conceived with strength, and expressed with animation:—but, after all, the work has defects, which must subject it to censure. Beside frequent inelegancies of expression, much negligence of versification, and a ridiculous excess of punctuation, the poem is fundamentally faulty in giving modern sentiments and manners to Roman characters. Thus Virginius, invoking the spirit of his departed wife, says:

‘ And must I leave our child, my wedded love?  
Look down, and hear me from thy seat above!  
Oh! whisper to my soul, dispel my woe,  
She *whispers not*—yet I alas! must go:  
Maternal spirit! reassume thy power,  
And guard our darling, in the midnight hour;  
Unseen, unheard, her innocence defend,  
Her actions counsel, and her steps attend.’

Appius, addressing the hag whom he employs as the minister of his lust, introduces ideas entirely modern:

‘ When devils worship at the holy shrine,  
Sinful their thoughts, their orisons divine,  
So thou, when pleading at her virgin ear,  
From words impure, and wanton looks forbear.’

The same fault will be easily perceived in some parts of the following passage, which we quote as a farther specimen of the style of this poem. The lines describe the appearance of Icilius in the Forum:

‘ When lo! her husband, seeming, more than man,  
Inflam’d with fury, through the forum ran;

The

The ravisher, contemptuously, he ey'd,  
 Nor stop'd, till he had reach'd, Virginia's side,  
 Then spurn'd the caitiff, with a felling look,  
 Whilst, to his arms, he, his Virginia took;  
 Bade, her be comforted, forget, her fears,  
 And, kiss'd away, her joy-proceeding tears:  
 Her, bashful face, a blush of gladness, wore,  
 The caitiff turn'd; and urg'd his claim, no more!

'None, saw unmov'd, the victim's soft distress,  
 None, saw her lover, doubting his success:  
 Young as he was, his courage, had been try'd,  
 And expectation, spread it's circle wide.  
 Whilst, his fond arms, Virginia's form sustain,  
 She, feels his touch, the antidote of pain!  
 He, rais'd her head, that on his shoulder fell,  
 And, as he gazes, so, his passions swell:  
 First, to his lips, her soft, white, hand he press'd,  
 Then, held it out, and Appius thus address'd:

'Bold, was his voice, as honest, his design,  
 His eyes, flash'd fire, the sparks, were all, divine!  
 I stand, he cry'd, unshaken, and alone,  
 Virginia's peace, and honor, are my own!  
 Attempt, to take her, from my rightful arms,  
 Infringe, her freedom, or, pollute, her charms,  
 Tyrant! such deeds, thou, answer'st with thy life;  
 All Rome, I will invoke, to aid my wife!  
 Her father's, wrongs, the army, shall inspire,  
 And, raise about thy head, a quenchless fire!  
 But, though, no Romans, or, no soldiers came,  
 I'll, be the instrument, to crush thy, shame!  
 The gods, to this poor arm, shall strength, impart,  
 To send, a sword unerring, through thy, heart!

It is not, in our apprehension of Roman manners, very probable that this Roman youth would, in these circumstances, as a prelude to his speech, have 'pressed to his lips the soft white hand of his fair Virginia.'

ART. XVIII. *A Letter to the National Convention of France, on the Defects in the Constitution of 1791, and the Extent of the Amendments which ought to be applied.* By Joel Barlow, Esq. Author of Advice to the privileged Orders, the Vision of Columbus, and the Conspiracy of Kings. 8vo. pp. 70. 1s. 6d. Johnson. 1792.

**M**R. BARLOW is a zealous republican, and a partizan not only of liberty but of equality. The following paragraphs will shew the spirit of this pamphlet:

'After laying down the great fundamental principle *that all men are equal in their rights*, it ought to be the invariable object of the social compact to insure the exercise of that equality, by rendering them

them as equal in all sorts of enjoyments, as can possibly be consistent with good order, industry, and the reward of merit. Every individual ought to be rendered as *independent* of every other individual as possible; and at the same time as *dependent* as possible on the whole community. On this undeniable maxim, I think the following positions ought to be founded and guaranteed in the constitutional code:

' *First*, The only basis of representation in the government should be *population*; territory and property, though absurdly stated by your first assembly as making part of the basis of representation, have no interest in it. Property, in itself, conveys no right to the possessor, but the right of enjoying it. To say that it has the right of claiming for itself the protection of society, is absurd; because it is already protected, or it would not be property. It is the *person*, not the property, that exercises the will, and is capable of enjoying happiness; it is therefore the person, for whom government is instituted, and by whom its functions are performed. The reason why property has been considered as conveying additional rights to the possessor in matters of government, is the same that has blinded the understandings of men relative to the whole order of nature in society. It is one of those appendages of monarchy and oligarchy, which teaches that the object of government is to increase the splendour of the few, and the misfortunes of the many. And every step that such governments take has a tendency to counteract the equality of rights, by destroying the equality of enjoyments.

' *Second*, If you take population as the only basis of representation in the departments, the next step will be, to declare every independent man to be an active citizen. By an independent man, I mean every man whom the laws do not place under the control of another, by reason of nonage or domesticity. The laws of France, in my opinion, have always placed the period of majority by several years too late; that is, later than nature has placed it. This, however, was of little consequence in a political view, as long as the government remained despotic: but now, when the rights of man are restored, and government is built on that foundation, it is of consequence to increase as far as possible the number of active citizens. And for this purpose I should suppose the period of majority ought to be placed at least as early as the age of twenty years. To make this change in France would be attended with many advantages. It would increase the stock of knowledge, and of industry, by inspiring young men with early ideas of independence, and the necessity of providing for themselves by some useful employment: it would be a great inducement to early marriages; and, by that means, increase population, and encourage purity of morals,

' I am likewise fully convinced that the assembly was wrong in supposing that a state of domesticity ought to deprive a man of the rights of a freeman. This is a relic of those ideas which the ancient government has inspired. Where a servant is absolutely dependent on the caprice of a master for his place, and consequently for his bread, there is indeed much force in the argument, that he can have no political will of his own; and will give his suffrage as directed

### 318 Barlow's Letter to the National Convention of France.

directed by the master. But when every man shall be absolutely free: to follow any profession, every kind of useful industry being equally encouraged and rewarded; and especially when every man shall be well instructed in his duties and his rights, which will certainly be the consequence of the system you have now begun,—such arguments will fall to the ground with the system which they support. The servant and his master, though not equal in property or in talents, may be perfectly so in freedom and in virtue. Wherever the servant is more dependent on the master, than the master on the servant, there is something wrong in the government. The same remarks I believe may be repeated, with little variation, in the case of insolvent debtors, another class of men disfranchised by the first assembly.

All poor men, all minors, all servants, and all insolvent debtors, will most certainly approve Mr. Barlow's doctrines; and if every political question ought to be decided by an unqualified majority, we know not what can deprive Mr. B.'s cause of victory.

This pamphlet is, in some respects, well written, and abounds with shrewd and spirited remarks: but the doctrines which it holds forth will never, we believe, meet with approbation under any kind of monarchy; witness the following paragraph concerning salaries:

‘ I mention this article, not on the score of œconomy. That consideration, however weighty it may appear, is one of the least that can strike the mind on the subject of public salaries. The evil of paying too much is pregnant with a thousand mischiefs. It is almost sufficient of itself to defeat all the advantages to be expected from the institution of an equal government. The general rule to be adopted in this case, (which perhaps is all that can be said of it in the constitution) appears to me to be this, *That so much, and no more, shall be given for the performance of any public function, as shall be sufficient to induce such men to undertake it whose abilities are equal to the task.* If this rule were strictly observed, it is rational to conclude, that there would be no more contention or intrigue among candidates to obtain places in the government, than there is among manufacturers, to find a market for their goods. This conclusion becomes more probably just, when we consider that your intention is to cut off from the servants of the public all hopes of obtaining the public money by any indirect and fraudulent measures. When there shall be no more civil list, or *livre rouge*, no more ministerial patronage in church or state, no more sale of justice or purchase of oppression, or any kind of perquisite of office, but the candidate shall be assured, that all the money he shall receive, will be the simple sum promised by the legislature, that sum being no more than the work is honestly worth, he will accept or relinquish the most important trust, as he would an ordinary occupation.’

How inapplicable soever such remarks may be to monarchies, we think they well deserve the attention of the French republic.

RT. XIX. *A General History of Inland Navigation, foreign and domestic*: containing a complete Account of the Canals already executed in England, with Considerations on those projected. To which are added, practical Observations. The whole illustrated with a Map of all the Canals in England, and other useful Plates. By J. Phillips. 4to. pp. 369. 1l. 1s. Beards. Taylor. 1792.

A WHIMSICAL speculative friend has often amused us, by resolving all the employments of mankind into continually shifting portions of matter from one place to another. If this should be accepted as a true representation of human actions, the difference between the heavy drag of *small* carriages, even with all the aid of mechanical powers, over the dry earth, and the easy motion of *large* carriages gliding on water, is so decidedly in favour of the latter method, that, wherever natural rivers are found, all possible use is made of them; and most large towns have grown on the banks of rivers, by the facility of procuring necessities from distances; which, to borrow a term from painting, is so much foreshortened by water carriage. Hence again, where great towns require a communication with each other, for commercial purposes; or where the native productions of the soil are wanted at a distance, and no natural rivers favour the intercourse; mankind have learned to cut artificial rivers, to escape the great labour and heavy expences of land carriage; and the mechanical expedients of human ingenuity, adapted to surmount natural obstructions, and to overcome attending difficulties in these works, are objects of pleasing wonder to a contemplative mind, and render an historical view of such extensive undertakings peculiarly interesting.

The ingenious writer of this history thus displays the general operations of inland navigation:

‘ There are, perhaps, few objects of internal policy, that have so much called forth the powers and resources of the country, as canals. They have not only been the means of enlarging our foreign commerce, but of giving birth to an internal trade, which, with all the advantages attendant on foreign commerce, has perhaps far exceeded it in extent, value, and importance. So great has been the effect which these canals, and the trade to which they have given birth, have had on our industry, population, and resources, that in many instances they have entirely changed the appearance of the counties through which they pass.

‘ The reasons of this change are sufficiently obvious. As consumers, by means of canals we are enabled to import more cheaply; as producers, we export with greater facility. Do the materials of a manufacture lie dispersed? Canals unite them, and at the same time supply the persons employed in it with every necessary at the cheapest rate; and the land-owner, whether we consider the surface of the soil, or the mines in its bowels, necessarily finds his advantage from

from new markets, and from having a cheaper carriage both for his productions and his manure.

'The experiment has now been made for some years, and canals have been cut to an extent of near a thousand miles, and in most cases to the advantage of the public, even where they have not been gainful to the individuals concerned in them. In some parts of the country prejudices still prevail; and the popular objection, that inland navigations tend to diminish the number of our seamen, has frequently influenced the minds of those who were not biased by any particular private interest. In some instances the coasting navigation may have been lessened by them (though this has not been proved, and still remains doubtful), but in others it has been increased; and there can be no doubt that a greater extension of our distant navigation has arisen from a system which has, in effect, converted the internal parts of our island into coasts.'

An objection to navigable canals, current among superficial reasoners, is here satisfactorily removed:

'There is yet one objection to navigable canals (a poor one indeed,) viz. that they waste or take up too great a portion of land in the counties through which they pass: but I hope it will be a full and cogent answer to this objection, that ONE MILE of the Duke of Bridgewater's navigation takes up only ONE ACRE AND A HALF of land.'

After giving an historical view of ancient canals and aqueducts, the author descends to those that owe their existence to improvements in all known countries. In treating of Holland, he exhibits the advantages derived from these works, in a very striking point of view:

'The yearly profits produced by these canals are almost beyond belief; but it is certain that they amount to more than two hundred and fifty thousand pounds for about forty miles of inland navigation, which is six hundred and twenty-five pounds per mile, the square surface of which mile does not exceed two acres of ground; a profit so amazing, that it is no wonder other nations should attempt to imitate what has been found so highly advantageous.'

Spain is not to be included among such nations, being marked with far different characters in this history of human industry:

'Spain is a vast body without a substance, which has greater riches than strength. The mines of Mexico and Potosi furnish that kingdom with means to purchase every thing except liberty; but bigotry and superstition, together with the Inquisition, prevent the subjects of other countries from emigrating to it, and population is far from being encouraged. The pride of the Spaniards will not permit them to cultivate their lands, which are some of the finest in Europe, nor to apply themselves to commerce; and notwithstanding all their riches, their country is barren, and the body of the people poor.'

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The total amount of these riches, compared with the present state of the country, forms a very edifying contrast with the foregoing representation of the present condition of the Dutch territory:

' Savala in his *Treatise del Commercio de las Indas*, computes, that from the year 1492, when America was discovered, to 1731, above six thousand millions of pieces of eight in registered gold and silver, have been imported into Spain, exclusive of far greater sums unregistered. But as these remarks may appear somewhat foreign to my subject, I shall proceed, according to my plan, to the canals of England.'

Such an influx of wealth is not adapted to improve the character either of individuals or of the nation: but this wealth, drawn from their own mines, circulates to all parts of Europe as the purchase of industry: other nations, therefore, derive more advantages from the mode of obtaining their shares of this wealth, than it confers on the original possessors.

The remainder, and by far the greater part, of this entertaining and instructive volume, is occupied in treating of the various navigable canals, either executed or projected, in Great Britain or Ireland; and is therefore confined to the discussion of local circumstances, more interesting to the engineer than to the general reader, for whom they have already been described by Mr. Young, and other travellers. The life of that extraordinary engineer in this line, Mr. Brindley, is added, from the *Biographia Britannica* \*; and the whole concludes with some brief general rules for conducting these grand undertakings.

## MONTHLY CATALOGUE,

For NOVEMBER, 1792.

### EAST INDIA AFFAIRS.

Art. 20. *A Letter to a Member of Parliament, on the Conclusion of the War with Tippoo Sultaun.* By an Impartial Observer. 8vo. pp. 42. 1s. Cadell. 1792.

THIS writer is an able auxiliary to the President of the India Board. He affirms that the maxim, *delenda est Carthago*, was not, either in the days of antiquity, or in its modern application, dictated by justice, honour, nor sound policy: since it is contended, that *Tippoo reduced* is an event far more desirable than *Tippoo exterminated*. \* Let Tippoo Sultaun then, flourish in peace, since no longer formidable in war. Let him still rank among the potentates of Asia, since, by the reduction of his territorial possessions, by the decrease

\* See likewise *Monthly Review*, vol. lxiii. Consult the *Index*.

of his revenue, and the dissolution of foreign alliances, he must contract the sphere of his ambition, and cease to be the illustrious incendiary of the Eastern world.'

The author presumes largely on the success of our Eastern enterprises, and, like many other political writers, flatters us with so many advantages resulting from them to the community at home, that we pause!—our memory supplies no instance of such welcome assurances being ever verified on former occasions of a similar kind. The charges of public undertakings augment the *constant* drain from the substance of an exhausted people; while the promised advantages are as constantly absorbed, before the expected returns can flow back to the fountain.

#### AFFAIRS OF FRANCE.

Art. 21. *An Address to the People of England*, on the Part their Government ought to act in the present War between the combined Armies of Austria and Prussia, and the armed Mob of France. By Count Zenobio. 8vo. pp. 53. 1s. Ridgway. 1792.

We cannot say to Count Zenobio, *sine superbia*, though he considers himself as entitled to some portion of vanity on the score of his predictions respecting France. How far he is entitled to the honours of a prophet, the following sentence will sufficiently evince: 'No doubt can be entertained that the immense number of the combined forces will soon be able to overpower the numerous, but undisciplined troops of France.' Conceiving in the King of Prussia's *sub-german* Count Zenobio boldly tells himself on the oracular tripod, but has he remembered how little the late well-appointed army of Great Britain was able to effect against the armed undisciplined mob of Americans, he might at least have entertained some *ipse dixit* in the issue. The people of England know, from the experience of their militia, that an army can be formed in a month; and though Count Zenobio may pronounce it, when it first comes under the burning hand of the *arid* *exemplum*, "a mob," in a little time it assumes a more military appearance; and, at the end of the month, we go through its evolutions like a regular army. In the space of a month, then, all the inhabitants of a country, that are capable of bearing arms, may be transformed from a *mob* into an *army*; and yet these soldiers but consider themselves as fighting *pro* *and* *in* *their* *own* *interests*, however disciplined, will find the conquest of their country extremely difficult—nor can an army of invaders do anything if an effect in an extensive country, where the peasants are its enemies. The nearer it penetrates, the more perilous will be its situation.

Count Zenobio, notwithstanding he recommends himself a republican, is ever at the establishment of a republic in France, because 'it is the *own* *country* *and* *the* *native* *industry* *of* *French* *brains* *renders* *them* *only* *in* *fact* *and* *in* *their* *own* *interests* *and* *virtuous* *governments*.' But surely this is their own *own* *and* *virtuous* the Count may hope in the contrary, as a nation, as Great Britain, and of the other nations of Europe, if their names, and allow them, without

of his revenue, and the dissolution of foreign alliances, he must contract the sphere of his ambition, and cease to be the illustrious incendiary of the Eastern world.'

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Count Zenobio, notwithstanding he proclaims himself a republican, is averse to the establishment of a republic in France, because 'it is his *firm opinion*, that the natural volatility of French brains renders them unfit for such a sort of steady and virtuous government:' but surely this is their own affair; and whatever the Count may urge to the contrary, it is the policy of Great Britain, and of the other nations of Europe, to stand neuter, and allow them, with-

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out molestation, to form themselves into a republic if their *volatile brains* should be so disposed.

Art. 22. *An Extenuation of the Conduct of the French Revolutionists*, on the 14th of July, 1789, the 10th of August, and the 2d and 3d of September, 1792. Being a cursory Answer to the manifold Misrepresentations industriously circulated to injure the general Character and Principles of a long-oppressed People. By Charles James. 8vo. pp. 45. 1s. Symonds. 1792.

The sanguinary proceedings, which have lately stained the glory of the French revolution, must be lamented by every friend of humanity. How far they are to be ascribed to the savage spirit of an irritated mob, or to be placed to the account of private malignity, or, (as many contend,) to state-necessity, is uncertain. Mr. James, without determining this point, attempts to extenuate the conduct of those who have been agents in these scenes of blood, by comparing the late severities with the numerous acts of wanton barbarity which have disgraced the French monarchy. The particulars of these are detailed with a degree of minuteness which shocks humanity; and it is maintained, that the cruelties, occasioned by the present revolution, bear no proportion to the horrors which despots, under the influence of priests, concubines, and ministers, have produced; and that the late summary executions were provoked, in some measure, by the treachery of the Court, and were only the consequences of momentary frenzy, not the studied tortures of refined and educated vengeance. The author declares himself to have been an eye-witness of many of the facts which he relates, and he writes with a lively spirit of indignation against despots and tyrants. We quote one passage.

‘An impartial view of the court of Versailles from the beginning of the reign of Louis XIV. down to the revolution, will convince mankind that twenty-six millions of inhabitants have been barbarously trampled upon by despotic arrogance; it will open to the world the finest country in Europe, rendered the most abortive in all its possible advantages by the worst of governments; shew insolence plumed in dissipation, poverty punished without one proof of guilt, and grandeur recompensed without one instance of honour and desert.—It will display bigotry and superstition in all their ephemeral colours distinguished by deluded royalty; persecutions fostered by intrigue, and privated hatred glutted by religion. It will hold up *real* instances of corruption in contrast to fictitious crimes; mark out tyranny in full maturity striding over the enfeebled members of the people; public property taxed by private want, and individual safety respected only when dominion had nothing to exact, or passion to indulge. But it will, above all, display that universal system of treachery among the leaders in government, which has ever rendered the most glorious undertakings fruitless, and the largest contributions of the people wretchedly deficient.’

NEGROE SLAVERY.

Art. 23. *A very new Pamphlet indeed!* Being the Truth: addressed to the People at-large. Containing some strictures on the

English Jacobins, and the Evidence of Lord M<sup>c</sup>Cartney, and others, before the House of Lords, respecting the Slave Trade. 8vo. pp. 15. 1792.

Very new indeed!—for, in defiance of the good old law of “doing as we would be done unto,” it teaches the very new doctrines, that the turpitude of injustice and inhumanity may be annihilated by political expediency, and that where the *interests* of white men are concerned, zeal for the natural *rights* of black men becomes fanaticism.

#### SUGAR-TRADE.

Art. 24. *A Report from the Committee of Warehouses of the United East India Company, relative to the Culture of Sugar.* 4to. pp. 63. With an Appendix. 1s. Debrett, &c. 1792.

At a General Court of the East India Company, held on March 15th last, the following resolutions, founded on this report, dated Feb. 29, preceding, were passed, and the report ordered to be printed:

‘ That it appears to this Court, that the present enormous price of sugar is owing to the annual importation of that article being very unequal to the increased consumption in Great Britain, and the demand for exportation.

‘ That the East India Company, having been called upon by the public to assist them, have taken the subject into their most serious consideration, and are of opinion, that they can speedily and permanently supply a considerable quantity of sugar for the relief of Great Britain, provided they are placed on the same footing, with respect to duties and drawbacks, as the West India planters.

‘ That the present high duty of 37l. 16s. 3d. per cent. on East India sugars, while the West India pays only 15s. per cwt. *was purely accidental, and not fixed with any prohibitory view.* Sugar not having ranked among the company’s imports at the time of establishing the present tariff, it was not even named, and can only now be received under the head of manufactured goods non-enumerated, at 37l. 16s. 3d. per cent. *ad valorem.*

‘ That the importation of East India sugar is not only essential to the relief of the British consumer, but of the utmost moment to the public at large: who, besides profiting by the increase of revenue, which must arise from an increased importation, are entitled by law to three-fourths of all the profit which may be made by the East India Company above eight per cent. upon their capital.

‘ *That, if the importation of East India sugar is not allowed (the present duty operating as a prohibition), the sugar-trade, and the carrying trade attached to it, must inevitably be driven into the hands of foreigners; who have already sent, and are still sending, ships from various ports of Europe and America to India to purchase that article.*

‘ That therefore it is absolutely essential to the relief of the British consumer, the prosperity of the public revenue, and the preservation of the sugar-trade, with its attendant carrying-trade, to Great Britain, that sugar (being the produce of the British territories

in the East Indies) be received into this country upon equal terms with sugar produced by other British plantations.

' That the Court of Directors be requested to lay these resolutions before the Lords Commissioners of his Majesty's Treasury, accompanying the same with their own earnest representations in the name of this Court: That they be further requested to take such other steps as to them shall appear necessary, to obtain an equalization of duty, and to lay their proceedings before a General Court.'

The report is a very intelligent statement of inquiries made relative to the subject at all the presidencies in India, with authenticated answers transmitted from the proper officers; which justify the committee in declaring that sugar ' is a natural production of the Bengal and surrounding provinces, where it is cultivated to a very great state of perfection, and in point of produce, is capable of being carried to any extent for which a demand can be found.'

This being the case, if there should, either occasionally or regularly, be a call for more of this article than the West Indies can supply, why should not the East furnish the extra demand? This is a question of public concern; our restrictions not operating on foreigners, whom we must meet on equal terms, or give up the competition.

Art. 25. *An Account of the Sugar Maple Tree, of the United States, and of the Methods of obtaining Sugar from it; together with Observations upon the Advantages, both public and private, of this Sugar.* In a Letter to Thomas Jefferson, Esq. Secretary of State of the United States, and one of the Vice Presidents of the American Philosophical Society. Read in the American Philosophical Society, on the 19th of August 1791, and extracted from the third volume of their Transactions, now in the Press. By Benjamin Rush, M. D. Professor of the Institutes of Clinical Medicine in the University of Pennsylvania. 8vo. pp. 24. 4d. Phillips. 1792.

The subject of Negroe slavery having occasionally brought the sugar maple tree to public notice, as a succedaneum for the sugar cane, some particulars respecting this tree and its saccharine properties will doubtless prove agreeable to most of our readers; the rest, a very small minority, probably, may bear with the subject, or view it only in a speculative light.

The *Acer Saccharinum* of Linnæus, or the Sugar Maple-tree, grows in great quantities in the western counties of all the middle states of the American Union. Those which grow in New York and Pennsylvania yield the sugar in a greater quantity than those which grow on the waters of Ohio.—These trees are generally found mixed with the beech, hemlock, white and water ash, the cucumber-tree, linden, aspen, butter nut, and wild cherry trees. They sometimes appear in groves covering five or six acres in a body, but they are more commonly interspersed with some or all of the forest trees which have been mentioned. From 30 to 50 trees are generally found upon an acre of ground. They grow only in the richest soils, and frequently in stony ground. Springs of the purest water abound in

their neighbourhood. They are, when fully grown, as tall as the white and black oaks, and from two to three feet in diameter. They put forth a beautiful white blossom in the spring before they show a single leaf. The colour of the blossom distinguishes them from the acer rubrum, or the common maple, which affords a blossom of a red colour. The wood of the Sugar Maple-tree is extremely inflammable, and is preferred upon that account by hunters and surveyors for fire-wood. Its small branches are so much impregnated with sugar as to afford support to the cattle, horses, and sheep of the first settlers during the winter, before they are able to cultivate forage for that purpose. Its ashes afford a great quantity of pot ash, exceeded by few, or perhaps by none, of the trees that grow in the woods of the United States.

‘ The tree is supposed to arrive at its full growth in the woods in twenty years.

‘ It is not injured by tapping; on the contrary, the oftener it is tapped, the more syrup is obtained from it. In this respect it follows a law of animal secretion. A single tree had not only survived, but flourished after *forty-two* tapplings in the same number of years. The effects of a yearly discharge of sap from the tree, in improving and increasing the sap, are demonstrated from the superior excellence of those trees which have been perforated in an hundred places, by a small wood-pecker which feeds upon the sap. The trees, after having been wounded in this way, distil the remains of their juice on the ground, and afterwards acquire a black colour. The sap of these trees is much sweeter to the taste than that which is obtained from trees which have not been previously wounded, and it affords more sugar.

‘ From twenty-three gallons and one quart of sap, procured in twenty-four hours from only two of these dark coloured trees, Arthur Noble, Esq. of the state of New York, obtained four pounds and thirteen ounces of good grained sugar.

‘ A tree of an ordinary size yields in a good season from twenty to thirty gallons of sap, from which are made from five to six pounds of sugar. To this there are sometimes remarkable exceptions. Samuel Lowe, Esq. a justice of peace in Montgomery county, in the state of New York, informed Arthur Noble, Esq. that he had made twenty pounds and one ounce of sugar between the 14th and 23d of April, in the year 1789, from a single tree that had been tapped for several successive years before.

‘ From the influence which culture has upon forest and other trees, it has been supposed, that by transplanting the Sugar Maple-tree into a garden, or by destroying such other trees as shelter it from the rays of the sun, the quantity of the sap might be increased, and its quality much improved. I have heard of one fact which favours this opinion. A farmer in Northampton county in the state of Pennsylvania, planted a number of these trees above twenty years ago in his meadow, from *three* gallons of the sap of which he obtains every year a pound of sugar. It was observed formerly, that it required *five* or *six* gallons of the sap of the trees which grow in the woods to produce the same quantity of sugar:

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‘ The sap distils from the *wood* of the tree. Trees which have been cut down in the winter for the support of the domestic animals of the new settlers, yield a considerable quantity of sap as soon as their trunks and limbs feel the rays of the sun in the spring of the year.

‘ It is in consequence of the sap of these trees being equally diffused through every part of them, that they live three years after they are *girdled*, that is, after a circular incision is made through the bark into the substance of the tree for the purpose of destroying it.

‘ It is remarkable that grass thrives better under this tree in a meadow, than in situations exposed to the constant action of the sun.

‘ The season for tapping the trees is in February, March, and April, according to the weather which occurs in these months.

‘ *Warm* days and *frosty* nights are most favourable to a plentiful discharge of sap. The quantity obtained in a day from a tree, is from five gallons to a pint, according to the greater or less heat of the air. Mr. Lowe informed Arthur Noble, Esq. that he obtained near three-and-twenty gallons of sap in one day (April 14, 1789,) from the single tree which was before mentioned. Such instances of a profusion of sap in single trees are however not very common.

‘ There is always a suspension of the discharge of sap in the night if a frost succeed a warm day. The perforation in the tree is made with an axe or an auger. The latter is preferred from experience of its advantages. The auger is introduced about three-quarters of an inch, and in an ascending direction (that the sap may not be frozen in a slow current in the mornings or evenings) and is afterwards deepened gradually to the extent of two inches. A spout is introduced about half an inch into the hole, made by this auger, and projects from three to twelve inches from the tree. The spout is generally made of the sumach or elder, which generally grows in the neighbourhood of the sugar trees. The tree is first tapped on the *south* side; when the discharge of its sap begins to lessen, an opening is made on the *north* side, from which an increased discharge takes place. The sap flows from four to six weeks, according to the temperature of the weather. Troughs large enough to contain three or four gallons made of white pine, or white ash, or of dried water ash, aspen, linden, poplar, or common maple, are placed under the spout, to receive the sap, which is carried every day to a large receiver, made of either of the trees before mentioned. From this receiver it is conveyed, after being strained, to the boiler.’

We understand that there are three modes of reducing the sap to sugar; by evaporation, by freezing, and by boiling; of which the latter is most general, as being the most expeditious. We are farther assured, that ‘ the profit of the maple-tree is not confined to its sugar. It affords a most agreeable melasses, and an excellent vinegar. The sap which is suitable for these purposes is obtained after the sap which affords the sugar has ceased to flow, so that the manufactories of these different products of the maple-tree, by *succeding*, do not interfere with each other. The melasses may be made to compose the basis of a pleasant summer beer. The sap of



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the maple is moreover capable of affording a spirit, but we hope this precious juice will never be prostituted by our citizens to this ignoble purpose. Should the use of sugar in diet become more general in our country, it may tend to lessen the inclination or supposed necessity for spirits, for I have observed a relish for sugar in diet to be seldom accompanied by a love for strong drink.\*

To us, the most extraordinary circumstance attending this tree is, that it should remain a tree, after such unmerciful drains of its sap; and, still more, that it can be said not to be injured by such treatment!

### VOYAGES and TRAVELS.

- Art. 26. *A Voyage to Madagascar, and the East Indies.* By the Abbé Rochon, Member of the Academies of Sciences of Paris and Petersburg, Astronomer of the Marine, Keeper of the King's Philosophical Cabinet, Inspector of Machines, Money, &c. Translated from the French. Illustrated with an accurate Map of the Island of Madagascar. To which is added, a Memoir on the Chinese Trade. 8vo. pp. 475. 7s. 6d. Boards. Robinsons. 1792. After having amply given our sentiments of this work, as a foreign publication\*,—we have only to add, on its appearance in English, that the work is translated in easy language, is well printed, and is illustrated with a folio map of the island.

### EDUCATION.

- Art. 27. *Isagoge, sive Janua Tusculana*, for the Use of Schools. By the Rev. R. Lyne. 8vo. pp. 66. 2s. bound. Law. 1791. We are almost overwhelmed with grammars and school books. It is observable, however, that no greater Latin scholars are produced, than were at the time when the number of these helps were much fewer, and when they were such also as are esteemed more obscure and more difficult than those which issue almost daily from the press. Some of these publications proceed merely from mercenary motives; others are well intended, and, in the view of their authors, at least, well fitted for service; as sometimes they really prove.—The volume before us we will place in the latter rank: the design of Mr. Lyne appears to be laudable. He has employed considerable attention in forming and improving his plan; he has also, he tells us, found its good effects. An edition has been before printed, but was confined in its use to his own seminary. The proof of utility must depend on trial: if Mr. Lyne has experienced this, others also may: but we ought to observe, that he speaks modestly on the subject, and offers his performance ‘as very little more than a hint of the kind,’ expressing his wish, ‘that some one, more expert, may soon condescend to set it off with that improvement, which the object of it deserves.’
- Art. 28. *A New Introduction to Reading; or, a Collection of Easy Lessons*, arranged on an improved Plan: Designed for the Use of Schools. 12mo. pp. 174. 1s. bound. Forster. 1791. We are told that, “of making many books there is no end.”

\* See Review Enlarged, vol. vi. p. 555, and vii. p. 334.

which

which remark may well be applied to publications *for the use of schools*: they are indeed super-abounding. One of the principal requisites for the assistance of youth, is a judicious, kind, and determined attention in their instructors: where this prevails, almost any books will prove useful; where this is wanting, the best helps of another kind will fail of the intended purpose. The present compiler tells us, that the books put into the hands of children are generally too difficult, and therefore disgusting. A friend, he says, suggested that a selection of lessons advancing progressively in *hardness*, would be of great service.—However this may be, we must acknowledge that he has put together a number of little tales, fables, and scraps of history, which have a tendency to engage the attention of children, and to form them to a love of virtue.

Art. 29. *The Honest Farmer*: A Drama, in five Acts. By M. Berquin, Author of the *Children's Friend*. 12mo. 1s. Boards. Stockdale. 1791.

This little piece is not an object of criticism. It is sufficient to say, concerning it, as a probable truth, that it is more *really* calculated to promote industry, contentment, honesty, humanity, benevolence, and general virtue, than most of the novels with which, for many years past, the public has been so plentifully furnished.

## POETRY and DRAMATIC.

Art. 30. *The Fate of Empire*: A Poem. By the Rev. J. Palmer. 4to. pp. 28. 1s. 6d. Debrett. 1792.

Altogether to praise or to condemn this poem, would betray a want of discernment. It is so unequal, that it appears like the production of different persons. The beginning is incomprehensible, and the conclusion is trite and flat. Mr. Palmer borrows, in some places, the ideas of the *Essay on Man*: but he has not caught the spirit, nor acquired the elegance and accuracy, of Pope. Toward the middle of the poem, we have, however, some tolerable lines; of which the following description of *despotic* government is a specimen:

Behold, when leaning on a mountain's brow,  
Gigantic Terror views his realms below,  
As when, amidst his ripen'd corn, the hind  
Beholds a tempest black'ning in the wind;  
Fearful he hastens to collect his store,  
That scattered lies, before the torrents pour:  
When sudden o'er him bursts, in thunder dire,  
The o'ercharg'd cloud, and wraps the field in fire;  
Scar'd from his labour in affright he flies,  
And leaves his harvest blazing to the skies.  
So, where this FRIEND his pond'rous sceptre rears,  
Creation's cultur'd beauty disappears;  
Its busy croud, appall'd beneath his eye,  
To unfrequented wilds, and caverns fly;  
Whilst, with capricious power, around his head  
He bids dark clouds in rolling volumes spread;

Or

Or rocks uprent, or columns flaming high,  
 Dart their portentous horrors to the sky :  
 Or from the summit sluices to the shore  
 A fiery cataract, with hideous roar,  
 The waving trees, the vineyard's humbler pride;  
 The peasants' cottages adown the tide,  
 In ruthless splendor roll, and wide expand,  
 The smoky ruins o'er the burning sand.'

If Horace's maxim, *Nonum prematur in annum*, be not literally observed, yet it should be remembered, that a poem is a species of composition which requires to be reviewed and re-reviewed, to be touched and re-touched, before it should meet the public eye. Little blemishes in poetry often destroy the whole of the intended effect.

Art. 31. *A Morning Walk*. In Blank Verse. Addressed to an Eminent Clergyman. 4to. 1s. Kearsley. 1792.

Thomson, who so well knew how to describe the charms of a country life, reckons among the pleasures of retirement, "calm contemplation and poetic ease." It was probably amid these pleasures, and under the inspiration of rural tranquillity, that the poem here presented to the public was composed. The verses are written with ease and elegance, though somewhat prosaic, and are strongly expressive of that genuine sensibility which is alive to every impression of beauty, sublimity, and happiness, that simple nature can produce. Our poetical readers will judge of the unknown writer's merit, from the following extract:

'Season of soft delight! Now to the wild  
 Nature's admirer hies him, while his heart  
 Throbs with emotion, exquisitely soft,  
 And only known to those, whose bosoms feel  
 The charms of genuine beauty. Happy few!  
 For you the valley smiles; the lonely wild  
 Yields you serene enjoyment; and to you  
 The hoary mountain, rugged and abrupt,  
 Administers sublime delight. How blest'd  
 Your early wandering, unobserv'd, and rapt  
 In contemplation! How serenely sweet  
 Your evening walk! as if, with influence mild,  
 Angels unseen attended, and convey'd  
 Joy to your spirits; not tumultuous joy,  
 But calm, and leading to th'ingenuous mood  
 Of melting tenderness. Although, to you  
 May not be giv'n those high creative pow'rs  
 That animate the canvass, or entrance  
 The soul in th'extasies of rapt'rous song;  
 Deem not your portion scanty, nor complain  
 That nature hath to you, with niggard hand,  
 Her gifts imparted. If she hath bestow'd  
 Pow'rs to distinguish beauty, but deny'd  
 Th' inventive energies; perchance, with these,

She kindly hath withheld the reckless zeal  
Of passion; and secur'd you from the cares,  
Th' unnumber'd, agonizing cares, that swarm  
Even in the bower of fancy. Ye enjoy  
The smile of this soft season, unallay'd  
With restless wishes for ye know not what;  
Sublime, untasted pleasure, unallay'd  
With grief fantastic, or imagin'd woe.  
Fram'd for discerning ev'ry pleasing form  
Of graceful elegance, your souls are calm;  
Calm as yon river, that so slowly moves,  
His progress passes unobserv'd, the while  
His breast reflects the likeness of each shrub,  
And blossom, waving o'er th' enamel'd bank.'

32. *The Proclamation*; or the Meeting of the Gothamites. A Poetical Epistle, from Harry Gay to his Friend Richard Quiet. 4to. pp. 23. 1s. Parsons. 1792.

Two or three ingredients are indispensably necessary in making quibs of this kind; we require pointed satire, humour enough to relax our muscles, and that both these be conveyed in something resembling poetic language:—but the writer of this 'Poetical Plea' cautions us against the vanity of human expectations, in a net that includes also a sample of his versification:

'What we hope for through life, we don't always obtain,  
Is a truth you'll allow, that's both obvious and plain.'

The Mayor of Gotham can do no less than crown Mr. Harry poet-laureat of the corporation! If he obtains this place, it, probably, be all that he will gain by the publication of this e, which, certainly, will not procure him a place at COURT.

33. *A Poetical Epistle to the Right Honourable Lord Thurlow*. 4to. pp. 23. 1s. Parsons. 1792.

This epistle, penned in a very decent style, and in which, on account of the subject, it would be invidious to point out blemishes, takes a cause that must find an advocate in every feeling heart, that of imprisoned debtors:—but, alas! among the vicissitudes of lunary events, the patron addressed is now out of office; and a statesman out of place, as a wag once observed, "bears great resemblance to the last year's almanac."

t. 34. *The Sturdy Reformer*: a new Song. Exemplifying to the good People of England the Doctrines of *the Rights of Man*. To be sung to the Tune of Ballinamona, at all Revolution Dinners; and particularly recommended to the English Club des Jacobines. Concluding with some wholesome Advice to JOHN BULL. Written by W. T. F\*\*\* G\*\*\*\*D, Esq. 4to. 1s. Symonds.

A correspondent informs us, that the *Sturdy Reformer* gave birth to "John Bull's Opinion," noticed in our last Number, p. 215. Hence it appears, that the present production of the Aristocratic muse ought to have been *first* mentioned in our Catalogue: but the truth

truth is, that the *Sturdy Reformer* did not come in our way till after the parody on it had passed in review.—The present piece is not destitute of humour; and, when well sung at a Tory club, cannot fail to *set the table in a roar*.

Art. 35. *The Revolution*, an Historical Play. By Lieut. Christian. 8vo. pp. 108. 2s. Hookham. 1791.

A drama, exhibiting the most important events in British history, is calculated, more especially at the present period, to excite a strong interest in British minds. While every public print is filled with the horrors and distractions into which the struggles for liberty have plunged France, our attention is with singular pleasure recalled to the circumstances of the glorious event, that gave to Britain a constitution, which, though not absolutely perfect, has been found, from the experience of more than a century, to have been productive of singular advantages to our country; since it has annihilated that despotism which once reigned under the name of *Prerogative*, asserted the true principles of legitimate government, and has given a firm basis to public liberty.

In dramatizing this interesting portion of our history, Lieutenant Christian professes an imitation of the historical plays of our immortal bard. Like him, he introduces a multitude of characters; and, while he keeps close to history, he blends, with the series of great transactions, scenes of low life. He has even deemed it proper to carry his imitation so far as to introduce that grossness of expression, which the chaste and corrected taste of the present age can scarcely tolerate in Shakspeare, notwithstanding the richness of his wit. Had Shakspeare lived in the eighteenth century, and had he written for the audiences which crowd our modern theatres, his wit would have been more refined and polished than that which he employed in the service of the theatres of the *Globe* and the *Curtain*. We think Lieutenant Christian might have enlivened his play without indecent wit; and as he chose to introduce love into his scenes, he might have made it more conspicuous. At present, Lady Agnes and Colonel Godfrey seem forced into the piece; and to group them with the other characters, appears a matter of embarrassment to the author. James II., King William, and the other principal characters, are faithfully drawn, and the business is kept alive:—but the dialogue is often too tame and prosaic. The following speech of the Prince of Orange, after his landing at Torbay, which concludes the third act, may be given as a specimen:

‘ We shall tow’rds Exeter direct our march;  
There, publish our intentions more at large,  
And wait awhile the junctions of those friends  
Whose high soul’d valour will augment our force,  
As yet in courage, stronger than in men.  
Mean while I shall your kind assistance ask  
To soften the distresses of the camp,  
Which our brave officers severely feel.  
Their baggage yet remains on board the fleet,  
And common food is not within their reach.

Drench’d

Drench'd as they are, the ground must be their bed,  
 Uncanopied, save by the inclement sky;  
 While hunger sharpens ev'ry bitter hour,  
 And gives the piercing winds a keener edge.  
 Already I've dispatch'd my people forth,  
 To glean what help the country can afford.  
 Your zeal and influence will assist us much,  
 And hasten or enlarge the wish'd supplies.  
 May they be swift and equal to their wants;  
 For, while they suffer thus, I suffer too.'

We shall add the speech of *the Speaker* at the Convention of the  
 Lords and Commons, in Act V.

' *Speaker.*

' Thus terminate our subjects of debate.  
 We are agreed, my lords and gentlemen,  
 That, by the abdication of the king,  
 The throne is vacant. Next, that lawful power  
 Resides with us, to offer Britain's crown  
 To that exalted personage, whose aid  
 Hath our religion, laws, and liberties,  
 From swift inevitable ruin sav'd.  
 And, as the faithful consort of the prince  
 From royal lineage springs, it is approv'd  
 They both shall share the regal dignity;  
 The power invested solely in the prince,  
 Whom virtue, valour, wisdom, all declare,  
 Form'd and matur'd to rule the helm of state.  
 This, the result of cool deliberate thought,  
 Of free debate, of mutual accord,  
 We shall deliver to their Highnesses,  
 And make a solemn tender of the crown,  
 With all its just and equitable powers,  
 To our deliverer, the Prince of Orange.  
 This business must not suffer by delay.  
 Procrastination doth but squander time;  
 Borrows its minutes, hours, days and weeks,  
 Until the sum doth swell to such amount,  
 Life's capital can scarce repay the debt.  
 What is mere folly in a thoughtless brain,  
 In public minds becomes a serious vice.  
 When millions wait the issue of debate,  
 On which a nation's happiness depends,  
 Procrastination is a crime indeed.'

This play is dedicated to the Prince of Wales: but it does not  
 appear that it has been offered to either of our theatres; though,  
 with a little alteration, it may possibly act well, and be better  
 suited to the 4th of November than Rowe's *Tamerlane*. We admire  
 the motive which directed Mr. Christian's genius to the subject of  
*the Revolution*.

Art.

Art. 36. *Reform: a Farce, modernised from Aristophanes*, and published with the Annotations, *select* of Bellend. Mart. Scrib. T. P.—*complete* of Cantab. Anti-P. Hyper-Bell. By S. Poole Junior. 8vo. pp. 29. 2s. Edwards. 1792.

Whatever be the subject, wits will laugh; nor are we so saturated with gravity as not to join in their mirth. Aristophanes (who, it will be recollected, is disgracefully famous for his success in introducing another character,) is here made the vehicle of abuse against Thomas Paine, and the rest of the *Reformers*. An English imitation is given of a scene between Chremylus and Plutus, the former of whom is modernised into Thomas Paine; the latter, into John Bull. The skill, with which the author has adapted the language of the Grecian dramatist to the occurrences of the present time, is occasionally very conspicuous; and his annotations discover much reading, as well as humour. We shall select a short specimen.

T. Paine is exclaiming against the court on account of the influence which it possesses from the places in its disposal:

‘XP. ‘Οτ’ ἐδ’ ὡς ἐστὶ ΘΥΣΙΕΝ ἀδελφάνων ἐστὶ  
Οὐ ΒΟΥΝ ΑΝ \* [ἐχὶ ψαύω].

‘T. PAINE. No *off’rings* would GEORGE from his subjects receive,  
Unless in return He had something to give:  
No BULSES’——

T. Paine afterward goes on to point out the power of money:

‘For money, at DURHAM does B-r-r-ngt-n pray †;  
His modest namefake at BOTANY-BAY:

For

\* This obscure passage has given rise to a great variety of conjectures; a few of which, for their ingenuity, deserve to be recorded:

1. Some commentators, without making any alteration in the text, interpret it of the advantages enjoyed by the K--g in buying cattle, which (as they insinuate) the sellers may figuratively be said to *sacrifice* to the honour of trading with His M-----y.—2. Others read ΘΥΣΙΕΝ, and suppose it to allude to the CARICATURAS which represent him as a *Farmer* amongst his *Oxen*, referring the ψαύω, (which is found in some copies) to his *Morning Muffins*.—3. A third class, from the similarity of the *Literæ Majusculæ* Λ and Ν, read ΒΟΥΛΑΙ, (which conjecture is rendered plausible by the previous occurrence of αἱ) and infer thence that the *Cabinet* is not free from SECRET INFLUENCE.—4. The Rev. *Bellenden* hazards a still bolder conjecture in favour of a more invidious allusion: He affirms the Ν to be a corruption of ΑC, by which emendation the word becomes ΒΟΥΛΑΙ: This reading, as least honourable to royalty, we have assigned to *Paine*.\*

† In this couplet there are great variations: those, who agree in retaining *pray*, differ on the subject of the petitions; and forgetting the “δια τούτων” of the original, or conceiving it to be implied in the change of situation, for which their common prayers are sup-

posed

For money M-nd-za sans H-mphr-ys' bids,  
And C——t with razors the Freshmen supplied\*.

The original is,

‘Ο δὲ ΔΗΠΟΔΥΤΕΙ † γὰρ ΝΗ ΔΙ’.——

‘Ο δὲ ΚΝΑΦΕΤΕΙ † γὰρ——

‘Ο δὲ ΒΥΡΣΟΔΕΤΕΙ γὰρ ὁ δὲ ΠΩΛΕΙ ΚΡΟΜΜΥΑ.’

posed to be directed to the THRONE of Grace, by a bold emendation, read,

‘ For DURHAM at LONDON does B-rr-ngt-n pray ;

For LONDON his namesake at BOTANY-BAY :’——

Others, without disputing their piety, observe that the *formal act* of praying is not very fashionable with either of those classes (whom by a very illiberal antithesis they denominate *active* and *inactive* citizens,) and therefore, in consideration of the *close residence* of both at the places to which they have been respectively transferred, for *pray* correct *stay*.\*

\* This piece of University History is well known to *J-bnians* : a brief account however is added *in usum TYRONUM*. ‘The Rev. Mr. C——, “ a gentleman by a thousand pretensions, a Scholar, a Senior Fellow, a Dean, B. D.” with unexampled generosity made it his practice for several years to furnish the newly-admitted members of his own society with razors, and was seldom known to clog the present with any other obligation than the trifling condition of paying *seven shillings and sixpence* for a strap ! CANTAB.’

† These figurative versions of the two verbs (which literally mean to *shed old clothes* and to *become fuller*) are justified, the one by the passage in the Psalms addressed (*verbo fit venia*) to the BISHOP of our SOULS—“ Wash me and I shall be whiter than snow ;” and the other by the *Synecdoche* (which is a favourite figure with our author) *Loci pro Locato*, or of the clothes for the money contained.

‘ In allusion to the different destination of those gentlemen on their last removals, the celebrated line of *Lucan* was invidiously repeated,

*Vixrix causa Deis placuit, sed vieta Catoni :*

And the following epigram on the same subject, notwithstanding the degrading association of two *very different* characters, has had its admirers :

Two namesakes of late, in a different way,

With such spirit and zeal did bestir ‘em,

That one was *trans-ported* to BOTANY-BAY.

And the other *trans-lated* to DURHAM.

‘ It will probably be reckoned too bold a conjecture to suppose that *Aristophanes* by the oath ΝΗ ΔΙ’ (which occurs on a similar occasion v. 18.) meant to suggest a palliation for the conduct of the *English* pickpocket : as our language however is said to be *semi-Græca*, I think we may venture, in reference to the *necessities* of that unfortunate man, as well as the superior riches and *moderation* of the Bishop, for MODESTER to read NEEDIER. CANTAB.’

We



We shall add a specimen of the writer's skill in ridiculing 'rage of conjectural emendation.'

Plutus says:

Ἐν τοῖς λαγεῖν ἐμοί γε φανερόν παυοῖ.

'You seem to speak plausibly.'

On the last two words of the original, we have the following note:

'Benè hæc separant nonnulli; abest quippe; à Codd. optt. librorum forsan (quod vidit SPECTATOR No. 470.) culpâ in locutionis puncti simplicis (,) literam ex binis (:) constam inferentium; unde vera tandem lectio eruitur: Lege itaque nostro periculo, *Φαυῖ*, TOM ΠΙΑΝΕ, quod salvo metro iisdemque penè, qui antea, manentibus literarum tenore atque ductu confirmatur.

'Dualetem *Φανισσῶν* omnino rejiciendum idèd potissimum duximus, quodd nemo sit tam inepti *Painii* tautor, ut societatem cum illo ad res turbandas inierit: W-L-K-RIVM enim, propter sanè quoquo fidemore clarescere, suæ adhuc texere tenebræ, nec REGIIS "SEDLIBUS infestum REGIBUS nomen inferri" passæ sunt. BELLEND.'

Art. 37. Τρυφιδωρεν Ἰλιε ἀλωσις. *De plurimis mendis purgata, et nihil illustrata.*—The Poem of Tryphiodorus on the taking of Troy, corrected and illustrated by Notes. By Thomas Northmore, A.B. F. A. S. Large Octavo. pp. 85. 4s. Boards. Deighton.

This work of Tryphiodorus is sufficiently known on the continent by the impressions of Aldus, &c. and in England by the edition and translation of Merrick. The author, an Egyptian of the 5th century, had the ambition to *continue* the Iliad of Homer; and did so, with the same success which many continuators have experienced in our own days. He likewise wrote a new Odyssey, which is *fortunately* lost, since he excluded the letter A from the first book, the letter B from the second, and thus successively each of the following letters from its corresponding book.

The editions which Mr. N. has used in this publication, are those of Merrick, Oxford, 1741; and of Bandinius, Florence, 1765. Mr. N.'s notes are entirely philological, and are calculated merely for the perusal and criticism of the grammarian.

Art. 38. *Achmet to Selim*, or, the Dying Negro, a Poem, by Thomas Hall. 4to. pp. 23. 1s. Printed at Liverpool. 1792.

Verses against the slave trade; from one of the principal seats of that unjust and cruel traffic, may claim some indulgence. If the poetry be not above mediocrity, the moral merit of the piece will, perhaps, in some degree, compensate for its literary defects.

Art. 39. *The Brothers*, a Politico-Polemical Eclogue; humbly inscribed to the Reverend Mr. Timothy, and the Reverend Dr. Joseph Priestley. 4to. pp. 19. 1s. 6d. Debrett. 1792.

The small portion of humour, which may be discovered in these verses, will by no means atone for the illiberal abuse, and the injurious reflections, with which they abound.

## NOVELS.

Art. 40. *The Castle of St. Vallery*, an Ancient Story. 8vo. pp. 77.  
2s. Boards. Robinsons. 1792.

This story is an imitation of the *Castle of Otranto*, Sir Bertrand, the Old English Baron, and others, in which the chief passion intended to be excited is fear. Of all the resources of invention, this, perhaps, is the most puerile, as it is certainly among the most unphilosophic. It contributes to keep alive that superstition which debilitates the mind, that ignorance which propagates error, and that dread of invisible agency which makes inquiry criminal. The dealers in prodigy make a ridiculous mixture of miracle and matter of fact. They always cause their supernatural beings to act in an absurd and vicious manner. They exhibit these beings as indolently, malignantly, and wickedly permitting some great mischief to be done, and then as counteracting the order of nature to rectify a part of the wrongs, which, by a timely interference, might have been wholly prevented. Such stories are in system neither divine nor human, but a strange mockery of both. The labours of the poet, of the historian, and of the sage, ought to have one common end, that of strengthening and improving man, not of continuing him in error, and, which is always the consequence of error, in vice. The most essential feature of every work is its moral tendency. The good writer teaches the child to become a man; the bad and the indifferent best understand the reverse art of making a man a child.

The story of this work is told in that species of poetic prose, which cannot easily be reconciled to good taste. The incidents are too crowded to be prepared and explained with that consistency which should render them probable; and the common-place events of a cruel uncle, a helpless child, a pitiful assassin, and an heir in disguise, are here repeated. The author has made much of his story depend on the high excellence of the arts of painting and tapestry weaving, at a period when, instead of high excellence, it is tolerably certain no such arts existed in England, nor in Europe.

The following is a specimen of the author's style:

'Impatient to arrive at this mansion, as the only theatre, where his grandeur could be properly exhibited, he pressed his courser, with impetuosity, and without delay proceeded towards St. Vallery. At the close of the third day, a storm from the east seemed fast approaching, the hills gathered rain, a heavy black cloud darkened the road before him, and a *brassy streak of sky here and there*, added to the tremendous appearance of the burbling storm. The rain now fell in torrents, the blue lightning played about his face, and the thunder rolled towards him. In vain they sought a shelter from the rain, the heath before them was a desolate waste, and the moon, which at intervals afforded a faint light, only served to shew them the dreariness of the plain. The Baron pressed vehemently forward, and soon discovered, at some distance, the appearance of a dwelling. He advanced towards it, but a small wicket impeded his progress; his horse he knew could easily clear it, but in vain he used his spur, the steed refused. The fiery spirit of Alfred, impatient

REV. NOV. 1792.

A a

tient

tient at the storm, which now became more violent, again prompted him to force his courser. The horse reared, plunged, and, rearing a second time, fell back upon his lord. The attendant who had stood aloof, now ran to his assistance; they raised him from the ground, and saw by the light of the moon, which soon after shone out from between the clouds, that the building before them was surrounded by a deep moat, over which was a drawbridge, which the wicket opened to. The bridge was drawn up, and had Lord Alfred's courser obeyed his rider, they must both have been precipitated into a deep ditch, the sides and bottom of which were full of long iron spikes.'

From the names of the dramatic personæ, and various other coinciding circumstances, the writer appears to have had Mr. Cumberland's tragedy of the Carmelite strongly in his recollection.

Art. 41. *Solyman and Fatima*; or, The Sceptic convinced. An Eastern Tale. By J. Wright. Small 8vo. 2 Vols. 5s. sewed. Bew. 1791.

An Eastern tale ought to be at least a tolerable representation of Eastern manners, sentiments, and language. The work now before us has no other pretensions to the title, than that the scene of the story is laid in Cassimire, and that its principal characters are two young adventurers, who are led through various regions of the East, and, after many sudden and surprising vicissitudes of fortune, meet at last at their native home. Except a few incidents, such as being sold to a prince who had many wives and concubines, and finding by accident a diamond of immense value, the reader might as easily fancy the scene to pass on English as on Asiatic ground. The opinions and sentiments of all the characters are such as are to be found in Christian countries; and the language, though sometimes swollen above the tone of ordinary prose, bears no resemblance to the richly figurative style of the East. Nevertheless, the work, considered as a moral tale, is not destitute of merit. The principal persons meet with a series of wonderful events; all adapted to correct the ambition and vanity which at first led them astray; and the general story is, to impress on the mind of the reader a conviction of the great importance of guarding against the seduction of scepticism, and of cherishing the principles of religion, and sentiments of humble and grateful acquiescence in the appointments of the Sovereign Power. The moral is certainly good: but it is so only because it is founded in truth. It is an absurd as well as a dangerous position, repeatedly hinted in this work, that belief, in itself erroneous, may produce the happiness of a being so frail as man, and consequently that it may be the interest and wisdom of a rational being, to prefer error to truth, and ignorance to knowledge.

#### M E D I C A L.

Art. 42. *The Medical Spectator*. Vol. I. 8vo. pp. 441. 7s. Boards. Pridden. 1792.

When we first opened the Medical Spectator, we expected to find a series of essays on various topics connected with medicine. The practice and the practitioners, we knew, were occasionally obnoxious to

to ridicule, and deserving of admonition; we expected, therefore, sometimes to smile with the satirist, and sometimes to be instructed by the reasoner. A very little reading taught us that the object of the *Medical Spectator* was far from reaching to this extent; that his whole aim was to furnish a panegyric on a single writer, and to bring into notice a neglected system: in fact, that the same of Dr. Harrington was to be celebrated, and his theory defended.

What the merit of that theory is, we will not stop now to inquire: but we must own, that, after all the pains which have been taken to drag it into notice, it has been very unfortunate in making no greater advances to popularity. In its original form, it received little attention; then *Dr. Bewley*\* undertook to dress it in a new fashion; still it drew few admirers: next it was exhibited in one of the magazines, whose words are incorporated into the present publication; and, lastly, under the attractive title of 'The *Medical Spectator*,' it solicits the attention of those who would be frightened at philosophy without some such allurements, and who, by these means, may be induced to read it, as children are enticed to learn their letters by the gilding and pictures with which they are surrounded.

The present volume contains twenty-seven numbers of this periodical publication. Three numbers of the second volume have likewise made their appearance.

Art. 43. *Medical Advice to the Inhabitants of Warm Climates*, on the domestic Treatment of all the Diseases incidental therein: with a few useful Hints to new Settlers, for the Preservation of Health, and the Prevention of Sickness. By Robert Thomas, late of the Island of Nevis, Surgeon. To the Work are prefixed some Observations on the proper Management of new Negroes, and the general Condition of Slaves in the Sugar Colonies. Also are annexed, a List of the Medicines recommended in the Treatment of the Diseases, and an Explanatory Table of the Weights and Measures used by Apothecaries. 8vo. pp. 337. 6s. Boards. Johnson. 1790.

This volume is designed by its author for the use of heads of families, directors of estates, masters of vessels, and others who may have no opportunities of procuring medical assistance for those under their care. In this view, it may occasionally prove useful, provided it does not induce them to rely too much on their own exertions. The danger of an unskilled person prescribing active medicines, has been not unaptly compared to that of scattering fire among gunpowder.

#### ECCLESIASTICAL CONSTITUTION.

Art. 44. *Ecclesiastical Reform.* The present State of the Clergy of the Established Church considered. In Three Parts. I. Of the various *Abuses* occasioned by the Conduct of our Prelates. II. Of the Oppression of the *Incumbents*, the Pluralists, towards their Substitutes. III. Of the miserable State of the *Curates*, whose Salaries are so very disproportionate to the Value of the Benefices

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\* NOT OUR BEWLEY!

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of their Employers. By a Beneficed Clergyman, of the University of Cambridge. 8vo. pp. 113. 2s. 6d. Williams. 1792.

The ground, which this reformer takes, is that of the present discipline of the church, and the management of its revenue. With respect to the Bishops, he complains of the want of sufficient caution in the admission of candidates for holy orders; the granting of dispensations to hold two benefices at a time; the exercise of the privileges of *option*, and of holding livings *in commendam*; engaging too deeply in politics, and acting in subserviency to the views of administration; encouraging pluralities and conniving at non-residence; and inattention to the abilities, conduct, and situation, of the curates.

Incumbents are censured for their haughty and unkind treatment of their curates; for their neglect of duty; for their pluralities; for simoniacal practices; and for the unnecessary frequency of litigious contentions for tithes. The writer earnestly recommends it to the State, to take the poor curates more immediately and effectually under its patronage. One passage on this subject strikes us so forcibly, that we must quote it:

• The Bishop of Landaff's advice to the society of curates, who applied to him lately for his Lordship's advice respecting an application to parliament for a redress of their grievances, was to this effect; that if the legislature does not take their miserable unhappy situation into consideration, with that of their brethren through the rest of the kingdom, and if no relief is to be expected: "that they must look forward with content to that awful day, when all superiority shall be done away, except superior goodness, and no degree of merit fail of its reward:" it is extremely *easy* for a person in affluent circumstances to give such advice; but it is very *difficult* for such as have been delicately and liberally educated, and who once have enjoyed probably the conveniencies and comforts of life plentifully, and with prospects of living independently in the world, to sit down *CONTENTED* under the combined misfortune of suffering hunger, oppression, as well as contempt, scorn, and derision, and all *this for righteousness sake*; having for many years, in the prime of their lives, performed their duty with faithfulness and diligence in their profession, for perhaps an ungrateful, illiberal, opulent pluralist.

• His Lordship gave it as his opinion at the same time, that the incumbents of benefices were as much distressed as the curates. But with due deference to his Lordship, I must say, that this is a very great error indeed.

• The benefices that have occasion for curates are such as belong to non-resident pluralists, which have been, as above stated, greatly improved by inclosures of common fields, and tithes advanced twice or three times over, without any advance perhaps to the person who performs the whole of the duty. A rectory I held for some years before an inclosure took place, amounted to no more than a hundred and twenty pounds a year, which at this time is above two hundred and fifty pounds. There has been a very great advance through the whole kingdom wherever there are  
great

great tythes, that is, in the rectories. Even the condition of all the inferior incumbents, the vicars, is greatly preferable to that of the curates. Suppose a person is incumbent of a small vicarage, he saves the expences of house rent, has a garden, orchard, and generally a little glebe to supply a horse, and a cow or two, besides some small endowment, something arising annually from Easter offerings, surplice fees and presents, an opportunity of improving his little glebe, which may now be of something more value, since the decision relative to aggristment tythes. Whereas the miserable curate must rent a house or lodging for himself and family, enjoys none of the above conveniences and advantages, has nothing besides his bare 30l. or 40l. a year, the average of the salary allowed to furnish every article for himself and family, which at these times is a very scanty support indeed.'

## POLITICS and POLICE.

Art. 45. *A Friendly Address to the well-disposed and peaceable Inhabitants of this happy Land.* In a Series of Letters which appeared in the News-paper of the WORLD, during the Months of June, July, and August; to which is added, an *Essay on the Slave-trade*, and on Libels, &c. &c. By AMICUS. 8vo. pp. 203. 4s. Boards. Faulder. 1792.

Let the writer of these re-printed Letters be allowed to characterize them himself. They are, he observes, in the course of his long-extended title-page, 'intended to expose the fallacy and criminality of the political doctrines of Priestley, Paine, and other modern reformers; to bring into a comprehensive view, the beauties and peculiar excellencies of the British form of government; and to serve as an antidote for those poisonous sentiments, attempted to be infused into the minds of the people, by the assiduous endeavours of the ignorant, ambitious, and designing.'

On the general topics of parliamentary reform, taxes, the test-act, &c. &c. the author argues with more sobriety, moderation, and fairness, than is usual with political, or, indeed, *any* controversialists who rush, as he has done, into the "fore-front of the hottest battle;" and, on the whole, if he fails to make many converts, his arguments may at least serve to convince some of the doubtful, and to confirm the wavering.—We much approve his patriotic sentiments respecting the doctrine of Libels, and the rights of Juries.—In regard to the Slave-trade, he offers some commercial remarks, in addition to those which have been commonly urged purely on the principle of benevolence: but for these, and other particulars, we must refer to the book.

Art. 46. *A Letter to the Freeholders of Huntingdonshire.* 8vo. pp. 17.

This letter-writer declares himself proud to be ranked in that class of British citizens, who are of opinion that our constitution, supported in its true spirit, is capable of answering every purpose of civil government; and, consequently, that political wisdom requires, in this country, not the dissolution, but the reformation, of the established system. At the same time, he thinks it absurd to suppose that the constitution has arrived at its utmost point of per-

section; and he deems it a direct contradiction of the clearest facts to assert, that it has no corruptions of so serious a kind as to render reformation necessary. A timely correction of defects he considers as the only way to prevent the confusion necessarily attending a revolution. The point on which he chiefly insists is, the necessity of removing that infringement of the rights of citizens, which consists in excluding men from civil offices, merely on account of religious opinions. The usual arguments for such an alteration are forcibly urged; and the author gives it as his decided opinion, that 'when religion is blended with politics, the former suffers without any advantage to the latter; that instead of smoothing the path of life, instead of being the harbinger of peace and good-will to man, she is then transformed into a fury, her creed in one hand, a lighted torch in the other, exciting the most cruel and vindictive passions.' The letter is sensibly written: but the subject is too much exhausted to admit of any considerable novelty of observation or argument.

Art. 47. *The Freedom of France essential to that of Great Britain and Ireland.* Addressed to the People of the three Kingdoms. By a Gentleman of the Inner Temple. 8vo. pp. 36. 1s. Parsons. 1792.

The writer of this pamphlet acknowledges that the *supposed* constitution of this country is excellent, but remarks that the idol, which is now set up for universal adoration, is not the constitution *de jure*, as by the theory of our government it ought to be, but the constitution *de facto*, with all its imperfections on its head. 'It is of little import to society, (he adds,) whether the evils of government arise from a bad king or a vitiated constitution; and they are the same tenets in effect, though cloathed in a different garb, which demand implicit submission to the one and to the other. The arguments brought to prove that ancestry can bind posterity to any particular constitution, that is, to be governed in any particular manner, are those of a maniac, or an ideot; as to this country, every repeal in the statute-book gives them the lie direct.'

The political interests of Great Britain, according to this author, require that we should afford military aid to the cause of liberty in France; the establishment and extension of freedom abroad being the only security for its preservation and encouragement at home.—France seems at present sufficiently able to fight her own battles; and there will probably be no occasion for this nation to deliberate on the great question of this pamphlet. Another subject of deliberation is more likely to come before us—but it is a subject on which we shall not, it is hoped, long hesitate—whether it may not be for the mutual benefit of England and France, (as well as for the general benefit of mankind,) to enter into a national compact for the preservation of universal peace.

Art. 48. *Justification du Rappel de l'Ambassadeur d'Angleterre en France, et Refutation de tous les Faits et Raisonnemens sur les Affaires de France, allegués par M. Brissot, dans la Declaration qu'il a récemment redigée et adressée par Ordre de l'Assemblée Nationale, aux Puissances Etrangères.* 8vo. pp. 60. 1s. 6d. Debrett. 1792.

A French writer here vindicates the English court, against the censure of M. Brissot, for recalling their ambassador from France, after

after the French king's suspension. It is asserted that, after this event, an English ambassador had no longer any character, nor any authority to treat either with the National Assembly, nor with the ministers appointed by them. Beside this, various other topics are slightly discussed in this pamphlet, such as the inconsistency between the proceedings of the present Convention, and the determinations of the Constituent Assembly; the influence of the Jacobins in dissolving the National Assembly, and in establishing the present Convention; the dissimilarity between the English revolution in 1688, and the present French revolution; the perfection of English liberty; the excellence of monarchical government, &c. The work may serve to furnish notable materials for a German state paper, in vindication of the royal crusade.

Art. 49. *A Letter to the Right Hon. Charles James Fox, on the Subject of the Association lately formed at the Free Masons Tavern.* 8vo. pp. 21. 1s. Ridgway. 1792.

This is a panegyric rhapsody, the language of which is loaded with extravagant epithets, and laboured into confusion, to no other discoverable purpose than to bepraise the champion of opposition. To keen appetites, and strong stomachs, the coarsest food may be agreeable, provided there be *enough* of it!

Art. 50. *The Birthright of Britons: or the British Constitution; with a Sketch of its History, and incidental Remarks: in which are traced the Origin of our Liberties, their successive Growth, and Improvements from Magna Charta, the Bill of Rights, &c. and the various Innovations that have been adopted to subvert the Constitution, and which account for its present Abuses and Defects.* 8vo. pp. 138. 2s. 6d. Wayland. 1792.

This is a plain and temperate historical view of the English constitution; which, though it may furnish no new principles nor facts, yet has the merit of bringing some important old truths into a narrow compass, to refute Mr. Paine's denial of our having any constitution.

'It may, (as the author observes,) be proper to notice the objection of a popular author, who insists that we have properly *no* constitution at all\*. If, indeed, this term must necessarily mean a system of government, constructed and completed before the existence of government itself, we have none; but if we have any form of civil government at all—any natural rights, and fundamental laws, on which that government is founded, and by which it is *constituted*—these form our civil *constitution*; and to deny it, is to deny our political existence; it making no material difference, whether this constitution was formed at once, as those of America and France, or by a long succession of improvements, incorporating the political wisdom of a dozen centuries. To these fundamental maxims our future inquiries shall be directed; and we will endeavour to produce those authentic documents which have been called for, and on which every Briton may lay his finger, and say, "this is our *constitution*."

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\* Rights of Man, Part ii. Chap 4.



344. MONTHLY CATALOGUE, *Politics and Poëtics.*

In the course of this deduction, the author gives those distinguished statutes, which we justly consider as the bulwarks of our liberties; to which, calling in the occasional assistance of those respectable authorities Lord Coke, and Judge Blackstone, he adds many pertinent remarks, well worthy of a reader's consideration. A few incidental passages may serve to convey an idea of the writer's manner of treating this highly interesting subject.

When he remarks the tameness of parliament under Henry VIII. and through the reigns of the Stuarts, which admitted royal proclamations, in some cases, to operate with legal authority, he adds,

' But " these proclamations (say Coke and Blackstone †) have then (and then only) a binding force, when they are grounded upon and enforce the laws of the realm." In all other cases they are waste paper, or something worse; for, in many instances, they tend to raise an alarm rather than compose it. Such in particular, as were sometimes issued to stop the circulation of political pamphlets, under the pretence of their being seditious, have more increased that circulation than 100 pounds spent in advertising by the booksellers; for such is the curiosity of Englishmen, that every one supposes there must be something very extraordinary in a work that so far excites the fears of a ministry as to produce a proclamation.'

When ministers cheer us up occasionally by stating the flourishing improvements of the country, they never, among the articles produced, instance the rapid extension of common sense and knowledge, which now pervade and exalt the minds of all ranks of the people, beyond the ability of any earthly power to check. Efforts to suppress them only contribute to whet the mental appetite, and to make the relish of knowledge more sweet. If governors, therefore, were truly wise, they would accommodate themselves, with as good a grace as may be, to circumstances as they alter; and, making a virtue of necessity, would correct their institutions and reform their conduct under them, so as to meet the wishes of the people, instead of making vain struggles against the general will.

The author's observations on the execution of Charles I. are not addressed to refined politicians, but appeal to the common sense of all mankind; and are such as, by inference, hold out the pious offices framed for the occasions cited, as nothing less than the burlesque of devotion:

' After all, it is as impossible to justify the death of Charles as his conduct. He was neither tried by the army, the parliament, nor the country; but by a faction of his enemies; and the charge under which he was condemned was *not pleading* in a court that had no right to try him. His death may therefore be considered as a murder; but how it should be a martyrdom, or why we, who were then unborn, and our fathers likewise, should still once a year implore forgiveness for the fact, is what I am unable to account for. Alas that we should still annually give thanks to Almighty God for the restoration of a family, which we have long since de-

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† *Commen.* vol. i. 270.'

servedly exiled, and have even made it a high crime publicly to pray for, is another fact no less extraordinary and unaccountable."

Treating of the measures pursued by the House of Commons on this singular occasion, the author embraces a natural opportunity of adverting to the abolition of what Mr. Paine terms nicknames, in France; and to express the following sentiments on that regulation:

' Were the orders of nobility to be *now* formed, a variety of powerful arguments might be alledged against such distinctions; but those arguments have not the same force when urged against the probable evils of their abolition. A mean, a foolish, or a profligate peer, is a fine subject for satire; and too many such there are; it must at the same be confessed, that we have some who would be noblemen without their stars. Should a majority of these at any time rise to such an elevation of mind, as to despise these distinctions, or be ashamed of their company, and so renounce them, it would be a happy day for England. But admitting coronets and their wearers to be as futile and childish, as their bitterest enemies assert, it is certainly better to let children amuse themselves with toys, than put swords into their hands, which might destroy both them and us.'

Granted; provided that they would keep their baubles to themselves, and not intrude their playgames to disturb those who have more serious objects to mind!

After successfully obviating the dangerous inferences drawn by Mr. Burke from the event of the revolution, the author thus expresses his thoughts on the famous triennial act passed by Will. III.

' This reign, though introduced with so much joy, was not so happy as might have been wished, or was expected. Whether the king's notions of government were not quite answerable to English freedom, or whether he had the ill-luck, which many a good king has met with, to have bad advisers, he did not fall in with some things that the parliament judged necessary to preserve the nation's liberties. In particular, at first he refused his assent to "a bill for the frequent calling and meeting of parliaments," which however passed in 1694, under the name of the Triennial Bill, and was considered as a bulwark to our constitution. This act might have been much improved by the method since adopted in the American assemblies, of electing one *third* of the members *annually*; by which means a majority of the house would always be conversant in business—the people would have frequent opportunities of rejecting those whose conduct they disapproved—the parliament would always be in being—and the bustle and confusion of a general election avoided.'

In this decision we cordially join.

From the whole of his argument, the writer deduces the following conclusion, in which the major part of thinking men will concur:

' The principal grievance under which we labour, and to which all the others may be reduced, is the imperfect and depraved state of our representation, and there is the more reason to be alarmed at this from the well-known prediction of the great Montesquieu, that

the ruin of this country is inevitable whenever the legislative power becomes more corrupt than the executive.

' Give us a House of Commons which represents the nation at large, and while it is constantly dependent on the people, is wholly independent of the crown, and we ask no more. Their power is constitutionally sufficient to effect every other reformation that can be desired, and to them every thing may be safely trusted.'

Without such a reliance, the grievances of which we complain are only mocked by the *forms* of a constitution which we no longer enjoy in its essential operative principles.

Art. 51. *The Speech of the Right Hon. William Pitt, Chancellor of the Exchequer, Feb. 17th, 1792, on proposing the Application of an additional Sum for the Reduction of the Public Debt, and the Repeal of certain Duties on Malt, on Female Servants, on Carts and Waggons, on Houses, and on Candles.* 8vo. 1s. Robinsons, &c.

This speech was conceived with Mr. Pitt's usual well-known ability, and gives a most flattering view of our present circumstances, sanctioned by taking off a small portion of the very heavy burthens that have been long sustained by a patient people: but, on its appearance in a literary form, we may hint that this is only proceeding in the beaten track, and soothing the nation with unavailing palliatives, while our political disorders lie deeper than this oration reaches, and call for more effectual remedies.

Mr. P. observes, ' The material question which on these suppositions it is natural to ask is, When will the sinking fund rise to the amount of 4 millions per annum, which is the limit after which, according to the act of 1786, it is no longer to accumulate, but the interest of the capital which it thenceforth may redeem, is to be left open for the disposition of parliament? It will amount to that sum, on the suppositions which I have stated, in 1808, a period of about fifteen years from the present time.

' I am not, indeed, presumptuous enough to suppose, that when I name fifteen years, I am not naming a period in which events may arise which human foresight cannot reach, and which may baffle all our conjectures. We must not count with certainty on a continuance of our present prosperity during such an interval; but unquestionably there never was a time in the history of this country, when, from the situation of Europe, we might more reasonably expect fifteen years of peace, than we may at the present moment.'

We well know, and the orator is not ignorant, that no period can be named, in which political events will not arise, which human foresight cannot reach: yet we are to rest our public hopes on expectations to which no individual whatever would trust his private concerns. What statesman, whose recollection extends to fifteen years past, will insure the undisturbed operation of any measure for fifteen years to come? Does the *present* state of Europe warrant such confidence?

The actual operation of this much-boasted surplus toward the reduction of the government debts, can only amuse the most superfi-

tal observers; for, were these four millions of fifteen years' expectation, in present application to this hopeless purpose, those who exult so much in the measure well know that the creeping pace of such a sum will every now and then be overtaken by the gigantic strides of occasional emergencies, sufficient, in one or two years, to overwhelm all that can be done in the intervals. Our circumstances call for other resources in aid of this specious expedient, if real benefit be intended to the nation; and ought to include a rigid reform in the enormous expences of government. Let Mr. P. as a friend to the nation, take the little red book in his hand, and, with the eye of prudent oeconomy, go through all the great offices of state, civil, military, &c. &c. &c. &c. &c.; and, after weeding out all useless and *fine-cure* appointments, let him prune the salaries and emoluments of the rest in some reasonable proportion with the necessary duties performed; he might then boldly produce and compute savings that would endear him to his country, and take off a few more of our taxes! If this should be deemed too much to attempt, let it be considered how much more mildly such a reform would operate, than those that are going on elsewhere.

Art. 52. *Ten Minutes Admonition*, in answer to *Ten Minutes Caution*\*, from a Plain Man to his Fellow Citizens. By a Sheffield Razor Maker. 8vo. pp. 24. 6d. Gales, Sheffield; London, Robinsons. 1792.

In point of argument, the Sheffield razor-maker has the advantage over his antagonist. In reply to the charge that they who seek a reform in parliament are desirous of overturning the present constitution, he answers, that 'they only desire to restore it to its primitive force and vigour. Beautiful as I allow it originally was, time and other circumstances have operated so forcibly upon it, that its real friends and well-wishers perceive the shock it has received, and are willing, by the application of a mild and constitutional regimen, to "infuse a new portion of health into it;" to renovate its strength, so greatly exhausted and impaired; to give it back those grand sources of existence which shall henceforward prevent it from suffering a similar decay.

'They view with great concern the blow it received from the statute of disfranchisement passed in the 8th year of Henry VI. and the more deadly one in that of the Triennial Bill, 6th of William and Mary, which attempted to give the first legal sanction to the continuance of the same parliament beyond the sitting of a single session—thereby converting an institution which was intended by our forefathers to be the people's defence against aristocratic domination, or regal despotism—into an engine, in the hands of a Minister, to tax, oppress, insult, and enslave the people of this country.

'Who then can reflect without horror on the vital stab aimed at it by the Septennial Act; whereby a parliament, one branch of which was only chosen for three years, assumed the power of acting for seven; and thus, in a manner, annihilated the representation of

\* For our account of *Ten Minutes Caution*, see Review, New Series, vol. viii. p. 463.

the Commons of England. And what is still more dreadful, the precedent stares us in the face, with this bitter reflection, that a future parliament, with just as good and lawful authority as the former had, may vote itself *perpetual*, and then adieu to the liberties of Englishmen for ever!

\* And pray, let me ask, what security have we that this may not be the case in a very few years? Let us remember what *has* been, not only *may*, but is *likely* to be again. Let us call to mind, that since the Revolution, a period of little more than a century, four arbitrary and unjust alterations have taken place in our constitution. First, the Triennial Act, by which the right of election was taken from us, by extending the duration of parliament from one to three years; then, in the reign of Geo. I. the parliament, chosen only for three years, repealed this triennial law, and made another commonly called the Septennial Law; by which they gave themselves a duration for seven years, without the slightest authority from, or even consulting their constituents. In the reign of Geo. II. they made a conditional law, which might have given them a duration for twelve years. And notwithstanding this law never took place, yet it is a fourth precedent in the English history, and the third since the Revolution, wherein the House of Commons hath thought proper to restrain the elective power of the people by act of parliament—those very people from whom they derive their right to do any thing in their capacity of legislators. To which we may add, the qualifying law (which makes a fourth precedent since the Revolution) whereby the elective power of the people is directed to the object they shall choose, which is now confined to the rich in land.

\* Thus, the House of Commons, from being deputies in a state, formed upon the common rights of mankind, are now become principals, and controul the creative power from whence they derive their authority; which is acting upon the very same principle by which the ancient Romans lost their liberty; when the Consuls, who were in their constitution annually elective, continued themselves in power, by their own authority, and consequently made the people slaves. The downfall of the empire followed soon after, and was effected by those very warlike people from whom sprang the Saxons, who laid the foundation of our own glorious constitution. This constitution is founded upon the common rights of mankind, in which wisdom and honesty were the only qualifications necessary for a member of parliament, and so continued down for twelve hundred years. Four violent *alterations*, each tending more than the other to the injury of the people's rights and privileges, vested in them by it, have taken place in one century, without the authority of the people, and against their consent. When we now ask for a restoration of *one* of those rights, a more equal Representation, of which we have been unjustly deprived, we are haughtily told there is danger in the attempt—that it would be an innovation, and that our constitution is too valuable and sacred to be meddled with in the least.—What! my countrymen! shall we tamely submit to be thus imposed upon? Shall we look on, and see  
*repaid*

puted alterations made in it to our *injury*, and be persuaded that it will not bear *one* for our *good*—though this *one* is no new experiment, but only to place it in the same situation in which it stood unshaken for twelve hundred years, the wonder and admiration of surrounding nations?"

Art. 53. *An Appeal to the Humanity and Equity of the Nation; and especially to those whom it more immediately concerns, on the Execution of Criminals.* By Samuel Neely, of Great Yarmouth, Norfolk. 8vo. pp. 40. 1s. 6d. Debrett. 1791.

This is a brief and sensible representation of the sanguinary spirit of our penal laws; an evil long deplored by every thinking and benevolent man. A more equitable criminal code is ardently to be desired: but as our plantation Negroes are allowed not to be prepared for the enjoyment of freedom, so it is greatly to be apprehended, that the common mass of the people here are too much depraved for liberal ideas to make the desired impression on them. This writer very justly remarks—"If labour is of all things most irksome to the indolent. If the continuance of life to the wretched be most formidable. If it be the "duty, as well as wisdom of legislation to follow nature, who has given shame to man for his scourge, and to let the heaviest part of the punishment be the infamy attending it." If prolonged life to the infidel and depraved mind, be infinitely more dreadful than momentary sensations, however acute; then may we reasonably conclude, the perpetuation of ignominy and hard labour would more effectually deter from crimes, than a present and speedy, though violent death.

'If also, in the case of punishment by death, the perturbations, upon the sight of an expiring offender, are more usually of short continuance. If they presently wear off, and the criminal and his sufferings are buried in oblivion; while on the contrary, were his punishment perpetuated; were it produced as much as might be to public inspection; he would remain a lasting monument of the unhappy effects of vice; would continue as a beacon, by which to warn others, lest by the imitation of his crimes, they participated also, in the punishment of them. Then is there no comparison in what might be supposed to be the influence of the different modes of punishment here contrasted, on society in general. The argument is considerably strengthened upon us. What is asserted to be "the sole consideration which authorizes the infliction of punishment by human laws;" the *good of the public* unites in pleading for mercy to the criminal.'

The prevention rather than the rigorous punishment of crimes, is strongly recommended:—but, on this head, let us attend to the next writer.

Art. 54. *On the Prevention of Crimes, and on the Advantages of Solitary Imprisonment.* By John Brewster, A. M. Vicar of Great-Bram, and Lecturer of Stockton upon Tees. 8vo. pp. 34. 1s. Clarke, &c. 1792.

Mr. B., while he justly commends some private institutions for the education of the poor, does not extend his view to the general corruption of morals by government for the sake of revenue: particularly

particularly in the multiplication of houses of licentious resort, for the consumption of exciseable liquors; and in stimulating a spirit of gambling, not only by examples shamefully notorious, but under the sanction of annual legislative acts! He does not sufficiently reflect how materially the morals of the poor depend on the parochial clergy; who, if they were *properly selected*, as men conscientiously desirous of fulfilling their pastoral attentions to their parishioners, individually as well as collectively, would have little time and less inclination for the dissipations of genteel life; in which we find some of them not merely conformists, but active leaders. All remedies, short of such a vigilant and zealous discharge of ministerial duties, as is utterly incompatible with the modern style of life assumed by the clerical order, are but miserable nostrums and deceitful palliatives: in the meanwhile, profligacy, in all ranks, rides triumphant; and if we seek for any remnants of decency and sobriety, we must turn our eyes to obscure sectaries!

## MISCELLANEOUS.

Art. 55. *Eulogium on Benjamin Franklin, LL. D.* President of the American Philoſophical Society, &c. &c. Delivered March 1, 1791, in Philadelphia, before both Houses of Congress, and the American Philoſophical Society, &c. By William Smith, D. D. one of the Vice Presidents of the said Society, and Provost of the College and Academy of Philadelphia. 8vo. 1s. Cadell. 1792.

Panegyric, which has so often been disgracefully employed in strewing flowers on the tombs of the worthless, redeems her credit when she comes forth, with truth by her side, to immortalize the memory of the great and good. To these epithets, if greatness and goodness be measured by the capacity and the inclination to serve mankind, no man had ever a fairer title than Benjamin Franklin. It is with peculiar pleasure that we call the attention of our readers to an eulogium on a name, which *we* have long been accustomed to revere. If the eulogium itself be not in all respects adequate to the theme, it is a laudable offering on the altar of gratitude; and we trust that few persons will be found so indifferent to distinguished merit, as to be capable of reading it without generous emotions. We shall copy the following general encomium, which, in our judgment, applies, without being chargeable with any exaggeration, to the character of this great man:

‘ At the name of *Franklin*, every thing interesting to Virtue, Freedom, and Humanity, rises to our recollection! By what Euloge shall we do justice to his pre-eminent abilities and worth? This would require a pre-eminence of abilities and worth like his own. His vast and comprehensive mind was cast in a mould, which Nature seems rarely to have used before, and, therefore, can be measured only by a mind cast in a similar mould. His original and universal genius was capable of the *greatest* things, but disdained not the *smallest*, provided they were useful. With equal ease and abilities, he could conduct the affairs of a Printing-press, and of a great Nation; and discharge the duties of a public Minister of State, or the private executor of a Will. Those talents, which have separately entered into the composition of other eminent charac-

ers in the various departments of life, were in *Him* united to form one great and splendid character; and whoever, in future, shall be said to have deserved well of his country, need not think himself undervalued, when he shall be compared to a *Franklin*, in any of the great talents he possessed; but the happy man who shall be said to equal *him* in his whole talents, and who shall devote them to the like benevolent and beneficent purposes, for the service of his country and the happiness of mankind, can receive no further addition to his praise.'

Many particulars of the *useful* life of Dr. Franklin, in the different capacities of a natural philosopher, and a citizen of the world, are briefly mentioned in the course of the panegyric.—If, in aiming at some of the higher flights of oratory, Dr. Smith has, in a few instances, rather failed, candour must allow that he has succeeded in many.

Art. 56. *Cheap Coals*: or a Countermines to the Minister and his three City Members. By John Frost, Citizen of London. 8vo. pp. 70. 2s. Parsons. 1792.

Mr. Frost shews, by a history of the tax imposed on coals brought into the port of London, for the purpose of building fifty new churches, of which only ten or twelve were really built, that the tax, according to all the circumstances attending it, ought to have been repealed some years ago. He shews farther, that the inclusion of this *local* tax in the consolidating act, as a branch of the public revenue, was an act of injustice to the inhabitants of the metropolis, which they ought to withstand: 'For, (adds he,) I am not of opinion, with Mr. Pitt, and the Duke of Richmond, and Lord Sidney, &c. that there is no good to be expected until we have a reformation in parliament. In all great cases, where large bodies of the people are united in opinion and will, and their pulse beats high, their sentiments flow with sufficient rapidity to the public councils through the old dirty channels; the current sweeping collected mire and other impediments before it.'

Well done, Mr. Frost! Many will cordially join with you, and some may add, that if *all* the mire of government could be swept away, and *every* department be washed clean, the collected filth would be sufficient to manure the whole country, and make an impoverished land smile with plenty.

We are generally allowed to have the best-framed political constitution in the world; yet, amid the infinite variety of subjects laid before the public, and which come under our notice, we are continually reminded how miserably it is out of repair! An old clock, even of the best construction, if long neglected, or oiled only in particular parts where stoppages are apprehended, will at last be so loaded with dirt as to require an effectual cleansing *throughout*, to restore it to its original powers. What, then, must be our reflections, if neither the most instructive events abroad, nor contempt at home, can rouse statesmen and ecclesiastics from the most fatal of all lethargies, that of security?

Art. 57. *The Strange and Wonderful Predictions of Mr. Christopher Love*, Minister of the Gospel at Laurence Jury, London; who  
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was beheaded on Tower-hill in the Time of Oliver Cromwell's Government of England. Giving an Account of Babylon's Fall, or the Destruction of Popery; and in that glorious Event, a general Reformation over all the World. With a most extraordinary Prophecy of the late Revolution in France, and the Down-fall of the Antichristian Kingdom in that Country; by Mr. Peter Janieu. Also a wonderful Relation of Corpsé Candles, or Death Lights, in Wales. 12mo. pp. 32. 6d. Sael.

Though there are always fools enough every where, yet we trust the present generation have not shewn themselves quite so stupid as to take up with the leavings of the last century. Let the nonsense of our forefathers rest in the grave with them: we have enough of our own.

Art. 58. *The Description and Use of Pocket Cases of Mathematical, or Drawing Instruments*: containing, particularly, a familiar Explanation of the Use of the Protractor, Plain Scale, Sector, Gunter's Scales, Marquois's Parallel Scales, and the Proportional Compasses; with several Examples in Trigonometry, Arithmetick, &c. Together with plain Instructions for making the several Kinds of Sun Dials. Illustrated by Copper-plates. By N. Meredith, Optical and Mathematical Instrument Maker to his Royal Highness the Duke of York. 8vo. pp. 47. 1s. Author, No. 91. New Bond Street.

Young persons, who procure cases of mathematical instruments, if they are not under masters, but are obliged to be their own tutors, (which, though the *hardest*, is often the *best* mode of acquiring knowledge,) will also wish for an explanation of their respective uses. A field of expedients will then open for facilitating practical operations, that may otherwise prove very embarrassing. To such solitary students, therefore, this pamphlet will be a welcome assistant.

Art. 59. *A Descriptive Account of a Descent into Pen Park-hole*, in the County of Gloucester, in the Year 1755, now first published: to which is added, a Copper-plate Engraving of that remarkable Cavern. By George Symes Catcott. 8vo. 1s. 6d. Printed at Bristol by Rudhall; sold by the Booksellers there, and at Bath. 1792.

Pen Park-hole, a deep and frightful aperture, about three miles from Bristol, has been repeatedly described, though not so particularly, before it was visited by Mr. Catcott; and we recollect that it was much mentioned about sixteen years ago, when the Rev. Mr. Newnam, a minor canon of Bristol cathedral, had the misfortune to slip into this terrible chasm, as he was endeavouring to fathom its vast depth by a line,—and thus horribly perished, in the sight of several friends who had accompanied him, in order to gratify a curiosity which proved fatal to a worthy young man.

This melancholy accident revived the attention of the public to Pen Park-hole; and several persons ventured to descend into this mansion of darkness, by the help of ropes and pulleys. Among the rest, the respectable author of the present account had the resolution to explore the dangerous abyfs; and he has given us a very satisfactory

satisfactory description of its various dimensions, and tremendous (as well as *curious*) appearances, at different depths. He has likewise recited the accounts given by the Captains Sturmev and Collins, about one hundred years ago, extracted from Lowthrop's Abridgment of the Philosophical Transactions. According to Captain Sturmev, this dangerous *opening* is the remains of an old mine of lead-ore: but Mr. Catcott speaks of it as one of those *natural chasms*, which are to be found in countries abounding with limestone rocks; of which we have some famous specimens in Derbyshire, known by the names of Castleton, Poole's-hole, and Elden-hole; beside Wokey-hole in Somersetshire, and Kent's hole, near Torbay in Devonshire, &c. &c.

Art. 60. *A Sketch of the Rights of Boys and Girls.* By Launcelot Light, of Westminster School; and Lætitia Lookabout, of Queen's Square, Bloomsbury. Part the First, 8vo. pp. 64. 1s. 6d. Bew. 1792.

Paine's *Rights of Man*, and Miss Woolstonecraft's *Rights of Women*, are here assailed with the light weapons of ridicule: Launcelot Light *manfully* asserts the rights of *Boykind*, and Lætitia Lookabout those of *Girlkind*. The irony is for some time well sustained; but the author, losing sight of the characters which he has undertaken to personate, makes the boy at Westminster School, and the girl at Queen's Square, as learned as himself. Launcelot not only talks of having seriously perused Plato, Aristotle, and Bellen-dennæ, but of having collated MSS. and acquired some knowledge of philosophy; yet he is made to say, that two hours in a day, for three days in a week, are very adequate to study. Miss Lætitia, though not quite so erudite, talks of her *datum* and her *in limine*.

The subject afforded scope for much excellent irony; and there are some parts of Miss Woolstonecraft's book, in particular, which may be thought to provoke this species of ridicule. We wish the author had kept up the irony with more success; for though we do not think ridicule to be the test of truth, we always wish to be able to enjoy a hearty laugh with these pleasant fellows called laughing philosophers.

#### THEOLOGY and POLEMICS.

Art. 61. *Remarks on Mr. Wakefield's Enquiry into the Expediency and Propriety of Public or Social Worship.* By George Burges, A. B. Curate of Whittlesey, in the Isle of Ely. With an Appendix. 8vo. pp. 59. 1s. 6d. Evans. 1792.

It does not appear to be the design of this reply to Mr. Wakefield, so much to determine the general question concerning public worship, as to vindicate the worship of the church of England from the censures passed on it in Mr. W.'s Inquiry. After premising some observations on the insufficiency of an intellectual religion for the generality of mankind, on the uncharitableness of bringing a general charge of hypocrisy against those who attend on public worship, and on the fatal consequences which would result from the suppression of public worship; Mr. B. proceeds to maintain the excellence of the national liturgy, which, in the words of Bishop

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Taylor, he styles "in every part as ancient and primitive, as it is pious and unblamable;" a commendation of dubious import, which leaves ample room for speculation both concerning its antiquity and its perfection. This pamphlet is rather an industrious accumulation of authorities, than an elaborate discussion of arguments.

Art. 62. *A Vindication of Public and Social Worship*; containing an Examination of the Evidence concerning it in the New Testament, and of Mr. Wakefield's Enquiry into its Propriety and Expediency. By William Parry. 8vo. pp. 67. 1s. 6d. Johnson. 1792.

After the numerous replies which have been made to Mr. Wakefield on the subject of public worship, it is not to be expected that many arguments entirely new should remain to be offered. We find little in this pamphlet which has not been in effect suggested by preceding respondents. Nevertheless, it may deserve attention, as containing a full inquiry into the weight of the authorities which have been adduced on this subject from the New Testament. The writer has not undertaken any historical investigation of the practice of the Jews respecting social worship during the time of our Saviour; and has but briefly touched on the arguments for public worship drawn from its moral efficacy:—but his discussion of the subject, as far as he has proceeded, is sensible and judicious, and his performance may well deserve to be placed among the able defences of public worship to which this controversy has given birth.

Art. 63. *Plain and affectionate Addresses to Youth*. By Robert Gentleman, Editor of Mr. Orton's Exposition of the Old Testament, with devotional and practical Reflections, for the Use of Families. 12mo. pp. 369. 3s. Boards. Robinsons. 1792.

The great object of these addresses appears to be, to impress the minds of young persons with a serious sense of religion. They are, for the most part, on general topics, and may rather be considered as affectionate exhortations to a religious life, than as didactic lessons on moral conduct.

At the close of each discourse, is added a hymn; some of which are, if we do not mistake, original. To those readers who retain a relish for such devotional and practical writings as those of Watts, Doddridge, and Orton, this publication will be very acceptable.

Art. 64. *An Essay on the Usefulness and Necessity of Theological Learning*, to those who are designed for Holy Orders. By Herbert Marsh, B. D. Fellow of St. John's College, Cambridge. 4to. 1s. Marsh. 1792.

Weighty arguments are here forcibly urged to recommend what yet remains a desideratum in our national seminaries of learning, a regular and competent provision for the prosecution of theological studies. The necessity of correcting this surprizing, though perhaps not wholly unaccountable, defect in public education, Mr. M. evinces from the peculiar difficulties which attend the study of the New Testament. He thus remarks on the difficulties which interpreters have created for themselves in this study:

It is universally acknowledged that, as an historian ought to be of no party, an interpreter of scripture should be of no sect. His only business is to inquire, what the Apostles and Evangelists themselves intended to express: he must transplant himself if possible into their situation, and in the investigation of each controverted point must examine, whether the sacred writers, circumstanced as they were, could entertain or deliver this or that particular doctrine. This is a piece of justice, that we refuse not to profane authors, and no reason can be assigned, why we should refuse it to those, who have a still higher title to our regard. But, principles of analysis being wholly laid aside, the synthetic method has been preferred from the earliest to the present age: instead of impartially examining the sacred writings, with a view of discovering the truth, in whatever shape it may appear, we enter on the inquiry with a system already adopted, and have erected the edifice, even before the ground has been explored, on which it must be reared. It is from this cause, that the Greek and Latin Churches have discovered in the New Testament their different tenets, and that the most opposite parties, which have arisen in the Christian world, have made the same divine oracles the basis of their respective creeds. It is from this source that the church of Rome derives her seven sacraments, the Divine of the Church of England his thirty-nine articles, the Lutheran his Symbolic books, and the Calvinist his Confession of Faith. Nor has the pernicious practice of weaving a system already adopted into the interpretation of Scripture been confined to modern times, for the Alexandrine fathers united the maxims of the later Platonists with the morality of the Gospel, and the monks of the middle ages supported their theological metaphysics on the writings of Aristotle.

Other similar observations are suggested, well worthy the attention of the theological student.

**Art. 65.** *A Dissertation on the 13th and 14th Verses of the 8th Chapter of Daniel*; containing strong and cogent Arguments to prove that the Commencement of the final Restoration of the Jews, to the Holy Land, is to take place in the ensuing Year, A. D. 1791: according to the grand Prediction contained in these Verses. To which is added, an astronomical Demonstration of the Truth of the Computations contained in this Work, by the Calculation of a total Eclipse of the Sun, seen at Athens, in the first Year of the Peloponnesian War: as recorded by the famous Athenian Historian, Thucydides. As also, a second Epistle to the Chief Priests and Elders of the Jews, on this Subject; together with an Elucidation of a former Epistle to them, in answer to the Objections of Mr. David Levi, relative to the Accomplishment of the Predictions concerning the first Coming and Crucifixion of the Messiah, By the Rev. Richard Beere, Rector of Sudbrooke in Lincolnshire. 8vo. pp. 107. 2s. sewed. Parsons. 1790.

We will neither condole with Mr. Beere on his disappointment, nor laugh at him for his confidence.—*Humanum est errare.*—Whatever deception may have misguided him, he appears, from

his writings, to be an upright and well-meaning man; who, with Christian benevolence and unfeigned pleasure, contemplated those great events which, he firmly apprehended, approached so near.—It had been wiser, perhaps, if, instead of marking out a precise period, he could have contented himself with the opinion of some of his intelligent friends, that the time might not be very distant.—However, it is justice to add, that, beside his laborious application, he has discovered both ability and learning, though we are unable to attend him throughout his multifarious calculation.—He very reasonably expresses his hope, that he shall experience a candid indulgence from persons of all denominations.—One account, which he gives in the epistle to the Jews, appears to us of a doubtful kind; yet he must have *some* reason for saying, ‘as far as I can learn, the most intelligent, and most considerate men among you, do now readily confess and believe, that the Messiah has already appeared incarnate in the world, in a state of humility.’—We shall only add, that this writer’s former epistle to the Jews is noticed in the first volume of our Review enlarged, April 1790, p. 469.

Art. 66. *A Dialogue between a Clergyman of the Church of England and a Lay-Gentleman*: occasioned by the late Application to Parliament for the Repeal of certain Penal Laws against Anti-trinitarians. 8vo. 1s. Bladon. 1792.

This dialogue is said to have taken place at a monthly-meeting of the members of a book society in the country. By the arguments of the lay-gentleman, who contends for the impolicy and folly of attempting to support divine truth by penal statutes, the clergyman owns himself convinced, and offers to sign the petition in favour of the Anti-trinitarians.

#### SINGLE SERMONS.

Art. 67. Preached May 13, 1792, in the Parish Church of St. Margaret’s, Westminster. By William Vincent, D D. Sub-Almoner to his Majesty. 8vo. 1s. Cadell. 1792.

This is rather a political disquisition than a sermon. The author examines several plans which have been proposed for alleviating the evil of poverty, —and determines that the schemes of making an equal division of land, of reducing the inequality of possessions by legal compulsion, and of abolishing the right of primogeniture, are delusive remedies. The encouragement given in this country to industry, the *charitable* provision which is made by the poor laws against the failure of industry, and the extensive and liberal charity of individuals, and of eleemosynary institutions, afford, in the opinion of this writer, such relief to poverty, as ought to make the poor, on the whole, contented with their lot.—The present condition of the poor is certainly far from being so easy and happy, as some writers represent it to be. Much yet remains to be done for them, as we apprehend, in the way of law, rather than of charity; and we think that the great object ought undoubtedly to be, to render their labour more *productive of emolument and comfort to themselves.*

Art. 68. Preached before the Burg-ss of Westminster, on Friday, July 20, 1794; and repeated on the Sunday following in St. Margaret's Church. By Samuel Hayes, A. M. 4to. 1s. Cadell. 1792.

Against the general doctrine of this sermon, that it is the interest and duty of the members of society to live peaceably one with another, nothing can be objected; and the explanation which is given of the nature and extent of this duty, as well as the arguments by which it is enforced, may well deserve attention, both on account of the good sense which the writer discovers, and the correct and handsome language in which the sentiments are expressed. One application only, which is here made of the doctrine of peaceableness, seems to admit of doubt; viz. that in which the author charges the present friends of reform with a violation of public peace. If, as the author appears to think, the political state of these kingdoms be such as not to need; and scarcely to admit, improvement, certainly all efforts of this kind may merit the appellation of seditious disturbances of the public tranquillity: but, if the truth be, as multitudes apprehend, that disorders have found their way into the British constitution, which have impaired its vigour, and which threaten its destruction, those who apply the remedies necessary to the correction of these disorders, ought certainly to be regarded in the light of public benefactors. To borrow this writer's own words concerning those, who, in an hour of national peril, have nobly stood forward in the lists of opposition; 'The conduct of such men is very different from that of interested and licentious factions; as different as the winds that purify the gross atmosphere, and renovate the face of nature, are from the storms and tempests that lay waste the beauties of vegetation, and mark their gloomy progress by the horrors of famine and destruction.'

Art. 69. *A Vindication of the Apostle Paul from the Charge of Sedition.* Preached in the Unitarian Chapel in Essex-street, London, July 1, 1792. By John Disney, D. D. F. S. A. 8vo. pp. 17. 6d. Johnson. 1792.

In the person of the apostle Paul, Dr. Disney vindicates from the charge of sedition all those who, without disturbing the peace of the state, follow their own judgment in the worship of God, and teach such religious tenets, as, though pronounced heresy by the legislature, are in their opinion founded in reason and truth. The remonstrants for Christian liberty are, in the judgment of Dr. D. no more to be condemned by the civil power as movers of sedition, than one who has been robbed of his property can be charged with raising a disturbance in attempting to recover his own; all blame and reproach, in such case, belonging to the obstinacy and violence of those only who reject every Christian and Protestant plea. The vindication appears to us very fairly as well as forcibly urged; and we are so fully convinced of the weight of the arguments which have been incessantly pleaded against intolerance, that we are persuaded it cannot be long before they will command universal assent. We apprehend, with Dr. Disney, that there is a great probability  
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of a restoration of those religious rights, which the civil institutions of Europe have depressed.'

## CORRESPONDENCE.

\*.\* We have received a long and wordy letter, signed *Academicus*, from 'a young man' who, after telling us that 'he is not one of that description of people who speak but half way,' proceeds to fill more than a sheet of paper with vague and diffusive animadversions on what we have said (Rev. for October, p. 141, note) of the French society known by the name of the Jacobin Club; and then concludes with advising us, 'not to court the opinions of half-thinkers, but to fear nothing, and be independent.'

In return for all the time, pains, and paper, that he has bestowed on us, we will give *him* a short piece of advice; of which, if he should live to be an old man, he will perhaps know the value. Be cautious of running into extremes. Remember that in politics, as in every other pursuit of life, *ne quid nimis* is an excellent guide to truth: which will much more often be found among those sober reasoners who are branded with the name of half-way politicians, than among such intemperate zealots as intoxicate themselves with their own vehemence, and hawl down the wisdom of others by roaring out "liberty and equality!"—"go your length!"

As a general answer to this young man's letter, and a reply to his queries, why are the Jacobins hot-brained? why *enragés*? &c. suffice it to say, that we think their conduct has amply proved them to be so. This impression of them has been raised in our minds by the general tenor of their proceedings; and to efface it will require something more cogent and convincing, than what is to be found in the letter of *Academicus*.

Let not this correspondent, however, imagine that we are offended by his expostulations. We only wish to check that heat and impetuosity, of which he may one day see the evil tendency.

††† By a general and casual reflection, in a note, p. 220, of our last Review, we have exposed ourselves to some animadversion, in a letter signed John Fry, jun. Hatton-Garden. This letter claims our regard, because, though the writer appears to be more offended than we think there was occasion, he nevertheless expresses himself with that temper which ever shews truth and good sense to the best advantage. Finding a well-written tract on the commerce of North America attributed to a gentleman described as *assistant*, treasurer to the government of the United States; and deputies being generally the most efficient officers in all departments; we threw out a slight hint, *en passant*, implying that men of abilities merited the *superintendence* of concerns in the knowledge of which they excelled, instead of being subordinate to those who have more interest and perhaps fewer qualifications. For this, not illiberal idea, we find ourselves charged with having—"at once calumniated a character of the first class in America, questioned the good sense of

of four millions of people, and rendered problematical the advantages of government by representation.' This is a weighty re-  
 crimination, which the occasion does not, in our opinion, altogether warrant. The character of the gentleman named, was PATRONIZED; no other was introduced; nor even known; there could, therefore, be no calumny; the good sense of four millions of people, doubtless wishing for abilities in *all* stations, down to the lowest clerk, was not questioned by our supposing a deputy in any department to be worthy of being a principal; and as to representation, it does not appear, from the preceding consideration, to be affected in the present instance, unless that representation be stamped with infallibility in all instances whatever. Add to this, since we are warmly pushed to a defence,—if human nature and human institutions in America be not the very reverse of what they are in Europe, the lower the office, the greater the labour, and the less the reward.

All for which this gentleman contends, stands firm to our great satisfaction, by his information that the chief office in question is filled, as it ought to be, under an equitable constitution, 'that provides against useless offices and exorbitant salaries,' by a gentleman, Alexander Hamilton, Esquire, whose abilities and principles entitle him to the distinction; and that the Assistant is in the fair line of promotion. Thus the fact only proves that our general ideas of equity and generosity surpassed our knowledge of the *particular case*; and facts of this nature, respecting the internal regulations of government in North America, cannot at present be supposed to be accurately known, nor understood, at so great a distance from that country.

||| The letter from *Thomas of Didymus* is expressed in terms so polite and respectful, that we cannot refuse to the writer our acknowledgements for his favour; nor shall we dissemble the satisfaction which we always receive from the approbation of every candid reader. With respect, however, to the consideration of his grand question, "Did Jesus really DIE on the cross?" we must decline the inquiry, as a subject that might involve us in controversy, and which is, moreover, not within the province of a Review of the productions of the press.—We have some faint remembrance of a pamphlet on "Syncope, or fainting-fits," which, we imagine, bore some relation to this question: it was circulated about forty years ago: but whether it was ever advertized for public sale, we cannot say: nor did we either review or peruse it. It was said to be the production of the coarse pen of Peter Annet: but whether it is to found in the collection of tracts by that unbelieving writer, printed for Richardson, in an octavo volume, 1766, we know not.

||| B. T. informs us, that Mrs. Parsons's farce of "The Intrigues of a Morning," reviewed in our last Number, p. 217, 'is a copy, almost literal, of "The Plotting Lovers, or the Dismal Squire," by Mr. Charles Shadwell, nephew to Shadwell the Laureat, and was first acted and printed in Dublin, 1720. Mr.

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Shadwell,





T H E  
MONTHLY REVIEW,

For D E C E M B E R, 1792.

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ART. I. *Philosophical and Literary Essays.* By Dr. Gregory, of Edinburgh. 2 Vols. 8vo. pp., in both, 1035. 12s. Boards. Cadell. 1792.

VARIOUS attempts have been made to apply mathematical demonstration to metaphysical subjects. Writers have undertaken to demonstrate mathematically the existence of God. The operation of moral principles has been estimated mathematically; and entire systems of pneumatology and theology have been drawn up in a mathematical form:—yet that strict demonstration, which is found in pure mathematics, has never been attained, and, it may be confidently asserted, never will be attained, in any other science. The objects of contemplation in the science of quantity may be conceived with perfect distinctness, and are capable of being represented by the most familiar examples. The terms by which these objects are expressed have a certain and invariable signification, and are liable to no ambiguity. The axioms of this science either necessarily follow from the definitions of its terms, or must be universally admitted as soon as they are understood: whereas, in other sciences, objects are indistinctly perceived, terms are inaccurately defined and variously understood, and first principles are often defective either in certainty or universality.

Not discouraged by the ill success of former adventurers, nor by the manifest difficulty of the undertaking, the author of the work which we are now to examine, ventures to decide a difficult metaphysical question by mathematical reasoning. The long-disputed point concerning the philosophical liberty of the human mind, Dr. Gregory takes out of the hands both of the vulgar and of the metaphysician, who seem to distrust one another, and puts it into the hands of the mathematician, whom both parties respect, and can have no reason to distrust.

Shadwell, however, acknowledges that even *he* was not the original author, and that it is an abridgement of Moliere's *Monsieur Pourceaugnac*. On this subject, we have nothing to add, as we have never seen Mr. Shadwell's publication.

§§ We cannot acquaint Mr. Bishop where he may obtain work concerning which he writes to us, as we procured it *abroad* where, as we intimated when reviewing it, we supposed it to be printed, though the word *London* stood at the bottom of the title page. If it can be had, Mr. Elmsly in the Strand, or M. de B. in Gerard-street, Soho, are the persons to whom we advise our correspondent to apply.

§§ We know nothing of the work mentioned by J. S. farther than that it is a periodical publication still continued. If it should fall into our hands when completed in volumes, we shall give an account of it:—but J. S. had no right to make us pay the post of his letter from a considerable distance, because he might have private reasons for impatiently wishing to see that account.

†† A constant Reader wishes that, in our account of the Philosophical Transactions, in our last Review, we had noticed ‘the omission of the register of the magnetical instruments, which used to accompany the Meteorological Journal.’ It did not occur to us that we had any right to call on the Royal Society for that which they did not chuse to publish: but if they find that *the public* wish the continuance of this register, they will doubtless resume it.

\*§\* We have received the controversial paper printed in the *Bath Chronicle*, relative to the slave-trade; in which some reference is made to the Monthly Review.—No consideration, whatever, induce us to disgust the generality of our readers, by suffering the Review to be made a party in a controversy of that kind: but we must remark, that the writer in the *Bath Chronicle* is mistaken in supposing that the Reviewers are, in any degree, answerable for the contents of papers which booksellers, or others, procure to be stitched up with the Reviews. We observe, however, that *Justice has held the scale* in this business, and that *both parties* have in the same advantage.

†† The Authors of the Monthly Review present their comments to the gentleman (unknown) who sent them an account of a sermon lately preached before the university of ——. Had he collected that the Reviewers have declared their non-acceptance of such communications, he might have been saved the trouble of transmitting an article which, however well drawn up, must be declined.—The sermon will be noticed in a future Review.

We have likewise received from *Somebody*, an account of a *so-called* “Christian Conflict.” Such *volunteering* can never prove any advantage to the M. R.



T H E  
MONTHLY REVIEW,

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ART. I. *Philosophical and Literary Essays.* By Dr. Gregory, of Edinburgh. 2 Vols. 8vo. pp., in both, 1035. 12s. Boards. Cadell. 1792.

VARIOUS attempts have been made to apply mathematical demonstration to metaphysical subjects. Writers have undertaken to demonstrate mathematically the existence of God. The operation of moral principles has been estimated mathematically; and entire systems of pneumatology and theology have been drawn up in a mathematical form:—yet that strict demonstration, which is found in pure mathematics, has never been attained, and, it may be confidently asserted, never will be attained, in any other science. The objects of contemplation in the science of quantity may be conceived with perfect distinctness, and are capable of being represented by the most familiar examples. The terms by which these objects are expressed have a certain and invariable signification, and are liable to no ambiguity. The axioms of this science either necessarily follow from the definitions of its terms, or must be universally admitted as soon as they are understood: whereas, in other sciences, objects are indistinctly perceived, terms are inaccurately defined and variously understood, and first principles are often defective either in certainty or universality.

Not discouraged by the ill success of former adventurers, nor by the manifest difficulty of the undertaking, the author of the work which we are now to examine, ventures to decide a difficult metaphysical question by mathematical reasoning. The long-disputed point concerning the philosophical liberty of the human mind, Dr. Gregory takes out of the hands both of the vulgar and of the metaphysician, who seem to distrust one another, and puts it into the hands of the mathematician, whom both parties respect, and can have no reason to distrust.

He applies mathematics to a certain theory of some of the operations or phenomena of mind, which he means to disprove. From the principles of that theory, he reasons, by what appears to him necessary consequence, to false or absurd conclusions, and hence infers the falsehood of the theory;—and he has such entire confidence in the legitimacy of his reasoning, that he pronounces it *strictly demonstrative*, and offers it to the public as a demonstration of the same kind, and of the same force, with those of pure geometry, and of mechanical philosophy.

In a very copious *introduction* prefixed to this demonstration of the doctrine of philosophical liberty, preliminary observations are made on the relation of cause and effect, and on the importance of investigating, more accurately than has hitherto been done, the different kinds of causes, by comparing them with one another, and observing wherein they agree and wherein they differ. The practice of assuming hypothetical reasoning in mathematical researches is censured, on account of its tendency to lead metaphysicians to imagine discoveries in a science which admits of none; on account of the unfair use of appeals to consciousness which this practice has produced; and on account of the occasion which it has given to the introduction of improper and ambiguous words and phrases. As the most effectual means of preventing the inconveniences of hypothetical reasoning, and of producing that patient attention which is necessary to accurate judgment, a frequent reference to particular instances of the different kinds of causes and their effects is recommended.

Many of the observations contained in this introduction are ingenious, and are illustrated by pertinent examples. The difference between physical and metaphysical researches, arising from the different nature of the objects which are contemplated, is distinctly marked; and the reason is clearly assigned why the former admit of discoveries in a sense which is impossible in the latter. The mischiefs arising from ambiguity of language are well represented, and its causes are ably investigated.

It appears, from this part of the work, that the author is a zealous disciple of Dr. Reid, and a warm advocate for the doctrine of common sense, which supposes certain common notions, or spontaneous suggestions of the human mind, to be the foundation of all knowledge. Some of our common notions he allows to be erroneous; others he considers as universal, fundamental, and indefeasible, laws in the constitution of the human mind:—but as to the main question, which of these common notions is erroneous, and which is natural and indefeasible, he affords us no clue for its resolution. As a part of the general doctrine of common sense, Dr. G. asserts what it is difficult

difficult to comprehend, and would be still more difficult to establish, viz. that the structure of language, learned by all ordinary men before they are five years old, involves the evidence of much profound and solid metaphysical knowledge; that is, knowledge of human thought, common to all men. From the fact that all men are capable of learning so as to understand, and use properly, any common language, he infers that all who have learned a language, actually have acquired and do possess all that knowledge of human thought, both with respect to particular instances and more general laws or facts, which such language, by its structure, expresses. That all peasants and all children are masters of the philosophical principles of grammar, the investigation of which has tried the ingenuity of the greatest philosophers, is, to say the least, an assertion somewhat paradoxical.

With respect to the subsequent essay, and to the subject on which it treats, several things occur in this introduction which must be noticed, and some which cannot be noticed without censure. Dr. Gregory has submitted his thoughts to the examination of men of learning, previously to their publication. The principal part of his argument, with some of the more necessary illustrations, he submitted first to the examination of a friend, of whose talents and knowledge he had the highest opinion; and afterward to the consideration of more than thirty different persons, all men of reputation, good sense, and liberal education, all accustomed to scientific researches either in mathematics, in physics, or in metaphysics, and many of them of distinguished eminence as men of science. The result of this revision he relates to have been that, though he repeatedly proposed to those who were not satisfied with his reasoning, that if they would give him their objections in writing, he would, with their permission, publish them along with his essay, he could obtain this permission from only one of the numerous friends who had either in writing or in conversation proposed objections. From this conduct, he infers, that, 'whatever dislike and distrust they might feel of his speculations, and whatever confidence they might have in their own systems, they had but little confidence in the objections they offered against his reasonings.' As soon as the essay was printed, Dr. Gregory sent copies of it to Dr. Price and Dr. Priestley, requesting their remarks. Dr. Price, in reply, expressed his approbation of the essay, and his acquiescence in the supposed demonstration. Dr. Priestley (a part of the correspondence between whom and Dr. G. is here published,) excuses himself from entering into a critical examination of the work, by saying:

"To me, I fairly own, your proposal appears in the same light as to re-examine the doctrine of Transubstantiation, or to defend a proposition in the first book of Euclid, in the demonstration of which a person should now pretend that he had discovered a fallacy. In either of these cases, would you think it worth your while, if you had any important pursuit in hand, to give much of your time to them?"

This censure, together with a similar one from Mr. Cooper, the author of a volume of metaphysical essays \*, gives Dr. G. much umbrage; and he expresses his resentment with some acrimony in the subsequent pages: yet, surely, neither Dr. Priestley, nor any other man, is bound to accept every literary challenge that is given to him. Beside, Dr. P. might think himself justified in declining a controversy with a writer who had expressly called in question his *probity and veracity*: for Dr. G. in this work, loads the whole body of Necessitarians with the heavy charge of *mala fides*, and asserts that they have been guilty of a most shameful imposition on mankind, in arrogantly asserting a doctrine which they *did not believe*. Such a charge as this, which at one stroke annihilates the *honesty* of a numerous class of men, must be universally considered as a gross insult; and few persons will be disposed to regard an attempt to *demonstrate the truth* of this charge, and especially an assertion, that a complete and rigorous proof of this charge is in fact given in any other light, than as an uncommon instance of philosophical arrogance.

All this, however, certainly does not affect Dr. Gregory's main argument in refutation of the doctrine of necessity, which is offered to the public with a degree of formality that demands, at least from Reviewers, a respectful attention. To this *supposed demonstration*, we will therefore now proceed.

Dr. G. in his investigation of the train of reasoning by which he attempts to overturn the doctrine of necessity, begins by remarking a striking similarity, and at the same time an essential difference, between the two kinds of causes and relations of events, which we express by the phrase *cause and effect* in physics, and *motive and action* in metaphysics. This difference he places in a principle of change and activity; an independent, self-governing, self-determining power, which is wanting in inanimate bodies, and which he supposes to be possessed by man, which he may exert at his own discretion, by acting either according to motives, or in opposition to motives, or without any motive. He conceives the doctrine of necessity to be that which denies the existence of this difference between physical cause and motive, and which asserts that all our determinations

\* See Review, New Series, vol. v. p. 294.

and actions come to pass in consequence of the motives applied as purely, as certainly, as irresistibly, on the part of the person, as physical effects ensue in consequence of the application of their respective causes. The absurdity and falsehood of this doctrine Dr. G. undertakes to demonstrate by mathematical reasoning, without making any appeal to consciousness. He declines giving any strict definition of the words which he employs, because he judges it to be either unnecessary or impracticable:—but he offers some observations on the meaning and application of several terms. The term *motive*, he remarks, has never been used with the same ambiguity as the term *cause*; the sense in which it is always understood, is that which Aristotle expresses by the phrase *To ou êναια*, “that for the sake of which:” a notion which always refers to a self-determining power in the agent. When a cause always and inevitably produces its effect, the connection between them may be termed a constant conjunction. This constant conjunction is universally acknowledged to take place in physical phenomena; and it is the essence of the doctrine of necessity to assert, that there is the same constant conjunction between motive and action, as between physical cause and effect.

Of the algebraic characters and symbols employed in this Essay, Dr. Gregory gives the following explanation:

- ‘ 1. I employ the initial letters of the alphabet, A, B, C, to denote in general the obvious effects and actions, by which the unknown causes and motives are indicated and measured.
- ‘ 2. To denote, in general, the unknown causes or motives, I employ the final letters of the alphabet, X, Y, Z, as is commonly done in algebra, in order to mark distinctly and constantly what are known and what are unknown quantities.
- ‘ 3. I employ the common algebraical symbol for equality, =, precisely in its usual acceptation.
- ‘ 4. To denote the conjunction or exact concurrence of causes or motives, and of effects or actions, respectively, that is, motives with motives, effects with effects, &c. I employ the common algebraical symbol for addition, +.
- ‘ 5. To denote the direct opposition of motives or causes, and of actions or effects, respectively, I employ the common algebraical symbol for subtraction, —. This use of both these last-mentioned symbols has long been common in physics.
- ‘ 6. To denote the combination of causes or motives, and of effects or actions, respectively, which neither exactly concur, nor yet directly oppose one another, which is a relation (so far as I know) not hitherto expressed in algebra, and therefore has no peculiar symbol to denote it, I am obliged to employ a new symbol; and I think there cannot be a more proper one for the purpose than an abridgement of the well-known diagram for Newton’s first corollary from the three laws of motion; thus,  $\sqcap$ .



' 7. To denote the relation of *constant conjunction*, which seem to take place between cause and effect in physics, and which it is maintained by Mr. Hume subsists also between motive and action, as this too is a relation not hitherto expressed in algebra, and therefore not provided with any peculiar symbol to express it, I am obliged to employ another new symbol; and the one which I use is three little parallel lines; thus,  $\equiv$ .'

Having thus prepared the way, Dr. G. proceeds to state the chief proposition which he undertakes to prove, and the argument by which he supposes it may be demonstrated, viz.

' PROPOSITION.

' There is in mind a certain independent self-governing power, which there is not in body; in consequence of which there is a great difference between the relation of motive and action and that of cause and effect in physics; and by means of which a person, in all common cases, may, at his own discretion, act either according to or in opposition to any motive, or combination of motives, applied to him; while body, in all cases, irresistibly undergoes the change corresponding to the cause, or combination of causes, applied to it.

' To demonstrate this, I assume the direct contrary supposition with respect to mind, and suppose it to have no such self-governing power, any more than body has; and that all our volitions, determinations, and actions, come to pass in consequence of the motives applied to us, as irresistibly on our part as the changes or effects in body do from the application of physical causes; and trace the necessary consequences of this supposed *inertia* of mind, and influence of motives, to conclusions that are either false or absurd, in the following manner:

' The relation of motive and action *must be* either a constant conjunction, as that of cause and effect in physics seems to be, or not a constant conjunction, that is, an occasional and separable conjunction.

' If the relation of motive and action and that of cause and effect in physics be a constant conjunction, the most obvious and general necessary consequences of it *must be* such as may be expressed accurately by the following algebraical formulæ, or canons, of universal application.

$$\begin{aligned} X &\equiv A. \\ Y &\equiv B. \\ Z &\equiv C. \\ X + Y &\equiv A + B. \\ X - Y &\equiv A - B. \\ X \subset Y &\equiv A \subset B. \end{aligned}$$

' As this mode of expression must be new to every person, it may be necessary to point out how the preceding formulæ are to be read. It is thus:

' If a certain cause or motive X is constantly conjoined with a certain effect or action A, and if another cause or motive Y is constantly

stantly conjoined with a certain effect or action B, of the same kind with the action or effect A, and if no other cause or motive Z constantly conjoined with a certain effect or action C, of the same kind with A and B, interfere; then when X and Y are applied at the same time to the same subject or person, and directly concur, the effect or action consequent upon them, or, in the language of the system, constantly conjoined with them, *must be* A and B jointly, concurring or added together, and *more than* either of them singly, by the whole amount of the other: when X and Y directly oppose and counteract one another, the effect or action constantly conjoined with them *must be* A opposed and counteracted by B, and *less than* either of them singly by the whole amount of the other: and when X and Y applied at the same time to the same subject or person, neither directly concur, nor yet directly oppose one another, they *must be* constantly conjoined with the effect or action A, combined with or modified by the effect or action B, and *different from* either A or B taken singly. And the difference between the result of such a combination of causes or motives, and that result which would have taken place if only one of them had been applied, *must be* equal to the full effect of the other.' —

' These three canons comprehend, and must apply to, every possible case of the application of causes or motives to the same subject or person at the same time, and that produce effects or actions of the same kind; which consequently cannot take place separately, or without interfering with one another. Nor can we conceive a fourth way in which causes or motives constantly conjoined with their effects or actions, and having effects or actions of the same kind, may be applied to a subject or person, any more than we can conceive a fourth dimension of body.

' Let it be observed too, that those three canons are of the nature of axioms. They are self-evident necessary truths, bearing that relation to the notion of constant conjunction, which the axioms of geometry bear to the notion of quantity; and if the former notion, as well as the latter, be admitted to be just, they are axioms to all intents and purposes.'

The exact import of the preceding reasonings, Dr. G. illustrates by instances in the following manner:

' It is plain, in the first place, that either causes or motives may be applied singly; and if the conjunction of cause and effect and that of motive and action be constant, every cause or motive singly applied will be followed by its proper effect or action.

' Thus, a body will move from impulse, melt with heat, or dissolve in its proper *menstruum*; and a man will eat because he is hungry, drink because he is thirsty, run away because he is afraid, do kind actions from benevolence, and commit cruel and unjust actions from anger, malice, or rapacity. And this is expressed by the simple formulae  $X \equiv A$ ,  $Y \equiv B$ , &c.

' In the second place, it is equally plain, that different causes or motives may be conjoined, that is to say, may concur in producing one kind of effect, or in prompting to one kind of action; and a

greater effect or action of that kind will be produced by such a concurrence of causes or motives, than by any one of them singly applied.

‘ Thus, a ship under sail with a favourable wind, will move with a certain velocity; and with a greater, if at the same time she is in a favourable current; and with a greater still, if at the same time she is taken in tow by a ship that sails faster than she does; or if she is impelled by the force of oars, when these can be used. And a man who will do a good deal from a sense of duty, and more from duty and honour and interest conjoined, will do still more when there is superadded to these motives the terror of military discipline. This case of the application of causes or motives, and the necessary result of it, according to the principle assumed, is expressed by the first canon,  $X + Y \equiv A + B$ .

‘ In the third place, it must be evident, that either causes or motives may be directly opposed by other causes or other motives. If the opposite causes or motives are of unequal force or strength, the more powerful will prevail.

‘ Thus, a ship will advance against an adverse current, if the velocity in one direction which she acquires from the wind is greater than what she would acquire in the opposite direction, from the current. And a soldier will face any danger in the way of his profession, if his sense of duty, of honour, of interest, or even his dread of punishment, are with him stronger motives than fear of the enemy; but he will run away, if this fear be the stronger motive.

‘ If the opposite causes or motives are equal, then they will exactly balance each other, like equal weight in the opposite scales of a just balance.’—

‘ This case, of the application of causes or motives at once, which directly oppose one another, and the necessary result, according to the principles assumed, is expressed by the second canon,  $X - Y \equiv A - B$ .

‘ Lastly, It is plain, that various causes or various motives may be applied at once to the same subject or person, in such a manner, that they shall neither concur exactly, nor yet directly oppose one another; and this without any regard to their being equal or unequal in force. This case we shall call, exclusively, the *combination* of causes or motives. Now, if it be true that bodies and persons are equally incapable of moving themselves, or of changing in any way their own state; and that the relation both of cause and effect, and of motive and action, is a constant conjunction; then, in every such case of a combination of causes or motives, there *must* be a corresponding combination in the effects or actions produced.

‘ Thus, a ship sailing in a current at right angles to her course, will advance in consequence of the impulse of the wind on her sails; but at the same time will deviate from her course in consequence of the influence of the current on her hull.’—

‘ In like manner, a person under the influence of different motives, which neither perfectly concur nor yet directly oppose one another, will act in a different manner from what he would have done if only one of the motives had been applied.’—

‘ Every

‘ Every such case of the combination of causes or motives, and the necessary result of it in effect or action, according to the principle assumed, is expressed by the third canon,  $X \cap Y \equiv A \cap B$ .

‘ All the preceding instances of the relation of human actions to the motives of them, and of the analogy and resemblance between the relation of motive and action and that of cause and effect in physics, I have expressed cautiously, and in those vague, ambiguous, and hypothetical terms, which have been too generally employed on this subject, and have by many philosophers been thought rational and satisfactory. They are all such instances as I have occasionally heard given as illustrations of the doctrine of Necessity, and as proofs of the close and striking affinity, or rather indeed of the perfect identity, of the two relations in question. Few people, I believe, will think them overstrained, and fewer still will suspect, that, if taken literally as they are stated, they are all falsities, absurdities, and little better than nonsense; which yet they certainly are.’

Farther instances are adduced to prove the truth of the above three canons, in mechanical philosophy, and in chemistry; and striking analogies to them are pointed out in vegetation, in sensation, and in belief. It is next remarked, that though there be innumerable instances of analogy between the relation of cause and effect, and that of motive and action, which may be regarded as good illustrations of the doctrine of constant conjunction in the latter, there are thousands of familiar instances in direct contradiction to this doctrine, any one of which is sufficient to prove its falsehood.

In order to shew the difference between the seemingly constant conjunction of cause and effect in physics, and the manifestly occasional and separable conjunction of motive and action, Dr. G. brings instances of the three cases of combination, opposition, and concurrence, of physical causes and of motives; and attempts to demonstrate, in all these cases, that the doctrine of necessity, which supposes the constant conjunction of motive and action, is inconsistent with plain matter of fact, and therefore false. His reasoning is this:

‘ If a porter is offered a guinea for every mile that he will carry a letter in the direction A B, and no other cause or motive, either physical or moral, occur, he will probably go on in that direction, till either the motive cease, by his desire of wealth being fully gratified, or else some new motive, or some physical cause occur, to stop, or retard, or alter his course; such as fatigue, or hunger, or thirst, or some river, or sea, or mountain, which he cannot pass.

‘ If the same porter were at another time offered either a guinea or half a guinea for every mile that he should carry the letter in the direction A C, and no other cause or motive were applied, he would go in the direction A C, with just the same limitations and exceptions as in the former case.

‘ And the evident facts, or general result, to be expected in both these cases, will be admitted as true by those who deny, as well as by

by those who assert, the philosophical doctrine of Necessity; and especially that of the constant conjunction of motive and action. For it has never been said, nor can it without the most glaring folly ever be said, that there is no relation between motives and actions, or that there is no analogy or resemblance between this relation and that of cause and effect in physics, or that motives are never conjoined with their proper actions: it is only the nature of the former relation, and the degree or extent of the resemblance between it and the latter, and the precise point of the *constancy* of the conjunction of motive and action, that are the subjects of dispute between philosophers and the vulgar. It might even appear probable, from a superficial view of such instances of the relation of motive and action, that the conjunction between them was constant, like that between cause and effect in physics. I mean, that this might appear probable to men who either had not the usual natural consciousness of self-governing power and independent activity in themselves, or who, having such consciousness, should think fit to disregard it as a foolish vulgar prejudice. But let those two motives, prompting to different actions, be applied at once, and the error and the folly of such an opinion will soon appear.

‘ Let our porter be offered a guinea a mile for carrying the letter in the direction AB; and at the same time let him be offered half-a-guinea a mile for carrying it in the direction AC; and let him be assured, that if he earn the guineas, he cannot earn the half-guineas, and that if he earn the half-guineas, he cannot earn the guineas.

‘ Will he go in the direction AB, or in the direction AC, or in the direction AD, or in any other direction, or will he remain at rest at the point A?

‘ I say, that if the doctrine of the *inertia* of mind, and the *constant conjunction* of motive and action, be true, he will go in the diagonal AD; and that it is folly for him to make a pretence of thinking, and ridiculous to make any words about it; for go he *must* in that precise direction, as sure as ever a projectile moved in a curve; and pretty nearly for the same reasons. And this he *must* do, though he cannot earn, and knows that he cannot earn, one farthing by doing so: for the circumstance of earning, or not earning, any thing by his work, relates merely to the vulgar notion of motive, “that for the sake of which,” and has nothing to do with the philosophical notion of motive, which either consists in, or at least comprehends, the specific principle of constant conjunction. Now, my purpose is to shew, that those two notions are inconsistent: for though this appears to me self-evident, and has been generally acknowledged by mankind, at least by the vulgar; yet as philosophers of such eminence as Mr. Hume and Dr. Priestley have not seen it, nor thought of it, it must be owned, that it requires a rigorous proof. And further I say, that if the porter do not go in that direction, the doctrine in question must be false.

‘ I do not say, that he will describe the whole diagonal AD in the same time that he would have described either AB or AC separately: for other motives or causes will occur to prevent his going  
with

with more than a certain velocity: for instance, the pain or fatigue of too violent exertions, or the physical impediments of want of sufficient strength or agility.

‘ It must be observed, therefore, that my argument extends only to the direction, not to the velocity of the porter’s motion, in such a case of the combination of motives that are constantly conjoined with their respective actions, and are applied to a person who is incapable either of resisting motives, or of acting without them.

‘ It may reasonably be expected of every person who seriously believes the doctrine of Necessity, and the constant conjunction of motive and action, as asserted by Mr. Hume, and who likewise understands and believes the composition of motion, as established by Sir Isaac Newton, that he should admit at once my conclusion concerning the motion of the porter in the circumstances specified, without requiring any further argument in proof of it than what is comprehended in the algebraical canons already stated. Nevertheless, as there is reason to think that the doctrine of Necessity has been often maintained by men who knew nothing of Newton’s *Principia*; and as the conclusion in question is somewhat repugnant to common opinion, it may be necessary to state the proof of it more fully.

‘ It is, in the first place, self-evident, that the porter, in the circumstances specified, must either remain at rest at the point A, or move from it.

‘ If he remain at rest at the point A, it is plain there must be two motives completely separated from their proper actions; which is contrary to the principle of constant conjunction. The supposition of his remaining at rest may therefore be set aside at once, without further examination.

‘ The porter then must move from the point A; and if he move, he must move in some direction or another.

‘ If he move in the direction AB, from his desire to earn a number of guineas, which we should think very natural and very prudent for him to do, a very powerful motive, to wit, the desire of earning a number of half-guineas, prompting him to go in the direction AC, is completely separated from its proper action; which is contrary to the principle.

‘ If he go in the direction AC, from his desire to earn the half-guineas, then a still more powerful motive, to wit, the desire of earning the guineas, is completely separated from its proper action; which is contrary to the principle.

‘ If he go in any direction, such as AE or AF, intermediate between AB, or AC, and AD, either the motive prompting him to go in the direction AB, or *that* prompting him to go in the direction AC, must be in part separated from their proper actions; which is contrary to the principle.

‘ If he go in any other direction, such as AG, or AH, or AJ, there must be two motives separated from their proper actions, and an action without a motive, in opposition to two motives; which is doubly or triply contrary to the principle.

‘ The

'The porter, then, according to the principle, has nothing for it but to go peaceably, and without murmuring, in the diagonal  $AD$ : for in this case both motives are conjoined with their actions, as far as is consistent with their mutual interference and modification: the result partakes of both, and is different from what either action would have been singly, as from the application of one of the motives by itself.'

By a similar process, Dr. G. endeavours to prove that this doctrine is inconsistent with itself, and therefore absurd. He next examines the opinion which supposes 'that the strongest motive alone is conjoined with its proper action, and that all the weaker and opposing motives are separated from theirs,' and he draws from it inferences that are absurd and impossible.

The preceding extracts may enable our readers to form some judgment of the nature and validity of the argument by which Dr. Gregory professes to have decided mathematically, and therefore incontrovertibly, the dispute concerning liberty and necessity. Our own judgment concerning this demonstration we might excuse ourselves from declaring, on account of want of leisure to enter at large into the merits of the question; especially as we cannot give an opinion contrary to that of our author, without incurring the severe censure of *mala fide*. We shall, however, hazard a few general remarks.

We readily ascribe to Dr. Gregory the merit of great dialectic acuteness, and of a happy facility in illustrating abstract questions in metaphysics, by apposite instances. We agree with him, that the judicious introduction of such examples may be of great use in detecting ambiguity and sophistry; and we are ready to acknowledge that algebraic characters may sometimes be advantageously employed, as a kind of abbreviating notation, or short hand, by means of which a train of reasoning may be brought within a narrow compass, and hereby be rendered more intelligible:—but we own that his argument, though clothed in a mathematical dress, does not appear to us strictly demonstrative. Every combination of motives, and their necessary result on the supposition of the constant conjunction of motive and action, may, it is true, be properly expressed by the canon  $X \cap Y \equiv A \cap B$ ;—and if it were admitted that the relation of motive and action is perfectly of the same kind with that of physical cause and effect, it could not be doubted that the canon would express the truth respecting motive and action, as indisputably as Newton's first Corollary from the three laws of motion, and consequently that the doctrine of necessity would be as false and absurd as this essay represents it:—but before the canon can be applied with the force of a mathematical axiom, it must be proved that the doctrine of necessity sup-

poses

poses a perfect analogy between physical cause and effect, and motive and action. If the necessarian should deny this perfect analogy, and should be able to shew that, while a body impressed by mechanical force is passive, the mind impressed by motive possesses within itself an active principle of *volition*, which is as truly a *self-governing power* on the scheme of necessity as on that of liberty, then the reasoning of this essay will be invalidated. The porter, who, in Dr. Gregory's illustration of his argument, being urged by the offer of a guinea to go in the direction A B, and by the offer of half-a-guinea to go in the direction A C, so patiently takes the diagonal between them, will, according to the doctrine of necessity, find himself irresistibly impelled by a regard to the *To ou évenx kai to agalon*, to turn aside his attention from the half-guinea, and to exercise his volition in obedience to the impulse of the guinea. In all cases, we apprehend, the necessarian (contrary to the fundamental supposition of this Essay,) will admit the existence of a self-governing power, as one of the primary distinctions between mind and body, and will think it sufficient to say, that every intelligent agent, to whom good must necessarily be preferable to evil, will always certainly and irresistibly be urged by this principle to make choice of that which appears to him, at the instant of chusing, to be the greater good.

On this ground, we are apprehensive that such objections might be raised against our author's argument, as would either entirely invalidate it, or would at least shew that the question is not yet determined by a process strictly geometrical.

To the Essay is subjoined an Appendix, containing objections and answers. The Essay itself is a part of a more extensive plan, which the author intimates his intention to execute, viz. *An Essay towards an investigation of the exact import and extent of the common notion of the relation of cause and effect in physics, and of the real nature of that relation.*

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ART. II. *Voyages to the Coast of Africa*, by Mess Saugnier and Briffon: containing an Account of their Shipwreck on board different Vessels, and subsequent Slavery, and interesting Details of the Manners of the Arabs of the Desert, and of the Slave-trade, as carried on at Senegal and Galam With an accurate Map of Africa. Translated from the French. 8vo. pp. 500. 7s. Boards. Robinsons. 1792.

THESE are two distinct relations, with no other connection than that the voyages were directed to the same extensive coast. The detail of the shipwreck of M. de Briffon has already appeared alone; for an account of which we refer the reader



reader to our Review, New Series, vol. ii. p. 69.; and of M. Saugnier's voyages, in the original French, a sketch was given in our last Appendix, p. 559. As that sketch, however, was very brief, and related principally to *general* circumstances, we shall now give a few more *particulars*, which will also serve as specimens of the translation.

The two voyages of M. Saugnier, in the first of which he was shipwrecked, are the plain narratives of a man possessed of few literary qualifications; he was a journeyman grocer, when, at the latter end of the year 1783, he undertook a voyage to Senegal, with two or three other adventurers like himself; but his companions being in a different vessel, he was unfortunately separated from them by shipwreck on the coast of Zaara, and by his consequent slavery among the inhospitable Moorish inhabitants. He did not, however, fall into hands quite so savage as M. De Briffon did, and therefore effected his redemption with less difficulty. On his return to France, he again embarked for the same place, and arrived there safely. Of the island of Senegal he furnishes us with the following discouraging representation:

' This island, properly speaking, is only a bank of sand in the middle of the river. It is a thousand geometrical paces long, and about sixty in its greatest width; is almost on a level with the river, and with the sea, being defended from the latter by Barbary point, which is of greater elevation than the colony. The eastern branch of the river is the more considerable of the two, being about four hundred toises across; the western branch is only from fifty to two hundred toises wide. The isle consists entirely of burning sands, on the barren surface of which you sometimes meet with scattered flints, thrown out among their ballast by vessels coming from Goree, or with the ruins of buildings formerly erected by Europeans. There is scarcely such a thing as a garden upon the island; European seeds in general not thriving here. It is not surprising that the soil is so unproductive; for the air is strongly impregnated with sea salt, which pervades every thing, and consumes even iron in a very short space of time. The heats are excessive, and rendered still more insupportable by the reflection of the sand, so that from ten in the morning until four in the afternoon it is almost impossible to do any work. During the months of January, February, March, and April, the heats are moderated; but in August, and in the following ones, they become so oppressive as to affect even the natives themselves. What effect then must they have upon the Europeans, suddenly transported unto this burning climate? The nights are a little less sultry; not always, however, but only when the sea breeze sets in. It is then that the inhabitants of the colony breathe a fresher air, for which they have been longing the whole of the day; but this air in our climate would seem a burning vapour. The nights are nevertheless troublesome, notwithstanding the comforts of the sea breeze. The instant the sun is set, we are assailed

ailed by an infinity of gnats, which are called musquitos; their stings are very painful, and their multitudes incredible. The inhabitants find but a poor defence in their gauze curtains. For my own part, accustomed as I had been to live among the Moors, I was but little annoyed by these insects. Being half a savage, I felt no desire to recommend myself to the favourable regard of the fair sex, and I was therefore under no necessity of taking care of my person. In imitation of my former masters, I smeared myself with butter, and this expedient preserved me at all times from these impertinent stingers, these spiteful enemies to the repose of the human kind.

• If the prospect of Senegal is not agreeable to the eye, much less are its environs, which are covered over only with sand, and over-run with mangles. It may be said, without exaggeration, that there is not a more forlorn situation to be found on the face of the inhabited globe, or a place in which the common necessities of life are procured with greater difficulties. Water, that indispensable aliment of man, is here not potable. Wells are dug in the sand to the depth of five or six feet, and water is obtained by this means; but whatever pains are taken to freshen it, it ever retains a brackish taste. I have distilled this water myself, and observed that it always kept a disagreeable savour, which cannot fail to be hurtful to the health: it is true that when the river is high, its streams are fresh, but the water is only the more dangerous. It proves the cause of most of those maladies which carry off the Europeans so rapidly, that at the end of every three years the colony has a fresh set of inhabitants. The blacks themselves, although accustomed to the climate, are not in this season free from disease.

• There is not any good water to be got in the country, but that which is brought forty leagues down the river, and through the most infectious swamps. A spring of good water rises, however, four leagues above Gandiole, upon the way from Senegal to Goree, but it is not sufficiently copious to become of general utility. As to the other aliments of life, they are equally unwholesome, notwithstanding the lying report of travellers, and their book-makers, who in their accounts of this sad country, seem as if they were striving to outdo each other in falsehood. The meat is in general detestably bad, and the fish of an ill taste. It must be dressed the day it is caught; for the next morning it is good for nothing. The oxen furnish the best meat: but they are not half so tall or so big as those of France, even of Brittany. Messrs. Adanson and Dumanet have taken a pleasure in embellishing the narratives they have written relative to these countries, where they have found something marvellous at every step. As for me, who have gone over the greater part of these districts, I have found the country only more or less detestable. No man can speak in its favour, except to answer some particular purpose. The Senegal company derive great benefit from their commerce, and consequently have an interest in representing the country as a terrestrial paradise; for if it were known to be such as it is in fact, they would find nobody to go there, the chance being five to one that the adventurer will never return, (independ-

ent of the hazards of the voyage), and that in the space of three years. It must, however, be confessed that this charming country has one advantage, which is, that if a man become tired of life he may easily terminate his existence without committing the crime of suicide. He need only remain at Senegal a little while, or if he would wish to make it shorter still, let him undertake a voyage to Galam. Those on the contrary who wish to prolong their life a little must be satisfied with negro food—and heavens! what food! The females pound millet in wooden mortars upon the sand, but it is so ill prepared that it grates between the teeth. Walking or riding out is no amusement here, as it is ever attended with danger, and as there are no situations tolerably agreeable nearer than ten leagues from the colony. Besides, a man is always exposed either to the danger of being made captive by the inhabitants of the country, or to be devoured by wild beasts, such as the tiger and the lion. Neither can such excursions be made without danger, even when the colony is at peace with the natives of the country. This, however, does not involve a contradiction, for there are in Senegal, as in every other part of Africa, troops of robbers who carry away whatever they meet with, and who wage war with all the world. A person may, therefore, be in danger even in time of peace, more especially as one or other of these gangs are always scouring the country. These robbers never attack the inhabitants of the colony on their own ground, but whenever they find them upon the territories of their enemies, they fail not to lay hold of the occasion, to the ruin of those whom curiosity leads abroad. In fine, in order to give a just idea of this wretched colony, let it suffice to observe, without exaggeration, that it is the most detestable spot on the face of the earth; and that nothing but utter ignorance, or a total want of any other means of subsistence, can induce a man to settle there.'

M. Saugnier relates a trading voyage which he made up the river to Galam, and which terminated unsuccessfully: but, excepting the occurrences that attended this adventure, little is to be expected from a man who professes, that—'Engaged entirely in commercial concerns, on which my all depended, and not being in circumstances that allowed me to dedicate any of my time to the purpose of making observations, I paid but little attention to the natural history, the sites, and the productions of these countries.'—He closes his voyage, however, with some instructions for conducting the trade at Senegal and Galam, which may prove useful to those whose fortitude may brave the dangers attending the pursuit of gain, under obstacles already described.

In the preface, which, as we have already mentioned in our last Appendix, *loc. cit.* comes from the pen of M. de la Borde, we are informed that M. Saugnier,

'Since his return, has employed every moment in the acquirement of a knowledge of geography, botany, astronomy, &c. in the

hope of once more travelling through countries where he experienced so many misfortunes; but whither, nevertheless, he ardently wishes to return: as his circumstances will not permit him to undertake it at his own expence, he takes the liberty of addressing the following reflections to government.

‘ A taste for discoveries in every way is the characteristic of an enlightened age. One of the kinds of knowledge of the most useful acquirement is incontestably that of the globe we inhabit; it is perhaps the only one that we can ever hope of carrying to perfection; for it consists only of positive things, and notwithstanding the multitude of those things their number is limited.

‘ There are parts of Europe less known to our men of science than several parts of Asia and America. As to Africa, which is at so small a distance from us, we hear it spoken of from our infancy, and yet we are hardly acquainted with its coasts.

‘ The difficulty of penetrating into some of the inland parts has not repressed the efforts, nor damped the zeal, of several travellers. Messrs. Sparman, Gordon, Paterfon, Le Vaillant, Masson, Bruce, and a few others, have already afforded, and will yet afford to Europe, astonished at their courage, new information concerning people, till their time, suspected of cruelty, though perhaps the gentlest in the universe. But their knowledge did not extend beyond the Caffres, the Hottentots, and the Abyssinians, whose territories are but a very inconsiderable portion of the immense countries of Africa.

‘ All the interior part, which is filled in our maps with the vague word desert, or by the names of pretended nations, that probably never existed, deserves, perhaps, as much as the rest, the honour of being visited by European travellers.

‘ The French government might, at present, at very little expence, set on foot some of the most important researches that have ever yet been undertaken on land.

‘ The following are the obstacles to be overcome, to insure the success of the enterprize.

- ‘ 1. The unhealthiness of the climate.
- ‘ 2. The pretended ferocious disposition of the inhabitants.
- ‘ 3. The ignorance of the Arabic tongue.
- ‘ 4. The dreadful fatigues of such a journey.
- ‘ 5. The difficulty of conveying the different instruments, absolutely necessary to make useful observations.
- ‘ 6. The uniting in one or two persons the variety of knowledge, without which the expedition would be almost useless.
- ‘ 7. The indispensable charges.

‘ If the author of the travels here offered to the public, were chosen to put the plan he proposes in execution, the four first obstacles would be removed in regard to him; for, 1. It is proved that he can bear the climate, having been a slave in the desert, and escaped its baneful effects. 2. He is accustomed to the manners and customs of the people, who so far from being ferocious, are the best people in the universe, when one knows how to conform to their way of life. Besides, having been the Emperor of Morocco's slave, his person is sacred in the eyes of the numerous nations, who,

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far as well as near, acknowledge that sovereign as their lord paramount. He is personally acquainted with the reigning Emperor, and the *Sirik*, or *Great Saint*, whose spiritual power extends indiscriminately to all the Mahometans of the desert, and to whom they pay unbounded respect and deference. Letters of recommendation from these two great personages, which he is sure of obtaining, would insure the safety of his person from Mogador to Egypt. 3. During his slavery, and stay in Africa, M. Saugnier learned Arabic enough to speak it fluently. 4. He has crossed on foot all that part of the desert, confined between the Niger and Cape Nun; and since that time has never been on horseback or in a carriage, as much from taste as through economy. He cannot therefore dread fatigue, of whatever kind it be.

‘It would not be extremely difficult to remove the fifth obstacle, in a country where there are as many camels as inhabitants. Thus the small number of instruments indispensably necessary to take altitudes, and draw plans, might be easily conveyed on the backs of these animals.

‘If a very scrupulous regard be not had to the sixth article, M. Saugnier flatters himself he should be able to justify the confidence that might be reposed in him. Originally intended for the church, he received a tolerably good education; and having since his return assiduously studied whatever might be useful to him in such a journey, he would be capable of making good observations in almost all the essential matters that regard a traveller.

‘No apprehension need be entertained as to the last article; for the expence is next to nothing in a country where one goes almost naked, and where there are no other means of travelling but with the caravans, among people who have not even an idea of luxury, and who confine the necessaries of life within very narrow bounds. Thirty thousand livres at most, would suffice for an expedition of about four years, which M. Saugnier would undertake with a friend, who, having been his companion in slavery, is as much accustomed to fatigue as himself. The only recompence he would ask, would be a pension of a thousand crowns, should he be fortunate enough to return from so dangerous an enterprize.

‘The plan proposed is, to go to Morocco, there to procure the necessary recommendations, and then to proceed to Senegal, and from thence to Tombut, up the stream of the Niger; from that city M. Saugnier could undertake one or other of two journies which have never been attempted by any European, and which would afford information absolutely novel, concerning nations whose very existence is unknown to us. The first would be to repair from Tombut to Abyssinia, either by travelling through Bilidulgerid, or by visiting and ascertaining the source of the Niger, as Mr. Bruce did that of the Nile; the second would be to go from Tombut to Mozambique, after having passed through the very heart of Africa. Perhaps it would be possible to establish a regular trade from that coast to Senegal, and to make immense gain in those vast countries where gold is the most abundant production of the earth.’

Such

Such is his proposal, which coincides with the wishes of many people here, however unsuitable it may be to the present circumstances of the nation to whom it is addressed; and, as to be *well-disposed* is the leading qualification to such a perilous undertaking, we heartily wish him success. We apprehend that some pilgrims of similar dispositions may have got the start of him: but Africa is a continent wide enough for them all.

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ART. III. *The Life of the late Rev. Philip Skelton*, with some curious Anecdotes. By Samuel Burdy, A. B. 8vo. pp. 240. 3s. 6d. sewed. Dublin, Jones; London, Robinsons. 1792.

THE divine, whose life is here depicted, is chiefly known to the public as the author of a theological work entitled, *Deism revealed*, and of several volumes of sermons. From this narrative it will appear, that he was not only a zealous advocate for religion, but a man who united many shining virtues with some peculiarities of character. Many particulars in his life, recorded in this volume, are certainly well worth preserving; for mankind cannot be too often stimulated to great and meritorious actions, by the exhibition of bright examples of benevolence; and even singularity, as such, may deserve remembrance, as furnishing curious matter of speculation to the inquisitive observer of human life and manners. We have felt much interest in several relations of actions of humanity performed by Mr. Skelton; and we have been much amused by several uncommon traits in his character: but we should have been more pleased with the work as an entire performance, had the writer been more nice in the selection of his materials, and had he taken more pains to clothe his memoirs in correct and elegant language. In narrating the life of this useful man, we do not see that it was necessary, in order to enlarge the list of curious anecdotes, to insert stories of his courtship, his quarrels, his feats of strength, agility, and courage, his dreams, the vulgar sayings of his parishioners, &c.

That we may do our part toward obtaining a favourable attention to a work, which, notwithstanding some defects, is calculated to serve the cause of virtue, we shall extract a few of the more interesting passages:

As soon as Mr. Skelton became possessed of a tolerable income from a living and school, he began to perform some of those wonderful acts of charity, for which he was so remarkable during the rest of his life. The salary derived both from the cure and tuition, considering the trouble he had, was but very small. Yet he gave at least the half of it away, hardly allowing himself clothes to put on.

The following instance of his charity while there is well worthy of notice.

notice. Returning from church one Sunday, he came to a place where a cabin with three children in it had been just consumed by fire. Two of the children were burned to death; the third shewed some signs of life, but was so horribly scorched, that the skin came off a great part of it. The poor people he saw in want of linen to dress their sores, and, touched with compassion, stripped off his clothes, and tearing his shirt piece by piece, gave it to them, as he found it necessary, till he scarce left a rag on his back.'

Mr. Burdy gives the following amusing account of Mr. Skelton's journey to London, to dispose of the copy of his *Deism* revealed :

' This was a work, he thought, of too great importance to be published in Ireland, and therefore resolved to take it to London. Accordingly, his Rector having offered to do duty for him in his absence, and pay him his salary, he set out for that metropolis (in 1748) to dispose of it. In this expedition he was accompanied by a Mr. Thompson, a clergyman.

' Having taken Oxford in his way, he shewed his production to Dr. Connebear. This good man, who himself stood forth a frequent supporter of our faith, after slightly looking over the manuscript, approved of it as far as he went. He then took down from his library the *Essays* of Mr. Hume, whose curious method of weighing evidences, as a small dealer does his ware, is so much admired by his ingenious disciples. "Have you seen these," he said, "that were lately published?" Mr. Skelton replied he had not; but on reading parts of them here and there, he remarked that he had anticipated answers to the chief of Mr. Hume's objections. However, in compliance with Dr. Connebear's desire, he answered Hume's cavils about a balance, and answered them on the principles of common sense, which that gentleman, in his refinements, seems to have forgot. It is still to be lamented, that the enemies of truth are often superior to its friends in clearness of expression, and elegance of style, the chief requisites of an agreeable writer. The defenders of our holy religion, depending on the strength of their arguments, have sometimes paid too little attention to arrangement and perspicuity. Whereas the advocates for infidelity, who are destitute of solid arguments, endeavour to make amends for this defect, by the beauty of language, and allurements of eloquence, which, like the voice of the Syrens of old, are only designed to charm us to our ruin. "What's the reason, Sir, (I said to Mr. Skelton once) that these deistical writers, Hume, Bolingbroke, and Gibbon, are so clever, while their opponents, worthy good clergymen, are often inferior to them in point of composition?" "Do you think," he replied, "the devil ever sent a fool of his errand?" He then remarked, that God Almighty often made use of weak instruments, like him, in the support of his religion, to shew, that with the most puny defenders, he could overcome all the strength of his enemies. *For the weakness of God is stronger than man.*

‘ Upon Mr. Skelton’s arrival in London, he brought his manuscript to Andrew Millar the bookseller, to know if he would purchase it, and have it printed at his own expence. The bookseller desired him, as is usual, to leave it with him for a day or two, until he would get a certain gentleman of great abilities to examine it, who could judge, if the sale would quit the cost of printing. These gentlemen who examine manuscripts, in the bookseller’s cant, are called *triers*. “ Can you guess (he said to me) who this gentleman was, that tried my *Deism Revealed* ? ” “ No, I cannot.” “ Hume the infidel.” He came, it seems, to Andrew Millar’s, took the manuscript to a room adjoining the shop, examined it here and there for about an hour, and then said to Andrew, *print*. By *Deism Revealed* he made about two hundred pounds. The bookseller allowed him for the manuscript a great many copies, which he disposed of himself among the citizens of London, with whom, on account of his preaching, he was highly famed. His powerful pulpit eloquence, which he displayed in their churches, brought him into notice. The citizens of London, to whom he afterwards dedicated a Volume of Sermons, were, he said, at that time excellent men, and admirable judges of preaching.

‘ Mr. Thompson and he took lodgings at a noted coffee-house, where it seems accommodations of this sort were to be met with. He had an opportunity, he said, of making many observations on mankind, during his residence in that great city, which affords such an amazing variety of characters, and found his understanding to increase daily by his conversation with people of good sense and knowledge of the world ; whose observations made him discover many errors and deficiencies in his *Deism Revealed*, which he took care to rectify and supply, passing after his arrival there, a great part of his time altering and improving it. He spoke always with a degree of rapture of the citizens of London, from whom he received many public and private civilities. He had a letter of credit, he told us, upon a great merchant there, who, without regarding it, though it was very good, gave him money on his own account, saying, “ Sir, I am to take as many of your books as will nearly amount to all this.”

Mr. Skelton’s biographer says, that during this visit to London, in the year 1749, the manager of a Review offered to enrol him in his corps of critics, and to give him a share of the profit of the work, on the condition that he staid in London ; which he refused. From our own recollection of the history of critical journals at that period, we are enabled to say that this *cannot* be true ; no, not one word of it.

Of *Deism Revealed*, a work which obtained some degree of celebrity, the account given by Mr. Burdy is on the whole just :

‘ The title of *Deism Revealed* shows it was intended to expose the craft of the infidels. In this book there is a great deal of good sense, sound argument, and original observation. It proves the author deeply read, and well acquainted with the subject of which he treats. But it is defective in point of arrangement ; the matter



is too loosely thrown together, the arguments do not follow each other in regular order. This remark, however, only holds good with respect to particular places. The style is also somewhat coarse; words are uselessly multiplied, and arguments drawn out beyond their proper bounds. The author, in his attempts at wit, frequently fails; he is merry himself, but the reader unhappily cannot join with him in the joke. True wit subsists where the writer is grave, and the reader merry.

' This book was in high repute on its first publication. A second edition was required in a little more than a year. Among others, Dr. Delany admired it, well pleased with the growing fame of his pupil, to whom he had proved himself so sincere a friend. And even now, there is scarce any man of reading in this country that has not at least heard of *Deism Revealed*. A few months after its publication, the Bishop of Clogher happened to be in company with Dr. Sherlock, Bishop of London; who asked him if he knew the author of this book? "O yes," he answered carelessly, "he has been accurate in my diocese near these twenty years." "More shame for your Lordship," replied he, "to let a man of his merit continue so long a curate in your diocese."

Of Mr. Skelton's sermons, his biographer speaks highly. He adds that the account given of them by the Reviewers was thought, by the *author*, to have been harsh and unfair; an opinion of Reviewers often entertained by authors whose writings are not permitted to pass without censure.

The following narrative affords a striking example of humanity:

' In 1757, a remarkable dearth prevailed in Ireland; the effects of which were felt most severely in the rough and barren lands of Pettigo. Mr. Skelton went out then into the country to discover the real state of his poor, and travelled from cottage to cottage, over mountains, rocks, and heath. He was then a witness to many scenes of sorrow, to which the gay world were insensible, and which could be only felt by a soul so sympathetic as his. In one cabin he found the people eating boiled prushia\* by itself for their breakfast, and tasted this sorry food, which seemed nauseous to him. Next morning he gave orders to have prushia gathered and boiled for his own breakfast, that he might live on the same sort of food with the poor. He eat this for one or two days; but at last his stomach turning against it, he set off immediately for Ballyshannon to buy oatmeal for them, and brought thence with all speed as much as appeased the hunger of some of them. He also gave money to one Hanna to go through the parish, and distribute it among those who were in great distress. By this supply, some of the poor who were so weak with hunger that they could not rise out of their beds, in eight days grew so strong as to be able to get up.

' When he had thus afforded them present relief, he went to Ballyhayes in the county of Cavan, and brought thence oatmeal

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\* \* A weed with a yellow flower that grows in corn fields.' which

which he could buy at a cheaper rate. He then set out through the country to see what subsistence the indigent people had in their wretched hovels, and used to look into the crocks and chests in which they kept their meal, and count their number of children, that he might be a better judge of their necessities. To some he gave one peck, to others more, according to their wants, and to those who could afford to pay a little he allowed meal at about half value. He thus like his great master *went about doing good*:

‘ One day, when he was travelling in this manner through the country, he came to a lonely cottage in the mountains, where he found a poor woman lying in child-bed, with a number of children about her. All she had, in her weak helpless condition, to keep herself alive and her children, was blood and porridge boiled up together. The blood, her husband, who was a herdsman, took from the cattle of others under his care, for he had none of his own. This was a usual sort of food in that country, in times of scarcity; for they bled the cows for that purpose, and thus the same cow often afforded both milk and blood. Mr. Skelton tasted the odd mixture, the only cordial the poor woman had to strengthen her in her feeble state. His tender heart being touched at the sight, he went home immediately, and sent her a hundred of meal, a pound of brown sugar, and a bottle of brandy. He then visited her every second day in her cot among the mountains, bestowing on her such comforts as seemed requisite, until she recovered.’

Such generous acts of humanity frequently occurred in the life of Mr. S. He more than once sold his books, to supply himself with money for the poor.

The following anecdote exhibits an action of generosity of a very singular kind:

‘ A clergyman, with whom he lodged a while, assured me he told him, that when he found, on first coming to one of his parishes, that his protestant parishioners were mostly dissenters, he used the following stratagem to entice them to come to church. Having invited their minister to dine with him, he asked his leave to preach in his meeting-house on the next Sunday, though he owned he could not with safety allow him to preach in his church. The man gave his consent; but his people were so pleased with Mr. Skelton, that the greater number of them quitted their own teacher, and came afterwards to hear him. He then sent for him, and asked him how much he lost by the desertion of his hearers? He told him forty pounds a year; on which he settled that sum annually on him, and paid it out of his own pocket.’

We add the following fact, because it shews that Mr. Skelton's liberality was not confined to the limits of his religious system:

‘ The Rev. Mr. Robertson had the benefice of Rathvilly, in the diocese of Leighlin and Ferns; but as he could not believe in the Trinity, resigned it through a scruple of conscience. On his resignation, he published his reasons, entitled an *Enquiry*, &c. which Mr. Skelton thought a book very agreeably written. He then wrote-

to Mr. Robertson, requesting he would come and spend the remainder of his life with him, and take part of what he had : if not, he offered him a large share of his income to support him. In his letter to him he said, " we should often argue, but never dispute ; if we could not concur in one creed, we should at least coalesce in one heart." Such were his proposals to a man whose religious opinions differed so widely from his. But Mr. Robertson nobly refused, and preferred retiring to a country part of England, where he kept a school for his bread. They were intimate ever after, and continued a regular correspondence with each other\*. When he sent his grandson afterwards to our university, he committed him chiefly to the care of Mr. Skelton, who would not allow him, on urgent occasions, to be in want of money.'

This conduct was the more meritorious, because Mr. S. was so zealous a believer in the Trinity, that he once declared he would resign his living, if the Athanasian creed were removed from the prayer-book. The biographer, in relating this story, shews less liberality ; for he concludes with a very unhandsome reflection on a gentleman who followed the example of Mr. Robertson.

It may not be improper to remark, that this work is written in the *Irish dialect*, which frequently gives to the expression a peculiarity of turn, and a grammatical inaccuracy, by no means pleasing to an English classical reader.

The subject of these memoirs was born in 1707 ; was curate of Monaghan during eighteen years ; and afterward enjoyed successively the livings of Pettigo, Devenish, and Fintona : but, toward the close of his life, he removed to Dublin, and died there in 1787.

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\* Mr. Skelton's friendship for Mr. Robertson certainly reflects the highest honour on his memory. The writer of this note was well acquainted with Mr. R. and does not wonder to find that he was so much esteemed by Mr. S. (even the very orthodox Mr. S.!) for he was, in like manner, beloved by ALL who knew him. He was learned, pious, gentle in his manners, cheerful in his disposition, and rigidly conscientious in his religious principles ; as was fully evinced by the sacrifice which he made at the shrine of integrity : see *Monthly Review*, vols. xxxvi. p. 243. and xxxvii. p. 399 ; where the reader will find a short mention of his book, entitled, " An Attempt to explain the words *Reason, Substance, Creeds, &c.*" and a copy of his very becoming " Letter to the Bishop of Ferns," in which he relinquishes his church preferments, on account of his scruples, in the matter of subscription to articles which he believed not to be " strictly and simply true :"—trusting to divine providence for his future support, and that of a " numerous family, quite unprovided for."—Coming to England, he obtained the mastership of the free-school of Wolverhampton, which he held, for some years,—till his death. *Rev.*

ET. IV. *Plain Sermons for Plain People.* By Hannah Sowden. 12mo. pp. 192. 2s. sewed. Johnson. 1792.

WHEN endeavouring to instruct the common people, we should be particularly careful not to teach more than they are prepared to learn. A few plain lessons of piety and morality, which do not lie far remote from their common habits of thinking, and of which their own experience and observation will enable them to see the propriety, and to feel the importance, are to *plain people* worth all the lectures of systematical theology that were ever read in the school or in the church. If to draw up such plain lessons be not a very difficult undertaking, what can be the reason that, among the amazing number of popular lectures which have been published under the name of sermons, we are still so much at a loss for proper books to put into the hands of the poor? We cannot compliment this female writer so far as to say, that she has entirely come up to our ideas of what is desirable in this way. The sermons are practical, and controversial subjects are studiously avoided; yet they might have been more free from scholastic ideas. The language is easy, without meanness; yet not so perfectly simple as the occasion seems to require. However, the design is, on the whole, well executed. The subjects are very properly chosen, and several of them *particularly* suited to the lower classes of people; the heart is addressed, as well as the understanding, and in a manner which will commonly be intelligible and impressive. The addresses are not tedious through length; and perhaps some of them will be thought faulty in the contrary extreme.

The volume contains twenty-one discourses; of which, after what we have said, it is scarcely necessary to add a short specimen, except for the purpose of engaging farther attention to a valuable work.

On the female character, in lower life, it is remarked:

‘ It has been said of women, that they are more inclined to vanity than men, because it is the defect of weak minds. They soon discover their influence, and suppose it to be the result of youth, of beauty, of gaiety, and dress, to which they consequently turn all their attention, neither thinking sufficiently well of themselves, nor of the judgment of those whom they wish to please. Shall I add, what is also true, that they are led into this error, by the commendations often bestowed; and the preference frequently given by men, to these pleasing, but not essential advantages. This cannot fail to happen, because there are many sons, as well as daughters, of folly. Nevertheless, I would wish to inspire my female readers, with a just sense of their worth and importance, by shewing them their dignity and influence, and engaging them to maintain the one and exert the other aright.

‘ If

\* If the mother of king Lemuel thought it necessary, for the happiness of her son, to make choice of such a wife as we find her describing in this chapter \*, of how much greater moment must it be, to one who must live by his industry, to have a diligent and careful partner? It is more particularly the business of a man to provide the means of subsistence for his family, but it is that of his wife, by a careful œconomy, to make the most of what he has committed to her management. It is she that must enter into the small concerns of domestic expence; it is her business to keep a constant watch over the ways of her servants, if she have any; and, if she have none, over her own management, and the wants and conduct of her children. She must not, therefore, waste her time in sloth, or in going about from house to house, discoursing about the affairs of others, and leaving her own at random: for ruin, in every shape, will follow on such conduct. Laziness, in the lower ranks, is *the root of every evil*; it brings poverty on a family, *like an armed man*. Cleanliness may be accounted a virtue; but filthiness, if not a sin in itself, is in the lower ranks almost always the immediate consequence of sinful dispositions, and particularly of sloth. In its train comes dishonesty; for those who will not work, must either beg or steal, and the last is often considered as the easiest and shortest way of supplying their wants.

The subjects are—On Faith; Keeping the Sabbath; Prophaneness; Lying; Envy; Forgiveness; the Rule of Christian Equity; Indifference in Religion; a Universally Religious Conduct; the Advantages of a Religious Conduct; Wisdom preferable to Riches; Early Piety; Address to Young Persons before Confirmation; the Advantages arising from the Knowledge of God; the Respect due from Servants to their Masters; Fidelity and Obedience to Masters the Duty of Servants; the bad Consequences of Extravagance, and the Excellence of Simplicity in Dress and Behaviour; Diligence; the Advantages of an humble Station pointed out; Happiness independent on Wealth; against Cruelty.

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ART. V. *Sir Thomas More: a Tragedy.* By the Author of the Village Curate, and other Poems. 8vo. pp. 132. 2s. sewed. Johnson. 1792.

WE have perused this poem with satisfaction and with pleasure; and we recommend it to our readers, as possessing those peculiar beauties which distinguish this author's writings, and as being less encumbered than heretofore with his usual faults †.

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\* The text is taken from Prov. xxxi. 27, 28. "She looketh well to the ways of her household," &c.

† For these we refer to our remarks on the former writings of this author.

he history of Sir Thomas More will readily be allowed to afford an interesting subject for dramatic poetry; and this play has shewn his skill in intermingling scenes of private sorrows with those of public misfortune.

The representations of content and happiness at the opening of the play, form a beautiful though melancholy contrast with sorrows and distress which attend its close. The fallies of the tendernefs, when the mind of the speaker was at ease, charmingly delineated; and the pathetic reflections uttered by Thomas over the grave of his father, and on the eve of his own decease, are such as effectually appeal to our natural feelings.—The characters, also, are strongly drawn and well discriminated: Thomas speaks his appropriate language; and that language, though frequently too prosaic, is, in general, correct and elegant: if it ever becomes rude, it is in the mouth of Henry the eighth, whose brutal character, may, perhaps, be allowed to justify it. We cannot avoid remarking, however, that *nothing* can justify the sentiments which are here given to Anne Bullen. As, with all their licence, should not misrepresent real characters, nor violate the truth of history by defamation. This imaginary representation of Anne Bullen is a libel on her fame; though it may assist the plot of the tragedy, it should not have been exhibited.—This, indeed, is an objection which, considering the play as a fiction, does not diminish its poetical merit.

Although the beauties of this poem will appear to more advantage from a perusal of the whole, than by a selection of detached parts, we think ourselves obliged to call the reader's attention to a few extracts.

In the following scene, are beauties which few of our readers will overlook:

\* *Enter Cecilia* \*. Nobody up yet? I have walk'd an hour,  
And not a soul has met me, tho' the sun  
Had left his bed before I quitted mine.  
I thought young Heron would be sure to rise.  
I told him I should walk. Well, let him sleep.  
He loves not me, but I love him—a little.  
Ah! here he comes. I hope he'll not perceive  
I'm out of humour. Hem! good morning, Sir.  
\* *Heron*. Who calls? good morning. We are met at last,  
But, plague upon my memory, I forgot  
Whether you bade me turn to right or left,  
And have been wand'ring for an hour and half,  
In hopes to meet you on the river's bank  
Beyond the house.

---

\* Sir Thomas More's youngest daughter. We have been much amused with the lively and interesting character of this lady.

\* *Cecilia*.

*Cecilia.* I told you to the left.  
And here have I been walking long alone,  
Commending your attention. Sir, perhaps  
You overslept yourself.

*Heron.* Not I, indeed.  
The sun was scarce so early. I was up  
Ere he had shot one beam across the Thames,  
And having stood awhile to see his orb  
Slowly emerge, and his red morning rays  
Dance on the ruffled water, left my room,  
And have been seeking till this very moment  
Thee my companion.

*Cecilia.* Had the charming maid,  
You blush'd to think of as we talk'd last night,  
Commanded you to rise at break of day  
To be her morning beau, you'd not have slept  
Till you had made of ev'ry word she spoke  
A faithful memorandum in your heart.  
'Till you had thought so often what was said,  
It had been all engrav'd upon your mind,  
As lastingly as elegant inscription  
Upon a royal tomb.

*Heron.* And so I thought  
Should your kind invitation; but my care  
Not to forget, made me scarce half remember.  
Like an ill-treated boy, who fears correction,  
I learn'd my lesson surely, but my dread  
Not to be perfect, made me hit the fault  
I studied to avoid. Forgive it then,  
And let not much severity defeat  
My hopeful progress. Bid me come again,  
And mercy once experienc'd shall prevent  
The innocent errors of a tim'rous mind,  
And make me true for ever.

*Cecilia.* True for ever!  
What if your charmer had been by to hear.  
Those words had little pleas'd her. But good Sir,  
Since we are met, give me five minutes praise  
Of this your nameless fair one. Now begin.

*Heron.* Indeed you lay a task most hard upon me.  
For who has language worthy to relate  
The charms of her whom I adore and love.  
She is not beauteous, it is true, but good.  
Her voice is pleasant as the mellow flute,  
Heard at a distance in a winding vale,  
As summer's evening closes; as the horn  
Blown on the mountains, its melodious tones  
Falling so faintly on the listner's ear,  
He holds his breath to hear them. All her words  
Are laden with the treasures of good sense,  
Which she imparts to all, and spares to none;

*Yielding*

Yielding her bounties with a grace so free,  
 'Twould make a boor enamour'd of politeness.  
 Her mind abounds in knowledge, but her tongue  
 Betrays it never. With effectual care  
 She hides her excellence, and has so long  
 Studiously wink'd upon her own perfections,  
 She seems to have o'erlook'd her great desert;  
 And is indeed most modest, praying still  
 For winning graces which she owns already.

' *Cecilia.* Poor worthy girl! I hope you love her truly.

' *Heron.* Most truly—she deserves it. But alas!

I never yet could find that she loves me.

' *Cecilia.* Has she declar'd she does not? But what then?

Had she declar'd it, it might not be true.

Sir, woman is deceitful. She delights  
 To hide her passion, sometimes to torment,  
 Sometimes because her poor misgiving heart  
 Cannot find words to own it. Honest love  
 Is ever silent, and we then love most  
 When you the least suspect it.

' *Heron.* On that hope

I build my happiness. I live upon it  
 Like the camelion on his proper food,  
 The insubstantial air. Since you have own'd  
 Woman may love and yet that love conceal,  
 I feel more confident. And let me ask  
 Whence learn'd Cecilia that most welcome truth?

' *Cecilia.* You question me too closely.

' *Heron.* Come, be bold,

Requite my tale with one of equal length,  
 And tell me the perfections of that youth,  
 Who sits upon the throne of your regard.

' *Cecilia (in surprise.)* My Lady Alice and my father here?  
 What shall we do? Away, they see us not. [Exeunt.]

[The scene is afterward thus resumed:]

' *Cecilia.* I fear you have transgress'd the bounds of truth.

' *Heron.* I'll summon my friend Bonvise to attest it.

Yourself shall ask him, while I stand aloof,  
 If all the purpose of my coming hither  
 Was not to own my love, and yield a heart  
 Entirely your's. Indeed the peerless fair one,  
 Whom I have prais'd so warmly, and not nam'd,  
 Was none but thou Cecilia. And I think,  
 Would but Cecilia's tongue the truth reveal,  
 The favour'd youth whom her reluctant lips  
 So fairly pictur'd, was indeed none else  
 But my unworthy self. Come, come, be bold.

' *Cecilia.* 'Tis true, I much esteem you. Make me sure  
 You have not wrong'd another, all my heart  
 Is only your's.

' *Heron.*



\* *Heron.* Most generous confession!  
 I swear I have not wrong'd a soul alive.  
 And here I give my bond, and with a kiss  
 Seal it most surety, I will look no farther,  
 But satisfied to own a pearl so fair,  
 A gem so bright, be with my wealth content.  
 This hand Cecilia shall bestow once more  
 Before the altar, then we fly away  
 To solitude and peace.

\* *Cecilia.* A moment's pause.  
 You are too sanguine. Hide we love a while.  
 'Twill grow in secret like the hopeful plant,  
 Whose shelter'd infancy defies the storm.  
 Think it not much to wait, for time has wings  
 Swift as the eagle's, and can fly as soon  
 From earth to heav'n. When Jacob was in love,  
 We read he serv'd for Rachel seven years;  
 Yet so he lov'd her, that a task so long  
 Seem'd but a few short days. Be your's as true  
 As his love was, and you shall feel as little  
 The torment of delay. Come, look not sad,  
 For sadness is infectious. If your brow  
 Seems melancholy, mine will gather from it  
 The hue of discontent. Be brisk and gay,  
 As if the secret of Cecilia's love  
 Had not escap'd her. Oh! you're wondrous grave.  
 Hide, hide it, or away. My father comes. [*Exit He.*]  
 I'm glad he's gone. His looks would have betray'd us.  
 What shall I do? I feel my face on fire.  
 My father may not mark it, for my glass  
 Tells me I blush, like the dark Ethiop,  
 Invivibly. I hope it is so. Hem.  
 Good morning, Sir.

(*Enter Sir Thomas.*)

\* *Sir Thomas.* Good morning to Cecilia.  
 You rise betimes. I heard your chamber door  
 Creak to the orient sun some hours ago.  
 What, has my daughter walk'd so long alone?  
 Something disturbs her peace. Her mind is vex'd  
 With care or love. Perhaps the rhyming fit  
 Makes pris'n'r her attention. Poet like,  
 She could not sleep for thinking, but stole out  
 To ring the chimes of fancy undisturb'd  
 In the still ear of morning. Else perhaps  
 She would have tap'd her father's door as wont,  
 And waited till he met her.

\* *Cecilia.* Sir, I thought  
 You might be wearied, and in want of rest  
 After your journey.

\* *Sir Thomas.* Why in want of rest?  
I rode no farther than from Hampton Court:  
Was that a journey for a summer's day?  
'Twas hardly exercise. No, no, *Cecilia*,  
I see the reason. An old father's arm  
Is not so welcome as a younger man's.  
Who left you and withdrew this moment?

\* *Cecilia.* Sir?

\* *Sir Thomas.* Was it not Heron?

\* *Cecilia.* Yes, Sir.

\* *Sir Thomas.* Then his arm  
Supported your's to-day, and 'twas for him  
You rose so early, and forgot your father.  
Well, well, let youth associate with the young,  
And leave the grey head to his sober task  
Of contemplation. Met you by appointment?

\* *Cecilia.* Sir?

\* *Sir Thomas.* Met you by appointment?

\* *Cecilia.* With much shame

I own we did, Sir.

\* *Sir Thomas.* See the truth will out.

And what have you convers'd of?

\* *Cecilia.* Nothing, Sir—

Worth your attention.

\* *Sir Thomas.* But perhaps it was.  
I love to hearken to the simple chat  
Of prattling infants. From the lip of youth  
I draw a sweeter pleasure, to remark  
How reason dawns toward her perfect day,  
How passion kindles and impels the soul  
To all the useful purposes of life;  
Come, be no longer secret. Make a friend  
Of him who most regards you. Tell your father  
What was your conversation. Was it love?  
Be not ashamed to own it. He lov'd once,  
And still remembers with a lover's sigh  
Your poor departed mother. She lov'd him,  
And had a brow as full of woe as your's,  
Till by entreaty he extorted from her  
The secret you conceal. What said the youth?

\* *Cecilia.* He told me of a maid he long had lov'd—

\* *Sir Thomas.* And told you 'twas yourself?

\* *Cecilia.* He did, Sir.

\* *Sir Thomas.* Well,

And what said you?

\* *Cecilia.* I told him of a youth  
Whom I regarded—

\* *Sir Thomas.* And that youth was Heron?  
Honest confession! Was it true, *Cecilia*?

\* *Cecilia.* Most true, Sir.

\* *Sir Thomas.* What said he?

\* *Cecilia.*

' *Cecilia.* He took my hand,  
And said I should be his.

' *Sir Thomas.* And did your heart  
Warmly consent?

' *Cecilia.* As warmly as it could, Sir,  
My father's leave not ask'd.

' *Sir Thomas.* Suppose that leave  
Withheld for ever; could you shun the youth  
And stifle love, your father disapproving?  
Tell me the truth.

' *Cecilia.* Sir, 'twere an arduous task.  
I'd try and be obedient, tho' I died.

' *Sir Thomas.* I know it well. It ever was your care  
To be obedient. I will not withhold  
Leave so deserved. I give you free consent,  
And am most happy you have won a youth  
Worthy your love. When daughters make a choice  
Wife as Cecilia's, 'tis the father's pride  
To crown it with success.

' *Cecilia.* Dear Sir, I thank you.

' *Sir Thomas.* Be cheerful then. You may if Heron pleases  
To day be wedded. There will be at church  
A couple not unknown to you or him.  
I say to-day, because this afternoon  
I must away to Greenwich to the king,  
And know not when I shall return. What say you?

' *Cecilia.* Sir, I am much perplex'd. If I consent  
Must I forsake your house?

' *Sir Thomas.* Heron perhaps,  
Will not dislike to live with you and me.  
My house is roomy and will hold us all.  
Make him proposals. When your father dies,  
You must have other homes—but while he lives,  
He is content to lodge and feed you all,  
And all your husbands.

' *Cecilia.* Sir, I'll go directly.

' *Sir Thomas.* Go. If my Lady tells you breakfast waits,  
Tell her I come. (*Exit Cecilia.*) Poor girl, how large a load  
Of secret trouble has thy mind escap'd  
In a few moments. When I met her here,  
She could no more have tripp'd so gaily home,  
Than the tir'd traveller whose weary limbs  
A feather almost crushes. A light heart  
Quickens the pace, and makes the foot alert.  
It teaches it to mock the poet's art,  
To move in numbers, and express the mind  
In measur'd dance, which has a tongue to sing  
Almost as sweetly as the lyre itself.

We shall sum up our favourite Cecilia's character in the following extract:

' *Sir*

\* *Sir Thomas.* Proceed we with dispatch, or I must fly  
Ere we have toasted these our wedded friends.  
Fleet as the hare is Time, when happy man  
Entreats him to retard his rapid hours;  
But when in woe he prays him to be gone,  
More tardy than the slow-worm or the snail.  
Come, happiness to all whose hearts are one,  
To wives and husbands. May ye never jar,  
But live to the remotest hours of life  
Concordant as the notes of fellow pipes  
That sound for ever charming unison.  
Cecilia, mark my lesson.

\* *Cecilia.* Sir, I do,  
And hope my husband will have never cause  
To wish undone the fortune of to-day.  
But women, let me tell him, are deceitful.  
They wear a gentle aspect till they wed,  
And ever after domineer. So puffs  
Fondles the mouse her pris'ner, with light paw  
Touching his velvet coat, and purring loud  
Her treacherous promise to be ever kind.  
She shuts her eyes and seems almost asleep  
Hiding the tigress in a patient smile.  
But short the respite—mercy soon expires—  
She springs with savage fierceness on her prey,  
Fixes her teeth and talons, swears his death,  
And eats him up in anger. Sir, I'll tell you  
To whom the man who seeks a faultless wife  
May be compar'd. He's like the foolish boy  
Who thrust his hand into a bag of vipers  
To find a single eel, and thought it hard  
The reptile bit him, and the fish escap'd.

\* *Sir Thomas.* See, Sir, how bold and talkative a wife  
You have to bear withal. 'Twas nature's mind  
To make a lawyer of my youngest daughter,  
Had fashion been her friend. She has a tongue  
That never rests. 'Tis a perpetual clock  
That needs no winding up. She was a prattler  
E'en from her cradle. She would talk and laugh  
From dawn to sunset, and was scarce content  
To let her active wit lie still, and rest  
E'en in her sleep.

\* *Cecilia.* Yes, Sir, she has a tongue  
That never balts for want of argument.  
She can dispute, and reason, and tell tales,  
As endless as the coward's vain account  
Of bloody battles and heroic acts,  
Or Lady Faddle's tedious history  
Of her grave ancestors of Faddle-hall.

\* *Sir Tho.* Come, come, no scandal, Madam. Lash the vice,  
But ever spare the person. Of offence

Speak boldly to the ear of him who errs,  
 But never tell him that himself offends.  
 I know a lady who finds fault with others,  
 Yet has some little foibles in herself.  
 She takes of liberty too much herself,  
 Giving to others not enough. She loves  
 To laugh, and sing, and ramble o'er the field,  
 But prisons the poor butterfly and bird.

*Cecilia, rising.* Sir, I perceive that lady is Cecilia.  
 Let me acquit myself. You have been looking  
 Into the little boxes on my shelf.  
 You found in most a butterfly or moth.  
 I had not cheated them of one small link  
 Of native liberty. I found them all  
 Just at the close of Autumn; trav'ling some,  
 Mere harmless caterpillars, to find shelter  
 From the keen breath of all-consuming Winter,  
 Some cradled in a warm ingenious shell,  
 And fasten'd to the windows. To them all  
 I lent a soft'ring hand, made them warm beds  
 Of wool and cotton, found them each a house,  
 And pleas'd as Pharaoh's daughter to preserve  
 The little friendless Hebrew, day by day  
 Watch'd the return of scarce-apparent life,  
 Sustain'd for months by nothing. At the last  
 Each from his tomb arose, superbly cloath'd,  
 And mounting on a pair of beauteous wings  
 Left me rejoicing. For the prison'd bird,  
 'Tis a poor gold-finch that I bought by chance  
 Of cruel boys, who stole it from the nest.  
 It could not fly, and I had much to do  
 To find the food it lik'd. I fed it long,  
 And, when I thought it fledge'd, unlock'd the cage,  
 And bade it fly away. It flew indeed,  
 But had not heart to leave me, perching still  
 Upon my head, my shoulder, or my hand,  
 And oft returning to the cage it left.  
 It had been cruel to have forc'd it out.  
 So when the day is clear, and pass withdrawn,  
 I open all my windows and my cage,  
 Fasten my door, and bid it go or stay  
 E'en as it pleases. While I read within  
 It never leaves me. When I stray abroad  
 I often find it in the garden walk,  
 Hopping from branch to branch, happy to twit  
 Close at my side. And still at my return  
 I meet it in my chamber, or alone,  
 Or by a friend attended, whom its tongue  
 Advises to be bold, but pleads in vain,  
 For yet it lives unmated.

*' Sir John.*                      *Brave defence!*

Let me be judge, and be the verdict found  
For the defendant. She has won her cause.  
The daughter triumphs and the father fails.

*' Sir Thomas.* Sir, I confess it. She has well explain'd—  
The motives of her conduct. Had we all  
Intentions good and generous as her's,  
Law were a muzzled bear, that could not bite,  
And lawyers beggars. Let me pay the costs.  
And more, I promise ere the week expires,  
To yield her damages shall thrice requite  
The wrong I've done her.'

As we have already been prodigal in making extracts from  
this work, we shall produce but one more, and then conclude:—  
The fourth act opens with the funeral procession of Sir John  
More, father to Sir Thomas; and in the second scene, we  
see the following pathetic conversation:

*' Sir Thomas and Margaret \*.*

*' Sir Thomas.* See where he lies. The race of life is run  
And here he sleeps for ages. Ninety years  
Alive and active was the silent corpse  
That rests within this grave. How wonderful  
That the resolute heart for so long time  
Should dance unwearied, and forbear at last  
With visible reluctance—that the blood,  
Refrain'd by temperance, should up and down  
Travel so merrily, and hardly pause  
E'en in a cent'ry. Pause it will at last,  
And we must all lie down and kiss the dust  
As well as this good man who slumbers here.  
Simple or noble, indigent or rich,  
This is our home. Ay, there thy mother sleeps.  
She was the most deserving of her sex.  
Thy foolish father shed a world of tears  
When he there plac'd her. Marg'ret, when I die,  
As I am sickly in estate and health,  
Lay me beside her. I would rest my bones  
Under this very spot. Mark it with care.  
And when I'm buried let a stone be plac'd  
Just here, upon your mother's grave and mine,  
That here at least we may be undisturb'd;  
A plain smooth stone without embellishment,  
And not disfigur'd with a vain account  
Of virtues more than mortal e'er possess'd.  
Let it tell truth, and tell it in few words.  
Better to say too little than too much,  
I have a short inscription in my desk;  
When we go home, I'll search and give it you.

---

\* One of the daughters of Sir Thomas More.

Why weeps my daughter? Child, if I am sad  
Let it not grieve you. I have many cares  
You have not heard of.

' *Margaret.* Let me know them, Sir.  
Trouble is ever lighten'd by complaint.  
Reveal the grief that preys upon your heart  
And it shall half expire.

' *Sir Thomas.* Why should I tell it?  
'Twill make thee wretched tho' it eases me.

' *Margaret.* Not more so than I am, when thus assur'd  
Something afflicts you, and I know not what.  
Perhaps I shall enhance the latent ill,  
And be more wretched while it lies conceal'd  
Than when it is made known.

' *Sir Thomas.* Child, I must fall.  
I cannot with integrity support  
My ruin'd fortunes. To escape from want  
I must be cruel to a virtuous soul,  
To a deserted widow without friends  
Tho' all deserving.

' *Margaret.* Sooner let us want  
Life's necessary blessings, bread to eat,  
A house to live in, clothes to cover us,  
And beds to sleep on.

' *Sir Thomas.* There my daughter spoke.  
I will defy the hardest lot of life.  
Can't thou believe it, Margaret, that the king  
Gave me the noble office which I hold  
Only to bribe me, to procure my voice  
Against poor Catherine? And shall I give it?  
No, tho' it rouse his anger mountain high,  
And for my loyalty I lose my head.  
There is but one thing that withholds my hand,  
Making me cautious how I give offence,  
And 'tis indeed a circumstance that grieves me.  
'Tis, that our fortunes are so interwoven,  
The blow that ruins me will ruin you;  
Will sensibly affect my innocent house  
And make my children beggars like myself.

' *Margaret.* Sir, let it not disturb you.

' *Sir Thomas.* I would fall,  
God knows how willingly, and beg my bread  
Rather than trespass as the king desires.  
But how shall I requite it to my children.  
Dancy depends upon me. My own son  
Has nothing yet to live on; thou hast little.  
My father could not help us. All he had  
Goes to his widow ere it comes to us.  
My Lady Alice will have no support.  
We shall be scatter'd like the worried flock,  
And each must seek for shelter with her own.

Thou

Thou must retire with Roper to his farm.  
Cecilia must with Heron to his father's.  
The little I have left must be bestow'd  
On Lady Alice, Dancy, and Eliza.  
John and myself must starve, or be content  
To earn by labour every meal we eat.

' *Mar.* Dear Sir, you break my heart. Be more compos'd.  
Our little fortunes will be wealth enough.  
Send Dancy to his father's. You and John,  
And Lady Alice, come and live with us.  
Or let us hire adjoining houses, small  
And suited to our incomes.

' *Sir Thomas.* So we will.  
I will not part from my whole happiness,  
Tho' cruel fortune scatter all the rest,  
Marg'ret shall be my hope and comfort still.

' *Margaret.* We will be modest in our wants, discharge  
All but one servant each, live on plain diet,  
And nicely manage our exhausted means.  
We will shun pleasure and expensive dress,  
And live secluded from the public eye,  
Contented tho' reduc'd. We will not ask  
The neighbour or the stranger to our board,  
But steal away to solitude and books;  
Pleas'd with the memory of triumphant virtue,  
And poverty preferr'd to vicious wealth.  
If yet our wants are more than we can feed,  
We will be unattended. My own hand  
Shall do the house-wife's work, shall spin and knit,  
And earn by industry sufficient bread.

' *Sir Tho.* My most deserving daughter. Thou wast born  
To teach thy father virtue. I was sad,  
But the sweet patience of thy pious heart  
Revives and gives me comfort. Yes, I'll go,  
And gladly bid farewell to courts and princes.  
Poor we must be, but we will still be just,  
And live upon the hope of better days.  
We will presume the Author of events  
Approves of our endeavours, and perhaps  
Yet ere we come to sorrow and the grave,  
Will bless our patience with an easier lot.  
Come, we will hence contented. For my father,  
Let us esteem him happy that he died.  
He saw our glory, and withdrew in peace.  
Go to my lady. Tell her my intent.  
Reveal it to your sisters. Honest girls,  
They will be griev'd to hear how soon we part.  
Tell thy unwelcome story by degrees,  
And mingle comfort with it. I'll to court,  
And when we meet again, meet me with joy,



Tho' I return as poor as I was born.  
I shall not be long absent.\*

After what we have already observed, it is almost needless to say that this tragedy adds considerably to the author's reputation. It is a more finished performance than most of his former productions: it possesses, in common with them, many *beautiful* parts; and it is superior to them, in respect of the dignified and even *sublime* passages which it contains.

ART. VI. *Lessons of a Governess to her Pupils: or, Journal of the Method adopted by Madame De Sillery Brulart (formerly Countess De Genlis) in the Education of the Children of M. D'Orleans\*, First Prince of the Blood-royal. Published by herself. Translated from the French. 12mo. 3 Vols. 9s. sewed. Robinsons. 1792.*

**T**HIS lady, who has paid singular attention to the infinitely-momentous subject of EDUCATION, has here delivered many excellent hints and documents relative to it; such as have not only a tendency to inculcate the elegant refinements so indispensably requisite to the manners and deportment of a prince, or elevated individual, but also to impress the youthful mind with those sentiments of virtue which ought to form the character of every gentleman; since, without these, he will not be entitled to the first of all distinctions—that of an honest man. Nor do the rules and method here laid down respect merely intellectual cultivation and improvement:—well considering how much the vigour and operations of the mind, a great part of the moral character, and even the happiness of life, depend on the perfect growth, the strength, and the health, of the body, our able instructress includes in her system of education a variety of gymnastic exercises, the benefit of which her pupils must now feel, and in which we most ardently wish she was imitated by all the instructors of youth. As education is now conducted, what is called learning is often purchased at the expence of health; and our schools furnish a puny and pedantic, instead of an athletic and manly, race. In proportion to the importance of the child entrusted to the tutor's care, he is tendered, *coddled*, and often so *mewed up*, that “*the winds of heaven are not suffered to visit his face too roughly.*” Many an heir to a great estate has been rendered, by the ill-judged indulgence of parents, and of preceptors under their direction, during the course of what has been called his education, so effeminate and sickly, as to embitter the enjoyment of his possessions, and to

\* Now *Citizen Equality*,

prevent his assuming any manliness of character among his fellow-citizens.

Madame De Sillery-Brulart's method of keeping a journal of every action that she observed in the course of the day, which was either meritorious or reprehensible in her pupils, (M. De Chartres, M. De Montpensier, M. De Beaujollois, and Mademoiselle Adela D'Orleans,) conveys a perfect idea of the vigilant attention with which she watched over the children entrusted to her care. In the course of this scrutiny, she omits no opportunity of enforcing the best maxims of religion and morality; she occasionally recommends each to their practice; and, in the most persuasive language, she pleads the cause of virtue and the graces. She endeavours to form the three sons of M. D'Orleans to a true manliness of character, and to inculcate the sentiments of tender humanity, scrupulous integrity, punctilious honour, the love of truth, and the exercise of benevolence and charity. She takes pains also to make them pious; and, in enforcing the duty and affection due to parents, she offers the following remark:

'We ought to be blind to their failings if they have any, and endeavour only to feel the value of their good qualities; for since it is incumbent on us to esteem and love them, we should avoid the observation of whatever might tend in the smallest degree to weaken these sentiments.'

How far children, who are educated so as minutely to distinguish between virtue and vice, to cherish a love for the one and an abhorrence of the other, may be able to be blind to the faults of their parents, we will not stay to inquire. They will probably see them, but then they certainly ought to be the last to expose them.

Though we do not mean to enter into this lady's political character, and to discuss, at least in this place, her principles respecting the French revolution, yet we cannot forbear offering a tribute of praise to those elevated sentiments of integrity and honour, which do her so much credit, on the subject which, among others of French politics, has been so variously discussed, namely, *the King's solemn acceptance of the new constitution*. In answer to those who maintain that he did not consider his oath as binding, because necessity compelled him to take it, she replies:

'What perjuries might not be pardoned if it were sufficient to say, *I promised against my will; my oath was extorted from me by necessity; or, influenced by my regard to the public good, I thought I should prevent by it considerable evils, bloodshed and murder; and humanity will be an excuse for perjury in my entering into this engagement*; if we suppose it allowable to commit a crime from the hope, or even with the certainty, of effecting a good, we overturn all the support of morality; we substitute arbitrary inventions for eternal principles;

ciples; circumstances alone will determine the merit or the infamy of actions; and imposture, revenge, and ferocity, will often impudently claim the recompence of virtue.\*

These lessons are taken from a journal, forming a very large volume, which Madame Brulart kept, and which is deposited with a notary. They manifest the method which she pursued in the education of the princes entrusted to her; and though it is impossible by any short extract to give an idea of her system, the following will shew how minutely she noticed every thing in their conduct:

\* 28 June 1790.

‘ I have understood this morning from the Journal of M. Lebrun, and have been considerably surprised at the information, that you play at billiards for money. It is in vain that you may tell me that you play but for small sums; you have but small sums in your power to play for. It is strange that, after all you have said to me upon the subject of gaming, you cannot interest yourselves in a game of address without playing for money: for M. Lebrun observes, that since you have played for money you have entered into the amusement with much relish and activity. This is an instance of uncommon inconsistency and weakness.

“ I have promised my friend that I would never game for so much as a single crown, and she may be assured that I have faithfully kept my promise: I have neither played nor betted at billiards even the sum of two pence\*.

CHARTRES.

The second volume contains a tedious and unpleasant detail of Madame Brulart’s disagreements with the princes’ tutors, and other private animosities, which, however interesting to herself, are of little moment to the English reader. She deems these details important, and calls them ‘ the depository of educational secrets, which, however improper for the perusal of children, will be found useful to their instructors.’ It may be so; yet we cannot but lament that these quarrels subsisted, which must not only have been a great interruption to the preceptress in the prosecution of her plans, but must also have exhibited scenes and examples to her pupils, injurious to the doctrine of meekness and charity, which she endeavours to make conspicuous in the train of Christian graces.

The third volume includes many amusing anecdotes collected during the little excursions which she made with her pupils; among which is an entertaining account of the order of La Trappe, with some information respecting that order, not commonly known:

‘ This morning at a quarter before ten we entered once more into the inner compartment of the abbey. . . . . After having heard mass, we were admitted into

\* \* This was true; I had misunderstood the Journal of M. Lebrun, the

the refectory to see the fathers dine. There was no cloth upon the table, but each monk had a napkin; their plates were of pewter, and their spoons of wood; each monk received a porringer of soup, a plate of herbs, two or three uncooked apples, a large slice of bread of a good sort, a little mug of water, and another of beer. One of the society ascended a sort of pulpit made for that purpose, and preached them a sermon during their repast. Each monk preaches this sermon in his turn, and the monks who dine are attended by other monks, who afterwards take their refreshment along with the preacher. The lay-brothers dine at the same time in a lesser hall adjoining to the principal, and which is separated from it only by an arcade without any door: we could see them therefore as we stood in the refectory; and they, as in the former instance, were served by other lay-brothers, who ate when they had finished\*.

. . . . . From the refectory we went to the library. . . . . We afterwards visited the tomb of M. de Rancé. . . . .

The cells are very small: they contain a straw bed, a wooden table, and a crucifix. . . . . We saw the monks at work in the garden. We entered the medicine room, which is large, and well supplied with drugs: adjoining to it is an excellent botanic garden filled with the usual plants. . . . .

I shall here relate all that I learned from the conversation of the fathers. The history of Count de Comminges is fabulous, as well as various other things, viz. that the monks are every day employed in digging their tombs: that they raise and level hills for the purpose of occupying themselves: that their salutation when they meet is, *We must die*: that they wear upon their hearts a cushion stuck with thorns, &c. All these things are absolutely false. They fast continually; they never eat either fish, sugar, eggs, butter, or oil, except a small quantity with their sallads. Vinegar is allowed them, as well as milk, but the latter is prohibited during Lent. Their rule never allows them the use of wine except in journeys, and in any place of occasional residence, where they may use both

\* \* The establishment of lay-brothers, so contrary to Christian humility, is inconceivable, particularly in the austere orders. At la Trappe, for example, as the labours are equally shared by all the individuals of the order, and as the lay-brothers do not wait upon the fathers, whence could have originated the distinction of name and eating-room? It is not because the brothers are not priests, for this is equally the case with the majority of the fathers. Reason teaches us to love equality, religion enjoins it; and it is a strange contradiction to see a monk prostrate himself, his face in the dust, and at the same time disdaining to eat his brown bread and his beans with certain of his brethren as virtuous and devout as himself. This establishment is of no great antiquity; it was Saint Gualbert who instituted the lay-brothers in 1072, but without these proud distinctions; I am ignorant of the name of him who reduced them to the condition of valets, but we may presume that it was some *gentleman monk*.\*

wine,

wine, fish, and butter. . . . Their dress, like that of the Chartreux, is entirely white, their head and beard are shaved, and they have a large hood which they put on at pleasure. They always sleep in their clothes; their shirts are of wool, not hair cloth, every mortification of this kind being prohibited by the rules of their order. No one is admitted among them till the age of twenty, when he enters upon his noviciate, which continues for the space of twelve months. The infirm alone employ themselves in little articles of industry, such as the making of rosaries, wooden spoons, and in winter the work of the garden; after which they shell the peas, dress the vegetables, press the grain for use, &c. These last occupations are common to them all. The monks of this abbey amount to about a hundred and twenty, including both the fathers and lay-brothers. There are sixty of the former, of whom eighteen only are priests; the rest, though equally engaged by irrevocable vows, do not say mass, and have not received holy orders, thinking themselves not sufficiently virtuous and devout to celebrate the sacred mysteries. The abbot is elected for life, and is named by the king in pursuance of the vote of the monks; the votes are collected by way of ballot; and as soon as that is done, the balloting box is sealed up and sent to Versailles. There are three monks, called *boteliers*, whose business it is to receive strangers and the poor that present themselves at the monastery. From their original endowment and the bequests of private individuals, they are sufficiently wealthy to afford three days hospitality to every poor traveller who passes that way. When all the beds in the house are occupied, the traveller is accommodated at the inn, and his expences defrayed by the monks. If, during these three days, he fall sick, they take care of him till his recovery; he is attended by their surgeon, supplied by them with medicines; the monks also visit him, dress his wounds, &c. If any poor traveller be in want of money to pursue his journey, they give him as much as is necessary to carry him to the place of his destination. Not a day passes without their being visited by persons of this description, particularly soldiers. It frequently happens that the gratitude and admiration which so much benevolence inspires, induce the persons who are the objects of it to become members of their fraternity, and pass their lives with them. Indeed, whoever is in pursuit of virtue in all its perfection, will find it only here, under a form it may be somewhat too austere, but so true, so sublime, that it is not at all astonishing that a mind susceptible of enthusiasm should resolve upon this great sacrifice. These monks also assist and take care of all the poor in the neighbourhood for many leagues round. I interrogated a great number of the peasants, who spoke of them with the respect and veneration that we should feel for angels if they were to condescend to reside among us. Shew me the individuals that, with the same revenues, can do an equal portion of good both by their example and their beneficence! Where shall we find such virtues, unless religion inspires them?—They never receive a widower among them unless his children are already provided for: whatever may be the age of these children, if their situation be not such as

to ensure them a subsistence, they conceive that a father cannot, in that case, dispose of his liberty, but is bound to bestow all his care upon his family. When they have made their vow, they renounce every kind of epistolary correspondence whatever, and do not allow themselves to be visited by their relations, except their father and mother, and this but seldom. They are expressly enjoined not to show the least preference to any individual of their order, as being bound to love them all equally. If one monk should perceive that another had a particular friendship for him, he would consider it as his duty, when they were all assembled, to ask leave to speak, and then publicly to accuse him. In this case the superiors impose a penance on the person criminated, who is not allowed to justify himself, or answer a word, even though he should think himself to be wrongfully accused. He is to believe that he has in some way or other, though he cannot recollect it, given cause for the reproach, and he must sacrifice without hesitation his self-love to the obedience due to the rules of the order. In all cases, indeed, where one monk observes in another any kind of fault, he is equally bound publicly to accuse him, and the accused must observe a perfect silence, and submit with resignation to the penance that may be imposed. If a word escape him in his defence, all the monks instantly prostrate themselves on the ground to ask pardon of God for his pride: but this never happens except to novices and persons newly professed, and very seldom even to them. These particulars were related to me by brother Prosper, a young monk twenty-eight years of age, and who has been eight years at la Trappe. He has a delightful physiognomy, strikingly characteristic of candour and good sense. I entreated him to tell me honestly if he did not know, among his brother monks, some single individual who had, at heart, more friendship for him than the rest? No, indeed, was his reply; I could sooner name a dozen than one.'—

‘When a sick monk is pronounced to have but a few hours to live, he is told that he must receive extreme unction; he is then carried to the church, where it is always administered, and after the ceremony is over conveyed back to his bed. When he approaches his last moment, a bell is tolled to signify to the whole house that a brother is in the agonies of death. All the monks assemble round the dying man, and, having placed him in ashes, pray aloud for him. This description is terrifying to worldly minds; let it be observed, however, that at la Trappe the apparel of death and the religious solemnities that accompany it, are considered as august and consolatory, as the fore-runners of a grand triumph and supreme felicity. “The frugal and laborious life we lead,” said father Theodore to me, “exempts us from violent and putrid disorders. I have never seen among us an instance of any epidemical malady, even when the contagion has spread through the country. We know scarcely any disorders but those of the lungs occasioned by singing at church, and by the law which obliges us to get up frequently in the night. When a constitution is able to resist these dangers, and it has passed the age of thirty, life is protracted longer here than elsewhere, and old age is sound and vigorous: thus we commonly

commonly die in the possession of all our faculties, and during the fifty years that I have lived here, I have scarcely seen an instance to the contrary\*."

How Madame Brulart (*unintentionally*) prepared the children of *Mr. Equality* for the *new order of things*, will be seen by the following memorandum in the travelling journal, dated *Tirlemont*, 12 July, 1787:

' . . . . . We lodged at the Plantin, a large and excellent inn; but all the best apartments were engaged, so that we were very miserably accommodated. I slept myself in a child's crib, which I thought too small to be used by Mademoiselle. Our male and female attendants stopped on the road; but the princes, and particularly the Duke de Chartres, waited on us most excellently in the capacity of servants. The Duke put our apartment in order, and mounted a ladder for the purpose of nailing some covering to the windows, which had neither curtains nor shutters; and Mademoiselle, Henrietta, and Pamela, made our beds. . . . . The children were all very obliging†.'

Subjoined to these extracts, which Madame Brulart has made from the Journals of Education, is a *Summary of the course of studies which she pursued with her pupils, and of the treatises which she wrote for their instruction*. Hence it will be seen how indefatigable she has been in her endeavours to give health and strength to their bodies, and virtue to their minds. By Gymnastics, considered as a part of education, her object was to strengthen their constitution, to establish their health,

\* At the conclusion of Madame B.'s account of this order, the translator offers some judicious strictures on her absurd encomiums, which supercede the necessity of our remarks. We may admire the self-denial, &c. of the order of La Trappe: but *cui bono?* Would it not be better for the monks to carry their virtue into society? Very different from this account of the *Trapists* is that pleasant detail given by the *Chevalier de Mainvilliers* in his *Beau Philosophe*; see Rev. vol. 5th, 1751, p. 395:—but as the Chevalier tells us that he had himself embraced that order, and had quitted it in disgust, he was, no doubt, rather solicitous to entertain his readers, than to confine himself strictly to the TRUTH, in every respect.—Farther particulars are given in our 52d volume, p. 340; including an account of the foundation of the abbey of La Trappe, in the year 1140. It is situated, we are told, on the borders of Perche and Normandy. In both these accounts, the unnatural and preposterous severity of the rules of this order is probably exaggerated: the first to make us laugh, the other to give us the horrors.

† Though travelling should serve no other purpose than that of forming children and young people to habits of obligingness and activity, and of accustoming them to undergo cheerfully the variety of accidents which continually occur in the progress of life, it would still be very useful.'

to enable them to undergo fatigue, to give agility, address, suppleness, force, and that confidence which confirms courage, and to make them perform extraordinary actions without danger; in fine, to fortify them against all the accidents of life, and to determine the growth of the body to the last degree of extension that nature can give it. As our readers may be desirous of knowing the means pursued to attain this end, we shall briefly state them. Madame de Brulart prescribed, 1st, the wearing of shoes with leaden soles; 2. the exercise of dumb bells; 3.—of the pulley; 4.—of the dosser\*;—5.—of the rope†; 6.—of weights at the feet; 7.—leaping; 8. running; 9. walking, running, and leaping, on the tight-rope; 10. riding; 11. swimming; 12. archery; 13. shooting; 14. shooting with a pistol; 15. fencing; 16. military exercise; 17. billiards; 18. shuttlecock; 19. dancing. In shooting and billiards she did not encourage them, as the one was the delight only of the idle, and the other led to gaming. In teaching them swimming, she ordered the young men to be thrown into the water with their clothes on, because people are commonly in this state when they fall in by accident. To evince the utility of this mode of learning to swim, she mentions, with pleasure, in a note at the end of the article of bodily exercises, the following anecdote, which she had just learned, viz. that M. de Chartres had recently saved the life of the inspector of bridges and roads at Vendome, (who was on the point of being drowned,) by leaping into the river at the moment when he heard his cries.

The great number of volumes which Madame Brulart informs us she has written for the edification and entertainment of her pupils, are evidences of the very uncommon vigour and industry of her mind; while the choice of the subjects on which she has written, and her pure and elegant taste, are testimonials of the moral excellence of her heart. This enumeration of her writings may be thought to favour of DISPLAY: but the opposition and calumny, which she has experienced, obliged her to give some account of herself, in order to vindicate both her system and her conduct. Her very singular attentions to the education of her pupils were disinterested, receiving no pecuniary considerations for them; her wishes respecting the world are extremely moderate‡; and her mind appears to be formed on the best principles of practical philosophy.

We

\* A sort of basket to be carried on the shoulders.

† It consists in ascending to the ceiling by means of a cord, with the whole weight of the body on the wrists.

‡ By a happy mediocrity, I understand three or four hundred a year, a small farm at the distance of at least a hundred leagues from



We are so well pleased with this publication, that we cannot take our leave of it without recommending it to the attentive perusal of our young friends; persuaded that they may adopt, from this elegant system of education, maxims not only calculated to strengthen the body, and to polish and refine the manners, but to establish the more important principles of piety and virtue, and to give the happiest direction to the minds and understandings of the rising generation.

ART. VII. *Desmond* A Novel. By Charlotte Smith. 12mo. 3 Vols. pp. 924. 9s. sewed. Robinsons. 1792.

**A**MONG the various proofs which the present age affords, that the female character is advancing in cultivation, and rising in dignity, may be justly reckoned the improvements that are making in the kind of writing which is more immediately adapted to the amusement of female readers. Novels, which were formerly little more than simple tales of love, are gradually taking a higher and more masculine tone, and are becoming the vehicles of useful instruction.

Mrs. Smith, who has already favoured the public with several instructive as well as entertaining works of this kind, has, in the present publication, ventured beyond the beaten track, so far as to interweave with her narrative many political discussions. Being very justly of opinion, that the great events which are passing in the world are no less interesting to women than to men, and that in her solicitude to discharge the domestic duties, a woman ought not to forget that, in common with her father and husband, her brothers and sons, she is a citizen; Mrs. Smith introduces, where the course of the tale will easily admit of such interruptions, conversations on the principles and occurrences of the French revolution; and these conversations she enlivens with humorous strokes of character, which prove that she has observed the present state of society with an attentive and discriminating eye.

As the novel of *Desmond* is peculiarly marked by this circumstance, and as we have formerly had repeated occasions to express our favourable opinion of Mrs. Smith's general talents for novel-writing, we shall confine ourselves, in our extracts, to two or three political passages, drawn, as Mrs. S. assures the public in her preface, from conversations to which she has been a witness in England and in France, during the last twelve months. We begin with a truly comic scene:

from Paris, a garden of five or six acres, a man-servant, a maid-servant, and a gardener. . . . This is the only castle I ever built in the air.'

"I sauntered into one of the libraries, (at Margate,) and took up a book; but my attention was soon diverted, by a very plump, sleek, short, and, altogether, a most orthodox figure; whose enormous white wig, deeply contrasted by his peony-coloured face, and consequential air, declared him to be a dignitary, very high, at least, in his own esteem.—On his entrance he was very respectfully saluted by a little thin man in black; whose snug well-powdered curls, humble demeanor, and cringing address, made me suppose him either a dependent on the plump doctor, or one who thought he might benefit by his influence—for he not only resigned the newspaper he was reading, but bustled about to procure others;—while his superior, noticing him but little, settled himself in his seat, with a magisterial air—put on his spectacles, and took out his snuff-box; and having made these arrangements, he began to look over the paper of the day; but seeing it full of intelligence from France, he laid it down, and,

"As who should say I am Sir Oracle,"

he began an harangue, speaking slowly and through his nose.

"'Tis an uneasy thing," said he, "a very uneasy thing, for a man of probity and principles to look in these days into a newspaper.—Greatly must every such man be troubled to read of the proceedings that are going forward in France.—Proceedings, which must awaken the wrath of heaven; and bring down upon that perfidious and irreverent people its utmost indignation."

"The little man took the opportunity the solemn close of this pompous oration gave him, to cry—"very true, Doctor, your observation is perfectly just; things to be sure have just now a very threatening appearance." "Sir," resumed the grave personage, "it is no *appearance*, but a very shocking reality. They have done the most unjust and wicked of all actions in depriving the church of its revenues.—'Twere as reasonable, Sir, for them to take my birth-right or yours."

"I thought, Doctor," said a plain looking man, who had attended very earnestly to the beginning of this dialogue—"I thought that the revenues and lands of the church, being the property of the state, might be directed by it into any channel more conducive, in the opinion of that state, to its general good; and that it appearing to the National Assembly of France, that this their property was unequally divided; and that their bishops lived like princes, while their curates \* had hardly the means of living like men,—I imagined——"

"You imagined, Sir?—And give me leave to ask what right you have to imagine?—or what you know of the subject?—The church lands and revenues the property of the state!—No, Sir—I affirm that they are not—That they are the property of the possessors, as much, Sir, as your land and houses, if you happen to have any, are yours."

"Not quite so, surely, my good Doctor," replied the gentleman mildly—"My houses and lands—if, as you observe, I happen

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\* Curés-rectors.

to have any, were probably either acquired by my own industry, or were my birth-right.—Now, Sir”—He would have proceeded, but the Divine, in an angry and supercilious manner, interrupted him—“Sir, I won’t argue, I won’t commit myself, nor endeavour to convince a person whose principles are, I see, fundamentally wrong.—But no man of sense will deny, that when the present body of French clergy took upon them their holy functions—that then they became, as it were, born again—and—and—and by their vows—”

“But, my worthy Sir, those vows were vows of poverty.—They were vows by which, far from acquiring temporal goods, the means of worldly indulgencies, they expressly renounced all terrestrial delights, and gave themselves to a life of mortification and humility.—Now, it is very certain, that many of them not only possessed immense revenues, wrung from the hard hands of the peasant and the artificer, but actually expended those revenues—Not in relieving the indigent, or encouraging the industrious; but in gratifications more worthy the dissolute followers of the meretricious scarlet-clad lady of Babylon, than the mortified disciples of a simple and pure religion.” Then, as if disdainingly to carry farther an argument in which he had so evidently the advantage against the proud petulance of his adversary, the gentleman walked calmly away, while the Doctor, swelling with rage, cried, “I don’t know who that person is, but he is very ignorant and very ill-bred.”—“’Tis but little worth your while, Doctor,” cried the acquiescent young man, “to enter into controversial discourse with persons so unworthy of the knowledge and literature which you ever throw into your conversation.”

“It is not, Sir,” answered the Doctor; “it were indeed a woe-ful waste of the talent with which it has pleased heaven to entrust me, to contend with the atheistical pretenders to philosophy, that obtrude themselves but too much into society.—However, Sir, a little time will shew that I am right, in asserting that a nation that pays no more regard to the sacred order, can never prosper:—but, that such horrible sacrilegious robbery, as that wretched anarchy, for I cannot call it government, has been guilty of, will draw down calamities upon the miserable people; and that the evil spirit, which is let loose among them, will prompt them to deluge their country with blood, by destroying each other.”

The improved condition of the people of France is thus earnestly asserted and eloquently described:

“In regard to the happiness of the people, perhaps the best way of judging would be to refer you to the people themselves, as being alone competent to decide.

“Enquire of them, whether they are not better for being relieved from the *taille*, from the *gabelle*, from the imposts levied at the gates of every town, on every necessary of life; for the relief they have obtained from those burthens that were imposed upon them, because they were poor; while their illustrious compatriots

were

were exempt, because they were noble\*. Ask the aged peasant, who is no longer able to labour for his own subsistence; ask the mother of a group of helpless children, if they are not the happier for being assured, that the son, the husband, on whom their existence depends, cannot now be torn from the paternal cottage; and, to execute some ambitious scheme of a weak king or a wicked minister, be enrolled against their inclination in a mercenary army?—Let the soldier, who is now armed for the defence of his country, rendered worthy of that blood he is ready to sacrifice to preserve it, tell you whether he is not happier for the consciousness that he cannot be compelled to carry devastation into another land as a slave, but shall hereafter guard his own as a freeman; ask the husbandman, whose labours were coldly and reluctantly performed before, when the *fermier-general*, and the intendants of the provinces, devoured two-thirds of their labour, if they do not proceed more willingly and more prosperously to cultivate a soil from whence those locusts are driven by the breath of liberty? Enquire of the citizen, the mechanic, if he reposes not more quietly in his house from the certainty that it is not now liable to be entered by the *marechaussées*, and that it is no longer possible for him to be forcibly taken out of it by a *lettre de cachet*, in the power of a minister, or his secretary, his secretary's clerk, or his mistress? Let the voice of common sense answer, whether the whole nation has gained nothing in its dignity, by obtaining the right of trial by jury, by the reform in the courts of judicature; where, it is well known, that formerly, every thing was given to money or to favour, and to equity and justice, nothing?—As to the prejudice that all these alterations have been to the manners of society, to that, indeed, I have nothing to say.—I must lament that, in shaking off the yoke, we have been so long reproached for wearing, we have not taken care to preserve, unfaded, all those elegant flowers with which it was decorated."

On the present defects of the British government, we meet with the following remarks:

"Let me turn to another very common subject of acknowledged complaint—I mean the penal laws—laws, by which the property and the life of the individual is put on an equal footing, and by which murder, or a robbery to the amount of forty shillings, are offences equally punished with death—Is it possible to reflect without horror, on the numbers that are every year executed, while every year's experience evinces, that this prodigality of life renders the punishment familiar, and prevents not crimes?—Is there a session at the Old Bailey, where boys, from fifteen to twenty, are not condemned?—boys, who, deserted from their infancy, have been

\* Ce gouvernement serait digne des Hottentots, says Voltaire, dans lequel il seroit permis à un certain nombre d'hommes de dire, c'est à ceux qui travaillent à payer—Nous ne devons rien payer parceque nous sommes oisifs.

driven, by ignorance and want, to violate the laws of that society, which

“Shakes her incumbered lap, and throws them out \*;”

which provides punishment instead of prevention? And can we avoid seeing, that while they give up yearly to the hands of the executioner greater numbers than die the victims of public justice in all the other European countries reckoned together; we must, in spite of our national vanity, acknowledge, either, that the English are the worst, and most unprincipled race of men in Europe, or, that their penal laws are the most sanguinary of those of any nation under heaven. Attempts have been made to remedy this enormity, which I cannot help calling a national disgrace; but, like every other endeavour at partial correction of abuses, these humane efforts have been baffled on the usual principle, that nothing must be touched, nothing must be changed.”—“Really, Sir,” said Mr. Cranbourne, “you are a most able advocate for beggars and thieves.”

“At least, Sir, I am a disinterested one, for I plead for those who cannot see me—but it is not for beggars and thieves, as you are pleased to say, that I plead—it is for the honor of my country—for the reform of the laws, which occasion beggars and thieves to exist in such numbers; while we ostentatiously boast, that those laws are the best in the world. Nor is it only the penal laws that seem to want alteration; allow me to observe, that from the continual complaints of the defects of our law, as it relates to the protection of property, it does not seem to deserve the praise of superiority which we arrogantly claim.—We hear every day of suits in which even success is ruin; and we know, that far from being able to obtain in our courts, that speedy, clear, decisive, and impartial justice, which, from their institution they are designed to give, a victory (obtained, after being sent through them all) is often much worse than a retreat—the remedy more fatal than the disease.—So conscious are even the lawyers themselves of this, that if one of them (*as may happen*) has a personal regard for his client, and is willing to wave pecuniary advantage in his favor, such a lawyer will say—“Do any thing—submit to any compromise—put up with any loss, rather than go to law.”—One of our courts is called that of Equity, where the widow, the orphan, the deserted and unhappy of every description (who have money), are to find protection and redress; yet it is too certain, that such are the delays, such the expences in this court, that the ruinous tediousness of a Chancery suit is become proverbial—the oppressed may perish, before they can obtain the remedy they seek; and where, under the direction of this court, litigated property is to be divided, it continually happens, that, by the time a decision is obtained, there is nothing to divide.—The poet I just now quoted, says,

“— In this rank age,

Much is the patriot's weeding hand requir'd †,”

\* Cowper,

† Thomson.

But alas!—especial care is taken, that neither reason nor patriotism shall touch too rudely

“ The *toils* of law, where dark, insidious men,  
Have cumbrous added to perplex the truth,  
And lengthen simple justice into trade \*.”

And yet

“ How *glorious were the day that saw these broke,*  
And every man within the reach of right †.”

“ As to your poets,” cried Mr. Cranbourne superciliously—  
“ There is no bringing argument against their flowery declamation ; fine sounding words about rights and liberties, are imposing to superficial understandings, but cannot convince others—fine flourishing words are not arguments.”

“ Nor does there,” said I, “ need arguments, on what I have asserted—they are matters of fact, and not of speculation or opinion—truths, which cannot be denied, and which it would require some skill to palliate.”

“ As to truth, Sir, it is not always proper to speak it, nay, it is not always safe to the well-being of a state—The question, I think is, not whether a thing be exactly conformable to your Utopian and impracticable schemes, but whether it be expedient.—We know that *truth is not expedient*, and that it is the business of government to enforce obedience, without which it would not go on ; not to listen to the reasoning of every wild dogmatist, who fancies himself a philosopher and able to mend what is already good—all such should be prevented from disseminating their pernicious doctrines, which serve only to make men discontent with their situation, to raise murmurs, and to clog the wheels of government.”

“ This sentence, which was most consequentially delivered, was applauded by all the party, as I had nothing to offer against it, but that truth which had just been pronounced to be inexpedient, I declined the contest, saying only, “ If truth is not to be spoken, Sir, in a government calling itself free, lest it should be understood by the people, who are governed ; and prevent their freely supplying the oil, that facilitates the movement of the cumbrous machine—If facts, which cannot be denied, be repressed ; and reason, which cannot be controverted, be stifled ; the time is not far distant, when such a country may say, adieu liberty !—Let them, therefore, if they are content to do so, begin with expelling those who dare speak truth, and are so impudent as to reason—*Tous ces gens qui raisonnent sont la peste d'un état ‡.*” I then left my adversary to enjoy the triumph of his imaginary superiority.”

Having made these large quotations from the political part of this novel, we must be brief and general in our account of

\* Thomson.\*

† Ibid.\*

‡ Voltaire—“ All these reasoning people are the very curses of a government.”

Smith's *Desmond: a Novel.*

The tale, which is short, but natural and interesting, is of a young man who entertains an ardent passion for a married woman, but suffers it only to lead him to perform generous and courageous services, which, to the worthless husband, are happily repaid. The characters are boldly sketched and consistently supported. But the virtuous and romantic Desmond should not, in our journey through France, have been suffered so far to go without his Geraldine, as to have fallen into a criminal connection with a married woman.

It must be allowed to enrich our Journal with the following ode to the Poppy :

Receive the promise of the labor'd field,  
Or the good the yellow harvests yield,  
I bend at Ceres' shrine;  
For still, to humid eyes appear,  
The golden glories of the year;  
And—melancholy worship's mine!  
Praise the Goddess for her scarlet flower!  
Thou brilliant weed,  
That dost so far exceed,  
The richest gifts gay Flora can bestow;  
And let's I pass'd thee, in life's morning hour,  
(Thou comforter of woe,)—  
Till sorrow taught me to confess thy power.  
In early days, when Fancy cheats,  
A various wreath I wove;  
Or laughing spring's luxuriant sweets,  
To deck ungrateful love:  
The rose, or thorn, my numbers crown'd,  
As Venus smil'd, or Venus frown'd;  
But Love, and Joy, and all their train, are flown;  
E'en languid Hope no more is mine,  
And I will sing of thee alone;  
Unless, perchance, the attributes of grief,  
The cypress bud, and willow leaf,  
Their pale, funereal foliage, blend with thine.  
Hail, lovely blossom!—thou can'st ease,  
The wretched victims of disease;  
Can'st close those weary eyes, in gentle sleep,  
Which never open but to weep;  
For, oh! thy potent charm,  
Can agonizing pain disarm;  
Expel imperious memory from her seat,  
And bid the throbbing heart forget to beat.  
Soul-soothing plant!—that can such blessings give,  
By ~~has~~ the mourner bears to live!  
By thee the hopeless die!

Oh! ever "friendly to despair,"  
 Might sorrow's palid votary dare,  
 Without a crime, that remedy implore,  
 Which bids the spirit from its bondage fly,  
 I'd court thy palliative aid no more;  
 No more I'd sue, that thou shouldst spread,  
 Thy spell around my aching head,  
 But would conjure thee to impart,  
 Thy balsam for a broken heart;  
 And by thy soft Lethean power,  
 (Inestimable flower)  
 Burst these terrestrial bonds, and other regions try.'

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ART. VIII. *Memoirs of the Life and Writings of John Jortin, D.D.*  
 By John Disney, D.D. F.S.A. 8vo. pp. 314. 5s. Boards.  
 Johnson. 1792.

**A**MONG the admirers of classical erudition and elegant taste, the friends of moderation and liberality, and the advocates for revelation, the name of Jortin has long been held in high esteem. To give such a name a distinguished place in the rolls of biography, is a debt of gratitude which the public, in return for the instruction and amusement that they have received, are bound to pay.

In writing the life of a literary man, his works are doubtless a principal object; and the world will not be displeased to find that a large share of attention is paid, in these memoirs, to writings of such diversity, and of such merit, as those of Dr. Jortin. Nevertheless, we have not perused this volume without regretting that Dr. Disney has not been able to collect more *personal* information concerning this amiable and excellent man.

We have extracted from these memoirs the following short narrative:

'John Jortin, the subject of these memoirs, was born in the parish of St. Giles in the Fields, in the county of Middlesex, October 29, 1698.

'His father, Renatus Jortin, was a native of Bretagne in France, and had studied at Saumur. His testimonial from that academy is dated 1682, and is now in the possession of his descendants. He came into England a young man, along with his father, uncle, two aunts, and two sisters, about the year 1685, when the Protestants fled from France, on account of the revocation of the edict of Nantz by Louis the Fourteenth. Soon after his settlement in this country, he married Martha, daughter of the Rev. Daniel Rogers of Haversham in Buckinghamshire, who descended from a family of the same name that resided at Lees near Chelmsford in Essex, in



the reign of Henry the Eighth, and had produced some clergymen, distinguished by their abilities and learning.

Mr. Keratus Jortin was appointed one of the gentlemen of the privy chamber to king William the Third, in the year 1691 \*; and was, afterwards, successively secretary to admiral Edward Russel, Earl of Orford, Sir George Rooke, and Sir Cloudesley Shovel; and perished with the latter when his ship unfortunately struck upon the rocks, called "the bishop and his clerks," off Scilly, October 22, 1707.

After this melancholy event, Mrs. Jortin removed into the neighbourhood of the Charter-house, the better to accommodate the education of her son, who was now nine years of age, and sent him to that seminary as a day-scholar. He learned French at home, and spoke it well. At the age of fifteen he had completed his classical studies at school, after which he remained at home about a year, and perfected himself in writing and arithmetic.

On the 16th of May 1715, he was admitted pensioner of Jesus College in Cambridge; and distinguished himself so much by his abilities, that whilst he was an under-graduate, he was engaged by the recommendation of his tutor, the learned Dr. Styan Thirlby, to translate some of Eustathius's notes on Homer for Mr. Pope.\*—

Mr. Jortin was admitted to the degree of bachelor of arts, in January 1718-19; and was elected fellow of Jesus college, October 9, 1721. He proceeded to take the degree of master of arts at the commencement 1722.

On the tenth of October 1722, Mr. Jortin was appointed one of the moderators, at the disputations in the sophs' school, and, at Michaelmas in the succeeding year, he was elected one of the taxors. The learned Dr. Edmund Law, late bishop of Carlisle, who took his first degrees in arts 1723, told me, some few years before his death, that he kept an opponyency under Mr. Jortin when moderator, and though he was every way eminently qualified to discharge the duty of his office, was a man of few words. The bishop added, however, in the course of our conversation, that, in

\* "After this, and before I was born, (says Dr. Jortin in his *Advertisaria*) he took a fancy to change his name into JORDAIN, and to give it an English appearance; being fond I suppose of passing for an Englishman, as he spoke English perfectly, and without any foreign accent. This gave me some trouble afterwards when I went into deacon's orders under Bishop Ken, for the register of St. Giles in the Fields wrote my name, as it stood there, *Jordain*. I gave the bishop an account how it came to pass. After my father's death, my mother thought it proper to assume the true name of Jortin; and she and I always wrote it so.

"I did not think there was any person left of our name, till lately (1770) I found in a news-paper, that a merchantman came from one of our ports, commanded by captain Jortin, from the West-Indies."

consequence of that exercise, Mr. Jortin recommended him in the university, and thereby laid the foundation of his future advancement.

' In the course of the year 1722, Mr. Jortin published a few Latin poems, which were well received, entitled "*Lusus Poëti.*"—

' Mr. Jortin was ordained deacon by Dr. White Kennet, bishop of Peterborough, September 22d, 1723; and priest by Dr. Thomas Greene, bishop of Ely, June 24, 1724. On the 20th of January 1726-7, he was presented by the master and fellows of Jesus college to the vicarage of Swaveley near Cambridge, and in January 1727-8, agreeably to the statutes, he resigned his fellowship.

' About the month of February 1728, he married Ann daughter of Mr. Chibnall of Newport-Pagnell in Buckinghamshire\*. On the

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' \* In the first volume of the "*Miscellaneous Observations,*" p. 379, and in the first volume of "*Traacts,*" &c. p. 47, "the following inscription is submitted to the judgment of the learned." It was republished, as we are informed by the very ingenious Mr. Thomas Warton, in his "*Inscriptionum Romanarum metricarum Delectus,*" London, 1758; as an *ancient* inscription.

' INSCRIPTIONIS FRAGMENTUM.

' D. M.

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QUÆ. TE. SVB. TENERA. RAPVERVNT. PÆTA. IVVENTA.  
O. VTINAM. ME. CRVDELIA. FATA. VOCENT.  
VT. LINQVAM. TERRAS. INVISQVE. LVMINA. SOLIS.  
VTQVE. TVVS. RVRSVM. CORPORE. SIM. POSITO.  
TV. CAVE. LETHÆO. CONTINGAS. ORA. LIQVORE.  
ET. CITO. VENTVRI. SIS. MEMOR. ORO. VIRI.  
TE. SEQVAR. OBSCVRVM. PER. ITER. DVX. IBIT. EVNTI.  
FIDVS. AMOR. TENEBRAS. LAMPADE. DISCVTIENS.

' In Doddsley's "*Collection of Poems,*" vol. iv. p. 188. and in Dr. Jortin's "*Traacts,*" &c. vol. i. p. 472. is a beautiful translation of the preceding inscription by the Rev. Mr. Merrick.

" Thee, PÆTA, death's relentless hand  
Cut off in earliest bloom :  
Oh ! had the fates for me ordain'd  
To share an equal doom ;  
With joy this busy world I'd leave,  
This hated light resign,  
To lay me in the peaceful grave,  
And be for ever thine.  
Do thou, if Lethe court thy lip,  
To taste its stream forbear :

the 1st of February 1730-1, he resigned his vicarage of Swaveley, and not long after settled in London, where he was engaged as reader and preacher at a chapel belonging to the parish of St. Giles in the Fields, then in New-street, near Great Russell-street, Bloomsbury. In this situation he continued till 1746.

' On Mr. Jortin's removal to London he published "Four sermons on the truth of the Christian religion," in a small volume in duodecimo.'—

' In the years 1731, and 1732, Mr. Jortin, in conjunction with some literary friends, published in a series of twenty-four sixpenny numbers, "Miscellaneous observations upon authors ancient and modern;" making together two volumes in octavo.'—

' Our author's skill and taste for critical learning were again exhibited in some excellent "Remarks on Spencer's poems \*," published in 1734, in octavo; to which were subjoined "Remarks on Milton †." And in a periodical work, entitled, "The present state of the republic of Letters," for August in the same year, he published "Remarks on Seneca ‡."—

' Mr. Jortin was presented by the earl of Winchelsea to the vicarage of Eaitwell in Kent, worth about one hundred and twenty pounds a year, some time in 1737; but the air of the place not agreeing with his health, he soon resigned it, and returned to London. He, therefore, continued to officiate at the chapel in New-street, until he was appointed (March 20, 1746-7,) by his friend Dr. Zachary Pearce, then rector of St. Martin's in the Fields, afternoon preacher at a chapel of ease belonging to that parish in Oxenden-street, in the place of the Rev. ——— Johnson, then lately deceased; in which situation he continued till 1760.

' In the year 1746, Mr. Jortin published his "Discourses concerning the truth of the Christian religion," which included the substance of the "Four discourses" before mentioned, and have since passed through several editions §.'—

Still in thy foul his image keep,  
Who haltes to meet thee there.  
Safe o'er the dark and dreary shore  
In quest of thee I'll roam;  
Love with his lamp shall run before,  
And break the circling gloom."

\* Reprinted in "Tracts philological, &c." vol. i. p. 54-285. with additional notes, by anonymous, p. 287-306.'

† Reprinted in "Tracts philological, &c." vol. i. p. 307-345.

‡ Article ix. signed J.—reprinted in "Tracts philological, &c." p. 404-424. where it is incorporated with two other short papers on Seneca's tragedies from "Misc. Observations," vol. i. p. 55, and 127.'

§ The *second* edition was published the next year, 1747; the *third* 1752; the *fourth* 1768.'

Mr.

Mr. Warburton, then preacher at Lincoln's Inn, engaged Mr. Jortin, in the year 1747, to assist him occasionally at the chapel there, and he continued his assistant about three years.

Upon the translation of Dr. Matthew Hutton from the see of Bangor to the archbishopric of York, Dr. Zachary Pearce was appointed to succeed him. Dr. Pearce requested Mr. Jortin to preach the sermon, at his consecration in the parish church of Kensington, on February 21, 1747; which was afterwards published, with the usual authoritative mandate prefixed, *JUSSU SUPERIORUM*.—

On the recommendation of archbishop Herring, and bishop Sherlock, Mr. Jortin was appointed, by the earl of Burlington, on the 26th of December 1749, preacher of the lecture founded by Mr. Boyle. An appointment, honourable from the nature of the foundation; and from the respectable characters of several of the clergy who had preceded him in the duties of it, and we may also add, from the patronage of the noble trustee, and the recommendation of the two prelates, at whose instance he had received it.—

The mutual friendship between Mr. Warburton and Mr. Jortin continued after their connection at Lincoln's Inn chapel had ceased; inasmuch that the former announced, in the second edition of his *JULIAN*, the speedy publication of his "learned friend Mr. Jortin's curious dissertations on ecclesiastical antiquity; composed, like his life, not in the spirit of controversy, nor, what is still worse, of party, but of truth and candor\*."—

Mr. Warburton's favourable notification of the forwardness of the "Remarks on ecclesiastical history," was very soon followed by the publication of the first volume, early in the year 1751; and however sanguine may have been the expectations of the friends of Mr. Jortin, they were not disappointed.—

Hitherto it should seem that Mr. Jortin had partaken of some of the ingredients which are too frequently found to constitute a scholar's wages, according to Erasmus, "short commons and little reputation, mixed with much envy and detraction." He had many friends who knew how to value his learning, but none of them had hitherto successfully sought to reward it. Certain jealousies were entertained of his liberal and catholic principles, though it was very generally acknowledged that his writings would be read and admired as long as any pinnacles of good sense, solid erudition, and exalted liberality of mind, should remain upon English ground. To take off, as much as might be, any reproach to his patron, the "Discourses on the truth of the Christian religion" were made the ostensible motive for presenting him with the preferment designed for him. "The dangerous preface was then in its infancy," as a certain writer expresses himself, "and the outcry against it had not reached the ulterior banks of the Thames. It has, however, been said, that the patron never heard the last of his injudicious munifi-

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\* See Warburton's "*Julian*," 2d edit. 1751. p. 316, note.  
cence

cence to a man, who had affronted, (as certain druids are wont to say,) the establishment that maintained him \*."

' Be this, however, as it may, in the month of May 1751, archbishop Herring gave Mr. Jortin, unsolicited, the rectory of St. Dunstan in the East, London, worth two hundred pounds a year; "a favor valuable in itself, but made doubly so by the giver, by the manner, by being conferred upon one," as himself says, "who had received few obligations of this kind, and by settling him amongst those whom he had great reason to love and to esteem †."

' Nothing could more enhance the obligation, than the public and handsome manner in which it was conferred. The account which is given of the interview between the archbishop and Mr. Jortin is, I believe, authentic, and has in it some circumstances which shew the liberal and amiable character of the prelate, and characterize the simple manners of the clerk. Mr. Jortin dined at the feast of the sons of the clergy, where archbishop Herring was present, and on being told that the archbishop was desirous of renewing his acquaintance with him, he prepared for going to the upper end of the room, by looking for his hat, among a great number which lay together in a confused manner; but being told by his friends that his hat was by no means necessary, he proceeded to the prelate without it. The archbishop complimented him on his talents and learning, and closed the conversation, by giving him, in the presence of the clergy, the rectory of St. Dunstan in the East. Mr. Jortin then returned to his seat, telling his friends, "I have lost my hat, but I have got a living ‡."

' In August this year, Mr. Jortin paid a visit to his friends at Cambridge, where he had not been since the time of his quitting the university ||; but it is most probable that this journey, in the autumn of 1751, was principally intended as a visit to the libraries in the university; and the more so, as he was at that time much occupied in preparing the second volume of the "Remarks" for the press, and which was published the following spring.'—

' Mr. Jortin had the continuation of his "Remarks on Ecclesiastical History" in so great forwardness for the press, that he published the second volume in the spring 1752. And having been so lately patronized by archbishop Herring, he introduced it with a dedication to that worthy and benevolent prelate, in language not indeed of "modern politeness, but of ancient simplicity."

' The resentment which he had incurred from the orthodox, by the catholic spirit which he had shewn in his former volume, though then fresh in his mind, and still working to his further prejudice, he did not wish to dwell upon, but rather to look on the favourable side of the contingent events of human life. In this view, I apprehend, he observes, in his dedication, that "the discourte-

\* See "Collection of Letters and Essays," vol. iii. p. 262.'

† See dedication to the second vol. of "Remarks on E. H." p. iv.'

‡ See "Gentleman's Magazine," for 1773, p. 438, and Nichols's Anecdotes of Bowyer, p. 260, note \*.'

|| See "Anecdotes of Bowyer," p. 260, note \*.'

as which we experience, are things too common and too insignificant to deserve a place in our memory, or in our writings; it is best, says he,) to bury them in eternal oblivion, and in their room to substitute the good offices of our friends, which ought to be remembered and recorded with pleasure."

"In excuse for his omitting to make a laboured display of the good qualities of his benefactor, or, as is too often the case, to scribe to him the possession of those attainments which did not belong to him, he concludes by telling us, in true classic purity of sentiment, that it was a custom among the ancients, "NOT TO SACRIFICE TO HEROES, TILL AFTER SUN-SET." And that this was not merely a happy thought, founded in fact, and applied in compliment, we may have the best proof by turning to what he says of the same great man, after his decease, and when his dignities and patronage were in the possession of a successor who was of a quite contrary spirit\*.

"The design of the whole of this work, agreeably to a former intimation, was "to defend and recommend Christianity, which was then, and continues to be daily assaulted and insulted."—

"Mr. Jortin was fond of music, and learned it after he came to reside in London in 1730. He was a good player of thorough-bass on the harpsichord. His master was Mr. Petit, a Frenchman, who

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"\* After citing an honorable testimony of Erasmus to the memory of archbishop Warham, (Life of Erasmus, vol. i. p. 42.) he proceeds,—"it is with a melancholy-kind of pleasure that I transcribe these passages, and shall in other parts of this work insert other testimonies to the honor of the archbishop; whilst in the character of this amiable prelate, drawn by so masterly a hand, I contemplate that of my late patron, (Thomas Herring, archbishop of Canterbury,) who, besides the good qualities in which he resembled Warham, had piety without superstition, and moderation without meanness, an open and a liberal way of thinking, and a constant attachment to the cause of sober and rational liberty both civil and religious. Thus he lived and died, and few men ever passed through this malevolent world, better beloved, and less censured, than he.

"He told me once, with an obliging condescension, which I can never forget, that he would be to me what Warham was to Erasmus; and what he promised, he performed: only less fortunate in the choice of his humble friend, who could not be to him what Erasmus was to Warham. But if these pages should live, protected by the subject which they treat, and the materials of which they are composed, they may perhaps assist in doing justice to his memory.

His mihi dilectum nomen, manesque verendos,  
His saltem accumulem donis, et fungar amico  
Munere! non totus, raptus licet, optime Præsul,  
Eriperis: redit os placidum, moresque benigni,  
Et venit ante oculos, et pectore vivit imago,"

is said to have been a good player of Corelli's music on the violin\*. But the scholar appears to have considered and attended to it as a science, as well as an amusement and relaxation from severer studies. That Milton † should attune his lyre was natural, but that the rough and inflexible Luther ‡ should be a composer and performer on music is extraordinary. Jortin was led to music by genius and temper. We have before had occasion to speak of his genius and talents for poetry; we may now form a very competent opinion of his taste and judgment in a sister art, from his "Letter concerning the music of the ancients." This letter is addressed to Mr. Avison, the author of an "Essay on musical expression," and is added, without his name, to the second edition of that Essay, printed 1753; but is given to its proper owner in the third edition published 1775 ||.—

\* In 1754 was published the third volume of our author's "Remarks on ecclesiastical history."—

† Archbishop Herring's friendship for Mr. Jortin was shewn on different occasions by rendering him substantial services, by intending others in which he was not able to succeed, and by general attentions which marked his regard and esteem for Mr. Jortin.

‡ In the year 1755, the archbishop conferred upon him the degree of doctor in divinity. "I thought it too late in life," writes Jortin in a private manuscript, "as I told him, to go and take it at Cambridge, under a professor, who, in point of academical standing, might have taken his first degree under me, when I was moderator. I was willing to owe this favour to him, which I would not have asked or accepted from any other archbishop."

§ But, besides the complimentary accommodation of Dr. Jortin, in sparing him a disagreeable errand to Cambridge, as he states it above, he was also excused subscribing the thirty-nine articles, agreeably to the privilege of dispensing with such subscription, which is uniformly claimed and exercised by the archbishops of Canterbury.—

¶ In the same year (1755.) in which he was preferred to his degree in divinity, he published his "Six dissertations on different subjects," which "are equally remarkable, (says Dr. Knox) for taste, learning, originality, and ingenuity §." They are upon "subjects theological, moral, and historical, and as such," says their author in a very short preface, "of general use and application. The last essay," adds he, "is rather of the philological kind, and intended for those who are somewhat conversant with the classic writers, and with the learned languages."

Dr. Warburton having given a visionary account of the sixth book of the *Æneid*, as a representation of the Eleusinian my-

\* See Nichols's "Anecdotes of Bowyer," p. 259.

† See "Letter," p. 26.

‡ See "Life of Erasmus," vol. i. p. 126.

§ Republished in "Tracts philological," &c. 1790, vol. ii. p. 1—29.

¶ See Knox's "Essays."

series, this was controverted by Dr. Jortin in his sixth dissertation; which being considered by Dr. Warburton, or some of his disciples, as an inimical attack, Dr. Jortin was addressed in a small pamphlet, entitled, "On the Delicacy of Friendship; a Seventh Dissertation, addressed to the Author of the Sixth." It is now well known that Dr. Hurd, the present Bishop of Worcester, was the writer of this dissertation. See "Tracts by Warburton and a Warburtonian," 1789.

' Dr. Jortin published the first volume of his "Life of Erasmus," in quarto, in the year 1758; and by the publication of the second volume in 1760, he completed a work which, from the subject of it, "extended his reputation beyond the limits of his native country, and established his literary character in the remotest universities of Europe\*."—

' Dr. Jortin essentially injured his health, by his application to his Life of Erasmus, as I was assured by a very respectable friend who knew him well. In his preface to that work he addressed himself to his friends, "recommending himself to their favor, whilst he was with them, and his name, when he was gone hence; and intreating them in a wish, that he might pass the evening of a studious and unambitious life in an humble but not a slothful obscurity; and never forfeit the kind continuance of their accustomed approbation."

"But," as is elsewhere observed, "whatever he or his friends might wish, he was to live hereafter neither so studiously, nor so obscurely, as his imagination had figured out to him: more public scenes, than any he had yet been engaged in, still awaited him."

' Dr. Hayter, bishop of London, with whom, by the way, Dr. Jortin had always been upon intimate terms, and for whom he had a great esteem, died January 9, 1762; and Dr. Osbaldiston, who was also his friend, and then bishop of Carlisle, was promoted to the see of London. So early as the 10th of March that year, Dr. Jortin was appointed chaplain to bishop Osbaldiston, and about the latter end of the same month was collated by his lordship to the prebend of Harleston, in the cathedral church of St. Paul's. In

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\* See Knox's Remarks on the Life and Writings of Dr. Jortin, in his "Essays moral and literary," vol. i. essay xviii. the second edition, 1779,—where he adds, "Erasmus had long been an object of universal admiration, and it is matter of surprise that his life had never been written with accuracy and judgment. This task was reserved for Dr. Jortin, and the avidity with which the work was received by the learned, is a proof of the merit of the execution. It abounds with matter interesting to the scholar; but the style and method are such as will not please every reader. There is a carelessness in it, and a want of dignity and delicacy." The whole of what is cited both in the text and note from the essays above referred to, is omitted in the later editions of them.'



the following October, the bishop gave him the vicarage of Kensington, worth about 300*l.* a year; soon after which he quitted his house in Hatton Garden, and went to reside there.

• In 1763, Dr. Jortin assisted Mr. Markland in correcting the proof sheets of the "*Supplices mulieres*" of Euripides, in quarto. He had before done the same for a little treatise by the same learned gentleman, entitled, "*De Græcorum quintâ declinatione imparisyllabicâ, et inde formatâ Latinorum tertia, Quæstio grammatica,*" which had been first printed in 1761, and was now annexed to the "*Supplices mulieres.*"—Of our author, it is said in an advertisement prefixed; "*Absente auctore, vicem ejus ad prelum suscepit vir doctissimus Joannes Jortinus S. T. P. cujus eruditæ curæ multum debere hanc editionem profitetur commentator.*"

• Bishop Osbaldiston gave a repeated proof, about a month before his death, of his determined patronage of our author, by appointing him archdeacon of London in April 1764; and it has been generally said that the bishop had offered him the rectory of St. James's, Westminster, upon the death of Dr. Samuel Nicholls in November 1763; but that he chose to continue at Kensington, that being a situation he much liked, and better adapted to his then advanced age.—

• Dr. Jortin continued to live in the then vicarage house at Kensington, dividing his time between his pastoral functions and his study, enjoying himself with his usual serenity, till the 27th of August 1770, when he was seized with a disorder in his breast and lungs. He grew continually worse, notwithstanding all medical assistance; and without undergoing much pain, in the course of his illness, or his understanding being in the least impaired, he died the 5th of September, in the 72d year of his age. The last words of this deservedly eminent man, were expressed in the answer he gave to a female attendant who offered him some nourishment, a very short time before his departure, when he said, with great composure, "*No! I HAVE ENOUGH OF EVERY THING.*"

• He left the following direction in writing for his funeral: "*Bury me in a private manner by day light at Kensington, in the church, or rather in the new church-yard, and lay a flat stone over the grave. Let the inscription be only this:*

JOANNES JORTIN  
MORTALIS ESSE DESIIT  
ANNO SALUTIS [MDCCLXX]  
ÆTATIS [LXXII.]”

He was accordingly buried, about nine o'clock in the morning, in the new church-yard at Kensington, and the above inscription was put on his grave-stone.

• Dr. Jortin left a widow, [who died June 24, 1778, and was buried in the same grave,] and two children, Rogers Jortin, Esq. of the Exchequer office, Lincoln's Inn, and Martha, married to the Rev. Samuel Darby, formerly fellow of Jesus college Cambridge, and now rector of Whatfield, near Hadleigh, Suffolk.—

The

the posthumous publications of Dr. Jortin are, his *Sermons* in three volumes;—the third and fourth volumes of his *Remarks on Ecclesiastical History*, 1771-3;—*Tracts*, philological, critical, and miscellaneous.

This volume contains a summary view of the contents of Jortin's principal works, with such passages copied from them as best serve to unfold his theological principles, and to show the liberality of his spirit. These extracts and abridgments are accompanied with occasional remarks and reasons, sometimes critical, but chiefly polemical. Dr. Jortin's works having been long before the public, and most of them having passed, in succession, under our criticism, we do not protract this article by large quotations\*. We only copy one passage from Dr. J.'s preface to the second edition of an early publication, now seldom seen, "*Miscellaneous observations upon authors*;" which we give as a happy specimen of the vein of delicate humour which every where enlivens this writer's productions. The subject is *dryness* in

writing:

"*Dry criticism*," says Mr. Jortin in his preface to the second edition of the *Observations*, "is laid to my charge, and it falls as upon the best critics as upon me. Nicolas Heinsius, and Casaubon, and Joseph Scaliger, and Lipsius, and Salmasius, and Vossius, and Dr. Bentley, have written notes, which however true or to mine in other respects, yet can no more claim an exemption from dryness than mine.

I had once a design to attack this objection in form, and to publish a whole pamphlet at it, entitled, ΠΙΣΤΙΣ ΤΩ ΕΝΕΧΩ. But having thought aside, I intend to dispatch it in fewer words.

I beg leave to distinguish and divide *dryness* in writing into *absolute dryness* and *relative dryness*. Writings are *absolutely dry* which are so in themselves: writings are *relatively dry* which appear so to that reader.

Most writings are *relatively dry*, but they are so in an infinity of degrees. Historians, orators, and poets stand the best of pleasing: critics, grammarians, antiquaries, logicians, mathematicians are entertaining to one in a thousand.

A book is not the worse in itself, whatever it may be to the reader, for being *relatively dry*, even to a great degree. *Relative dryness* in books is like *secondary qualities* in bodies, something which really does not belong to them.

Since we can only judge of the *dryness* of books (if we judge of them by themselves) by the effects they have upon us, and since a book may be *dry* to one, and not *dry* to another, it must be very difficult to attain to the knowledge of *absolute dryness*. I am afraid that no

A brief account of Dr. J.'s posthumous tracts may be found in the new Series, vol. vii. p. 57.

rule

rule can be laid down about it, which is not liable to some exception. The best criterion that I can think of, at present, is this: if all men of sense and learning join to condemn a book as a *dry* one, that book is in great danger of being *absolutely dry*.

"That the Miscellaneous observations are *relatively dry* is a plain case. But whether they be *absolutely dry*, is a question, which I think those gentlemen will not of themselves find easy to decide; for I dare say, that they are too candid judges, and too good logicians, to infer, that their sentiments, and those of their friends, are the voice of the world.

*Nul n'aura de l'esprit que nous et nos amis,*

is a rule which I am persuaded they will not care to go by."

Dr. Disney's observations frequently turn on the errors and corruptions of theological systems, and on the defect of ecclesiastical establishments. Of the church of England, he writes thus:

"Concerning the specific defects in the established church we are not expressly informed. It is, however, very obvious to me, that Mr. Jortin would have been found among that very numerous body of learned and good men, who have cordially joined in the earnest wish of Tillotson concerning the creed usually called the creed of Athanasius, that the church were well rid of it. A wish that hath been repeated by a thousand pens. For indeed its two primary properties are the same with those of the creed of Cyril, who was president of the factious council of Ephesus, which consisted of two parts; of curses, and of doctrines: the curses were intelligible, and the doctrines were unintelligible. "If it had been the reverse," says Jortin, "it had been more for his credit.\*" Even good-tempered trinitarians consider it as no imputation on their orthodoxy, to wish the church well rid of a creed, which discredits every pretension to Christian charity; and politic trinitarians wish it secretly removed, lest the minds of plain and honest Christians, shocked at the impiety of its imprecations, should, in the same remonstrance, raise their voices against the contradictions and absurdities of its doctrines.

"I do not imagine, however, that our author looked with a more friendly eye to the doctrines than to the curses of this creed; for as the one offended against the natural mildness of his temper, and the benevolent spirit of the Christian dispensation; the other stood out against every principle of reason, and every page of revelation.

"The most explicit declaration of Mr. Jortin upon this head, that I can recollect, is that "it seemed to him to be a fair inference from those passages of the holy scriptures which concern the dignity of our Lord's nature, that the Son possessed from all eter-

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\* \* In the addenda, Mr. Jortin has substituted the following account of Cyril's confession of faith, (or his anathematisms,) "it was injudicious, obscure, uncharitable, and I think not reconcilable with the holy scriptures." A description which will as pointedly apply to the creed of Athanasius, as to the creed of Cyril."

nity all that the infinite love and infinite power and infinite wisdom of the Father could communicate."

' And yet, when we find so able and discerning a critic, and so ingenious a mind, observing just before, that because St. John says, "All things were made by the *Word*," and St. Paul says that "God made all things by his *Son*," therefore the *Word* and the *Son* were one and the same person, such an observation, though common, and repeatedly refuted\*, can only remind us of another, stated indeed to expose the fallacy of such wretched distortion and misapplication of scripture. *There went out a decree from Cæsar Augustus, that all the world should be taxed.* Here we have a *tax*, but not a word of a *parliament*. And then to clinch it, throw in the text, *Render therefore unto Cæsar the things that are Cæsar's*; and I will be bound to shew, says my author, that you have as good a scripture proof for this article, as some commentators have brought to authorize some others that I could name†.

"The famous Postellus, we are told, observed that there were eleven thousand proofs of the Trinity, in the Old Testament, interpreted rightly, that is, *επταμυριακῶν τεκμηρίων τῆς τριότητος.*"

Several eulogies on the character of Dr. Jortin are transcribed by Dr. Disney; among the rest, that of Dr. Knox, given in the first edition of his *Essays*, and omitted, for reasons which he has not explained, in subsequent editions; and that of Dr. Parr, in his preface to the two tracts of a Warburtonian.

These *Memoirs* will not be perused without leaving on the mind of the reader a strong impression of the distinguished merit of Dr. Jortin, as a critic, as a theologian, and as a man. They will not fail, at the same time, to give a favourable idea of the talents and spirit of his memorialist.

A new edition of Dr. Jortin's miscellaneous works would be very acceptable to the public; and might, we apprehend, be undertaken with a prospect of advantage to the publisher.

ART. IX. *Essays on the Lives and Writings of Fletcher of Saltoun, and the Poet Thomson*; biographical, critical, and political. With some Pieces of Thomson's never before published. By D. S. Earl of Buchan. 8vo. pp. 280. 5s. Boards. Debrett. 1792.

THE Earl of Buchan's political sentiments, and his zeal for liberty, are well known. His long, persevering, and finally successful, struggle for delivering the Peers of Scotland from court-slavery, will convey his name with honour to poste-

\* See particularly Lardner's "Letter on the Logos," p. 18. also p. 70—74. (his Works, vol. xi. p. 95. and 120—124.) Lindley's "Carechift," p. 78—82. and his "Examination of Robin Hood's Plea," p. 61—62.

† See the "Confessional," 3d edit. p. 422. note.

rity. In writing the lives of Fletcher and Thomson, men distinguished by the warmest zeal for the freedom of their country, he had an opportunity of indulging himself in the explanation and enforcement of his favourite doctrines; and, as might well be expected, he has delineated, *con amore*, two characters, which, in one essential point, bear a striking resemblance to his own.

Of this *animated*, and, for the most part, *elegant* work, the principal heads are, An historical sketch of liberty in Scotland; the life of Fletcher, his speeches on the settlement of the Scottish crown:—Thomson's life, his elegies on the death of his mother, and of Aikman the painter; with several original letters, never before published; also, Lord Buchan's eulogy of Thomson.

In his introduction, Lord Buchan considers Scottish liberty under the threefold division of the Gothic, the puritanical, and the philosophical ages. Of the second age, he thus speaks:

‘ I come now to consider the puritanical age of political energy and sentiment. Nothing could have been more fortunate for mankind, than the destruction of the degraded Greek empire by the Turks, so soon after the dissemination of the doctrines of Wickliffe, and the reformers of the church of Rome. It gave Europe philosophers, and teachers, and men of learning, Greek, and sense, and spirit.

‘ Human genius and sentiment are always most agreeably excited by the contemplation of misfortunes. We naturally attach ourselves to the side of the loser of a contest. The struggles for liberty in Greece and Italy, recorded so eloquently by the Greek and Roman classics, imbued the minds of youth, and excited the feelings of the aged with the ardour of political sentiment. The people then began to know truly what it is to be a member of a free commonwealth, to be a citizen: delightful name! best of inheritances, best of rights, not to be surrendered, but with the life that accompanies it! With these sublime and heart engaging affections, the study of the Scriptures of Moses and the Evangelists in the living languages of Europe, and the consolation of free agency in the choice of religious opinions, remarkably contributed to the creation of new political energy among all ranks of men, but particularly among the middling and lower classes of the people, who by religious controversy were made, as it were, artificial members of society, and felt the inexpressible and captivating delight of thinking and acting for themselves, and of touching and affecting general society.—The clergy, irritated to madness by the dissolution of their magic superstition, and looking forward to the total destruction of their profitable fable of the church, persecuted the thinking and reforming people; and this laid the foundation of that perception of religious liberty, which immediately connected itself with political liberty in Scotland so early as the reign of James V. and in England towards the end of the reign of Queen Elizabeth.

‘ Buchan

‘ Buchanan arose in Scotland like the morning star, to announce the approach of philosophical day.

‘ He was the father of whiggery as a *system* in Britain, if not in Europe; the Lord Bacon or Newton of political science and sentiment, by far the greatest man of his age, as Napier was of his country, in invention: in as much as political science is above all others in real importance, with respect to which we may fairly set down every other with an adject of a “*haud simile aut secundum*.” To women, some how or other, we have been indebted from the beginning for fortunate revolutions, saving in the case of Lady Adam, and even that is not carbonised by the strictest theologians.’

In mentioning the reasons which retarded the progress of liberty in Scotland, the following observations deserve notice:

‘ What could be expected from a country, where the hereditary members of parliament were impotent, and fearfully questioned each other on the dissolution of a parliament, who were named to be of the sixteen representatives of the nobility of the country and nation? I beheld this infamous degradation of gentlemen, for I will not speak of noblemen, with disgust. I called upon the electors to rouse from their baneful lethargy; and they thought I was about to raise a third rebellion. Yet I persevered. By and by they began to leap the fold: they found their account in it; and they also persevered. But I will say no more about *them*: liberty, and Buchanan, and Fletcher, and Thomson, are better themes, or at least better suited to my humble genius.

‘ I stop rather to enquire concerning the comparative state of Britain, in this philosophical age of political sentiment, with France and other countries, that have had inferior advantages.

‘ Who but a clerk of the treasury, or a lord of the king’s bed-chamber, can contemplate this parallel without regret?

‘ It was in the last war of George II. that Great Britain laid herself under the necessity of defending her wide-extended dominion; and of asserting her claim to be the first nation upon earth. The contest was bloody and expensive, but the end was glorious—The enemy prostrate and breathless, empire extended, honour maintained, peace established, and, like the sun rising after a storm, a young and native monarch holding the sceptre, and ascending the throne, amidst the acclamations of the freest and happiest people on the globe.

‘ These acclamations are heard no more. A system of corruption, established and digested early in this reign by a *baneful aristocracy*, has pervaded every rank and order of men, till the spirit of the constitution has fled, and left only the *caput mortuum* behind. The forms of our government have out-lasted the ends for which they were instituted, and have become a mere mockery of the people for whose benefit they should operate.

‘ The prophecy of Montesquieu is fulfilled; and nothing can save the country but the fulfilment of the prophecy of Franklin. What that prophecy was, what this prophecy is, I leave to the curious to learn. What I have written, I have written: futurity will determine the truth of my own particular predictions, and

whether I am to be remembered as a captious Cynic, or a wise and Pythonic politician.'

From the above specimens, our readers will join with us in characterizing the noble author's style as lively, and frequently impressive. It is not quite correct, nor, perhaps, on all occasions, sufficiently perspicuous; and he sometimes gives way to a quaintness of expression, and to certain flights of fancy, which a judicious critic would have advised him to restrain.

We have been much entertained with the perusal of Lord Buchan's Essay on the genius, character, and writings of JAMES THOMSON, that excellent and amiable poet; to whose memory he has here dedicated one hundred and five pages of anecdotes, letters of correspondence, and pieces of poetry. With these materials, his Lordship intends to form a *biography* for writing *properly* the life of this justly-admired bard; and he has enriched them with some elegant verses of his own, entitled, *A Poetical Address to the Shade of Thomson*: for which we refer to the volume.

ART. X. *Archæologia*, or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. X.\* 4to. pp. 499. 1l. 5s. Boards. Brown, &c. 1792.

It gives us pleasure to see that the members of this very respectable society do not relax in their attention to the curious and (in many respects,) useful subjects, to the investigation of which their inquiries have been so long and so assiduously directed. The contents of this new volume of their *Transactions* will convince the world, that the study of Antiquities is by no means on the decline in this country.

The articles of this volume are introduced by a letter from the Rev. Mr. Lyon, F. A. S. to Daniel Minet, Esq. F. R. S. and F. A. S. This letter contains *Observations on the ancient Portus Itius*: or that place on the neighbouring continent at which Julius Cæsar embarked for Great Britain. Mr. Lyon contends, that it could not have been *Calais*, nor to the eastward of it, but that it was to the westward, and at *Boulogne*. The arguments, which he advances to support his opinion, carry with them probability and weight: but, as it is not compatible with our limits to insert them here, we shall only give the following passage at the conclusion of the letter:

'When we consider that the Romans had a light-house built by Caligula at Boulogne, and another erected almost opposite to it at Dover, of the same form, and very probably, by the specimen pro-

\* For vol. ix. see Rev. for April and May 1790, vols. 1st and 2d of New Series, p. 379, and p. 8.

duced, of the same kind of materials, exactly 30 miles distant from the most commodious port in the province of Morini (part of the ancient Gallia Belgica) which was frequented by the merchants; is there any place on the continent so likely to have been the Portus Iccius of Julius Cæsar as the valley of Boulogne? As he sailed from the very best port in the province, it would be a reflection on those who came after him, to suppose that they sailed from a worse. That they did not, is very certain, by the roads, and the works of the Romans terminating at Boulogne, in the province of Morini; neither have I read of any being yet discovered to the eastward of it.\*

This, Mr. L. thinks, added to what had been before advanced, amounts to a strong presumptive proof of the validity of his opinion. Respecting the light-house at Boulogne, it is remarked, that when the English in the year 1545 took that city, they surrounded that ancient structure with towers, which preserved it till the 29th of July 1644, though nothing now remains but rubbish; the other light-house, built by the Romans on the hill at Dover, still exists, going fast to decay, though Mr. Lyon says that a little repair might preserve it another century. From a piece or two which he procured of the materials, he finds that the Pharos was constructed at Boulogne of a petrefaction which the fossilists call Tophus, and of the same kind with that at Dover castle.

The Rev. Mr. Pegge is a well-known contributor to these volumes, as he was also to the *Bibl. Topograph. Brit.* to which work he frequently refers in the present article, intitled, *Derbeisfira Romana*. He seems to concur with Camlden in supposing that the name *Derby* is contracted from *Derwentby*, a term expressive of its situation on the banks of the river Derwent. The chief design of this essay is to enumerate the several *vestigia* which have been observed of the residence and works of the Romans in this county; which is done under the distinct heads of lead, roads, stations, camps, urns, coins, inscriptions, and lows, or barrows. In regard to what he advances on these particulars, we cannot circumstantially attend him; and shall only observe, in his own words, that

‘ The result, on the whole, seems to be, that the Romans were concerned, in a multitude of places in the interior parts of the country, remote from their military ways; that more antiquities, variety and number taken together, have been found in the county of Derby, than in any other province included in the general name of *Coritani*, (though they are not fewer than five,) or perhaps than in most other counties in England; and farther, that were gentlemen, in their respective counties, and we have members, I presume, from most parts of the kingdom, to enumerate and point out the several places, within their districts and provinces, where Roman remains, including antiquities of all the different coins, have been found, in some such manner as is here done, we should



have an excellent *Britannia Romana*, on a very extensive plan. Whence it would appear that our island had indeed been a *favoured province*, as Dr. Stukeley terms it, with that great people, and that they had in fact occupied or visited almost every corner of it.\*

The Rev. Mr. Denne gives us a letter containing *Observations on Canterbury Cathedral*. He corrects a mistake into which \* Mr. Ledwich had been led, when, in a former article, he had remarked, 'that the undercroft at Canterbury was founded antecedent to the year 742;' whereas the chapel here mentioned, dedicated to St. John, was not any part of the cathedral fabric, but expressly said to be *almost contiguous* to the greater church. Mr. Ledwich's error is imputed to his having before him an imperfect extract of the life of Archbishop Bregwin, by Osbern.

The paintings at Brereton church have been formerly mentioned †. Mr. Pegge bestows some encomiums on them, and among other observations, concludes, that the middle figure of the five in the lower compartment of the window, though out of all *form and order*, is the famous BECKET.

*Farther Observations on Cataraugium, and the Parts adjacent*, by John Cade, Esq. This gentleman has a paper on the same subject in the last volume. The short account given of that article in our Review for May 1790, p. 11, is applicable to the present: but we wonder that some notes were not added, to render the observations more clear and intelligible to general readers. Perspicuity is one part of the character of a good antiquary. Mr. Cade took a journey from Greta-bridge to *Catterick*, and some other parts of Yorkshire and Durham, with a view of illustrating ancient history: but he has, perhaps, too strong an attachment to monkish historians and legendary tales. He concludes with extolling the palatinate, or as he terms it, the ecclesiastical hierarchy of Durham, and *seems at least* also to extol the miracles of his great patron St. Cuthbert!

*Description of two ancient Mansion-houses in Northamptonshire and Dorset*, by Richard Gough, Esq. is very short. The first, of which there are still some remnants at *Little Billing*, was the seat of the family of Longueville, from the reign of Edward II. till that of Elizabeth. The second, at Great Canford, Dorsetshire, belonged to the family of Montacute Earls of Salisbury, about the reign of Edward III. This latter is no more,—even its ruins were taken away in 1765; yet of this, we find a more particular description than of the other. These two mansions are regarded as a kind of structure between the castle, calculated for military defence, and the manor-house

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\* See Review for Oct. 1788, vol. lxxix. p. 302.

† See Rev. New Series, vol. iii. p. 15.

or palace of the nobility, in the reigns of Elizabeth and the two preceding Henrys,—when the idea of the *castle* began to be considered as of importance in *name*, rather than in reality; and when the idea of the convenient hospitable palace was adopted and brought into use.

*Extracts out of an old Book relating to the Building of Louth Steeple, and repairing the Church, &c.* from about the year 1500 or 1501 to 1518: communicated by Sir Joseph Banks, Bart. Pr. R. S.—We have here many pages consisting of numerous articles: but the different *items* are not brought into one sum, nor are they accompanied by any remarks. They may serve, like many other accounts of that and prior date, to give a view of the price of labour, &c. in former days.—The poor priest, John Baly, is presented here in but a bad state; as, among other expences, we find some *for leading him to Lincoln castle for breaking hutch, &c. and stealing a gold noble*.—How strange an appearance do some of these charges make! How do they betray the ignorance and priestcraft of the time!—as when we read, *Helping Latin censures, 2d.*;—*helping censures to fetch fire, 4d.*;—Robert Boston, *for the Holy Ghost appearing in the kirk roof, 2s.*;—Robert Boston, *for Holy Ghost, 2s.*;—Richard Boston, *for said Holy Ghost, 20d.*—The breakfast of *Master Heneage*, when he came to Louth, about the poor priest, seems to have been high for that season, when we find it charged 19d.

We agree with Robert Riddle, Esq. that one criterion, among others, of the gradations of mankind from rudeness to modern refinement, may be found in the different methods of fortification. This he briefly illustrates in an *Account of the ancient Modes of Fortification in Scotland*. In the course of his essay, he takes notice of the famous *Dun Dornadilla*, which has been already described in the fifth volume of the *Archæologia*\*, and since more largely considered by Mr. Cordiner†. Mr. Riddle's relation appears to differ a little from that formerly given by the Rev. Mr. Pope, at least in one particular, which is that he (Mr. Riddle) speaks of three distinct tires of apartments, communicating with each other by rude flights of steps, in the heart of the building. Perhaps the difference may lie chiefly in the mode of expression, which we must leave them to reconcile: some reference to the former article might naturally and reasonably have been expected.

In the ninth volume of this work, an account was communicated by Hayman Rooke, Esq. (a frequent contributor,) of some antiquities, which he then supposed to be *Roman*, discovered in Englewood Forest, Cumberland; he now regards

\* See Rev. for April 1780, p. 271.  
vol. lxiv. p. 114.

† Ib. for Feb. 1781.

them as *British*, and is confirmed in that opinion by *druidical and other remains*, which, with great diligence, he has examined in the same forest, or at *Castle-steads*, a small distance from it. The particulars are curious: but we can only remark, that, beneath some large stones, well secured in the ground, were found stone chests filled with earth or sand, at the bottom of which was part of a skull, and under it a lump of concreted metallic particles resembling gold, but whether a composition of art or nature seems doubtful. The spot is supposed to have been a temple, and the remains druidical.

*Description of certain Pits in Derbyshire*; by the same hand. An account which had been given in the seventh volume of *Archæologia*\* of pits in Berkshire, excited Mr. Rooke to search for some of a like kind in the county of Derby, and he seems to have succeeded. In a wood not far from *Brakenfield*, near *Crich*, he observed several; and from a farther examination, he describes two rows, lying, if we understand aright, parallel, and having, in one, twenty-five pits, in the other, twenty-eight. These, he concludes, as Mr. Daines Barrington had done before him, formed a British street or town, which, allowing only three inhabitants to a pit, would contain 159 persons; 'a considerable number, (he adds,) considering the early period in which the uncivilized Britons had subterraneous dwellings.'

No fewer than nine inscriptions are said to have been found in Britain in honour of *Belatucader*. The name signifies, in the *British* language, the *God of strength*, or *war*. Amid numerous conjectures, that of Mr. Pegge seems to be the best founded, who, as Mr. Gough remarks in a paper on this subject, has clearly established the conformity between *Belatucader* and *Mars*. The subject has been at other times before the society†. Another inscription is here presented, found in 1791 on an altar in the most perfect preservation at *Plumpton-wall*, on the remains of the fort *Petriana*, now called *Castle-steads* and *Cambeck-fort*. Mr. Gough adds some pertinent remarks.

A great part of No. 12. is employed by F. Gibson, Esq. in an account of *Whitby abbey*; after which we are informed, that he was surprized to observe in the crown of the large key-stones, a cavity, in many respects similar to those cut into large blocks of stone for the purpose of raising them by a machine commonly called a *Lewis*. This machine has been supposed to be the invention of a French mechanic in the time of *Lewis XIV.* from whom it received its name. Mr. Gibson, by his clear and ingenious remarks, gives us good reason to conclude that it had a much earlier date. He infers, with great appearance

\* See Rev. for April 1786, vol. lxxiv. p. 268.

† Ib. for Nov. 1775, vol. liii. p. 416.

of truth, that this useful machine, the *Lewis*, is not a modern French invention, but rather an improvement of an ancient one, and that our ancestors in the 13th or 14th centuries, were not so ignorant in mechanics as is generally imagined.

*Quenington church*, Gloucestershire, bears evident marks of antiquity. Samuel Lysons, Esq. who here describes it, apprehends that it was erected soon after the conquest, when the Normans introduced a kind of architecture more sumptuous and ornamental than had been known among the Saxons. The north and south doors are remarkable.

The gentleman who wrote the above article, appears again in the next. *Roman Antiquities discovered in the County of Gloucester*. Here are a great number of observable particulars, *urns, lamps, bulla, patera, style, compasses, hatchets, spoons, busts, beads, &c.* several of them discovered of late years. One of the urns is glass, thick and greenish, well moulded and smooth: when found, it was wrapped in lead, and deposited in a stone hollowed out to receive it: this was brought to light about twenty-five years ago, and is in the possession of C. H. Parry, M. D. Bath. Among the most valuable of these riches, we must reckon the *statera*, or Roman *steel yard*, of brass, dug out at Kingstholme in 1788. 'It is, (Mr. Lysons says,) I believe the first which has been discovered in this kingdom, and is very well preserved, no part of it being lost except the hook or chain by which the weight was suspended. In the British Museum, is a very fine *statera* brought from Herculaneum, with which this very well accords.'

Mr. Rooke observes that Cumberland abounds with Roman antiquities, yet, [which he thinks surprizing,] the discoveries of this kind that have been made, *have been casual*, and were not the consequence of any regular search. He here produces *an account of some not hitherto noticed*, and which are worthy of attention.

*The late continuance of the use of torture in Great Britain*, is proved by the copy of an authentic record directed to the Lieutenant of the Tower in the year 1620. George Chalmers, Esq. makes some very proper reflections on the subject, adding, that 'it was the act of the British parliament, passed in 1708, for improving the union of the two kingdoms, that put an end to torture.'

*Vitrified fortifications in Scotland\**, have, for some years past, engaged the attention of inquisitive and philosophical men. Some have considered them as the effect of human art and labour; others have regarded them as volcanic remains. Mr. Riddle, who searched for such appearances in Galloway, here gives information of two which are the result of his inquiries; the *Moat of the Mark*, in the barony of Bursley in the parish of Colvend, and *Castle-gower* in the adjacent parish of

\* See Rev. for April 1784, vol. lxx. p. 264.

Baittle. He and his coadjutors seem rather inclined to believe them the work of man.

*A Mosaic pavement at Ely, representing Adam and Eve at the forbidden tree, leads Mr. Gough to give a brief deduction of this kind of work since the introduction of Christianity.*

Mr. Pegge's dissertation on the hunting of the ancient Britons and Saxons is amusing: but though he enumerates the objects of their ferocious sport, both noxious and harmless, he refers us for descriptions of them to several other writers. In the conclusion, he says, 'I find nothing either of the *park* or *forest* in this period:—in fact, I believe, the word (*forest*) and the *forest-law*, and all the terms and expressions relative to those privileged districts, were entirely the introduction of the Normans.'

A Saxon arch, with an inscription, in the church of Dinton, Buckinghamshire, is described by John Claxton, Esq. It is said to be of Saxon architecture, or perhaps rather Norman. Of the *sea-monsters tearing a tree, or the winged dragon about to swallow an angel*, carved on this arch, Mr. Claxton does not attempt to give us the meaning. He is perfectly right: for, as to many of these sculptures, they are but poor low conceits, and, like several of the ancient Egyptian remains, serve merely to prove the absurd superstitions and ridiculous fancies of the authors; or, in other words, very often the craft of the priests, and the servility of the people. A few other antiquities are here mentioned: one is a vessel of thin glass, of a conical form, green, and ornamented with small lines in relief, found in an arable field in this parish, together with spear-heads, and some human bones.

In the sixth volume of the *Archæologia*, an account was given of a Roman *Horologium*\*, the only one, it is said, then supposed to be existing. Mr. Gough here mentions one, which was dug up in the year 1741, in the ruins of a villa on the Tusculan mount, about a mile from Fiescati, Italy. This *horologium* was illustrated in a dissertation by a learned Jesuit, printed at Venice in 1746. It leads Mr. Gough into several observations concerning dials and time-pieces.

*Observations on an ancient Font, at Burnham-Deepdale, Norfolk.* Mr. Pegge circumstantially describes this antique vessel, the age of which he fixes soon after the conquest. It is of a square form, having three sides decorated with sculpture, which had been for some years totally incrustated by frequent white-washings: but the diligent care of Mr. Crowe, rector of the parish, has restored it to its pristine appearance. The sculpture is, however, very mean and rude, but the simplicity and innocence of the subject render it far superior to more finished

\* See Rev. for April 1784, vol. lxx. p. 268.

works, which are adapted only to the purposes of superstition and bigotry. The compartments are all agricultural, twelve in number, intended, probably, to represent the several works or employments corresponding to the months of the year: Mr. Pegge, jointly with Mr. Crowe, distinctly describes and considers them all.

Mr. Gough, in the next article, pursues more largely the topic of the former, in a *Description of the old Font in the Church of East-Meon, Hampshire*. It is here supposed to be of the same age attributed to that at Winchester, each the work of the same artist, and the gift of the same Bishop, in the beginning of the seventh century. It is of black marble, or touch; two of the sides are carved with early scripture history: but we cannot say so much of its simplicity as we did of that mentioned in the foregoing account; it is rude, indeed, as the other, but the figures are disgusting and frightful, and some of them, we apprehend, if truly explained, profane, though very consistent with the old popish notions of piety; the dragons, birds, and beasts, fantastical as they are, seem the best part of the sculpture. Mr. Gough, in the course of this number, which is of some length, traces the progress of these utensils, as to their materials, form, and ornaments, and enumerates a variety in different parts of the kingdom. We particularize that of East Dereham, Norfolk, on account of the extracts from the church by which its expense is determined: it was erected in 1468, and appears to have cost 12l. 13s. 9d. The first article runs thus: *Imprimis, paid to the mason quon he toke the said funte in earnest, iiiiid.*—the last is, *Item, payd for acquetance bewixt our mason and us, iid.* In the latter part of this dissertation, the author speaks respectfully of the *History of Baptism* by the late Mr. Robinson, of Cambridge.

The above is succeeded by three letters from Mr. Samuel Carte to Dr. Ducarel, and one to Sir Thomas Cave, Bart. on the same subject. The author presents various observations, both amusing and informing. We can only remark in the general, that, in one or two instances, there appears somewhat more of high ecclesiastical opinion than, we apprehend, reason and scripture will justify; that there also are marks of a liberal and acquiring spirit; and, on the whole, we perceive the man of sense, ingenuity, and learning.

The two following numbers include observations on two supposed ancient charters containing grants, one for the monastery of Ely, the other for Westminster; the former being dated in the reign of Egfrid, King of Northumberland, about the year 673, the other of King Eadgard in 970. The remarks on each are made by Thomas Astle, Esq. who has the first in

his own possession; they manifest erudition, ingenuity, and liberality. He pronounces them both to be spurious. The first forged by the monks to obtain advantages in the reign of William I. and the second having a like intention. These disquisitions are worthy of notice: but we can only add a few words by which the last of these essays is concluded:—'Your charter (he says to R. Austen, Esq.) is a curious monument of the ignorance, as well as of the art and knavery, of those who were the fabricators. These remarks may also caution antiquaries against having too much veneration for charters, or other documents which appear to be ancient, without inquiring into their authenticity.'

Here, for the present, we take leave of this volume:—engravings, as usual, accompany some of these articles, among which are a number of *fonts*.

[*To be continued.*]

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ART. XI. *Select Views of the Life, Reign, and Character of Frederick the Great*, King of Prussia, containing, besides many profound Remarks on the prominent Features of the Reign of that unrivalled Sovereign, serving to illustrate his posthumous Works, two very remarkable Letters of the Empress of Russia to the Author; a great Variety of Anecdotes, relating to eminent political and literary Characters of Great Britain, and other Countries; and also an authentic Exposition of the Origin and true Causes of the British Alliance with Prussia, &c. &c. Translated from the German of Dr. De Zimmerman, first Physician to his Britannic Majesty at Hanover, Knight of the Russian Order of Wladimir, &c. By Major Neuman, of the Nassau Guards. 12mo. 2 Vols. pp. 270 in each. 6s. sewed. Hookham. 1792.

THIS work is Dr. Zimmerman's German antidote to the poison distilled by the late M. De Mirabeau in his *Prussian Monarchy*, and his *Secret History of the Court of Berlin*. In 1788, the Doctor published a treatise on Frederick the Great, which went through four editions. The present is an enlargement of that work into an ample vindication of the late great King of Prussia from the aspersions of his slanderers. It was written, we are told by the translator, in compliance with the wish, and with the assistance, of Baron Horst, Frederick's confidential friend, and of the Count De Hertzberg, his famous minister of state. The original was published in 1791 at Leipzig, in three volumes small octavo: but the third volume contained Frederick's conversations with the Doctor during his last illness; which have already appeared in English; and many chapters were swelled by altercations with German literati, which are totally uninteresting to the English reader. Major Neuman

Neuman has omitted this superfluous matter, and reduced the work within the compass of two duodecimos.

In this performance, of which the contents are extremely miscellaneous, Dr. Zimmerman continues, not "*vitam, sed famam, impendere vero*;" relating, with equal indifference, "*dicenda tacendaque*;" and, with the greatest stoical pretensions to Helvetic liberty, complimenting most of the great personages who fall in his way. Of the grandees of this country, indeed, he speaks not very respectfully, but rather endeavours to cover them with reproach or ridicule; knowing, probably, that it is not their custom to write complimentary letters, and send gold snuff-boxes, &c. to authors:—witness the following anecdote, which pretends to account, by a very frivolous circumstance, for the differences between England and Prussia toward the end of the war of seven years:

\* The Prussian resident at Venice had engaged Madame de Barberini for the opera at Berlin, at seven thousand dollars a year. A contract in due form was drawn up between her and the resident. At the time that this was done, she had quarrelled with her lover, a Scotchman of the name of Mackenzie. The two lovers were reconciled, and Madam Barberini did not choose to fulfil her engagement. The king bid his resident sue her before the senate of Venice. The senate laughed, and refused justice. About that time, the baggage of a Venetian ambassador to the British court, Signor Campello, was passing the Prussian dominions, in its way from Hambrough to London. The king gave orders to arrest it, and to declare at Venice, that nothing of this baggage should be given up, before Madam Barberini were surrendered to him. Campello had many near relations in the senate; and this *candid* and *enlightened* court of justice, found now, that the king was perfectly in the right. The fair dancer, duly escorted, was sent by the senate of Venice to the confines of Austria; and thence by the courts of Vienna and Dresden, to the borders of Brandenburg. Mr. Mackenzie followed her every where, but, on the desire of his family, was obliged to leave Berlin, and to return to England. Madam Barberini soon forgot him; for she pleased the king, and her pay was increased to twelve thousand dollars. She married afterwards a son of the high-chancellor Cocceji, now president of the regency at Glogau, and is still living. Mackenzie, as easily may be conceived, bore an inveterate spite to Frederick, and being a near relation and intimate friend of Lord Bute, inspired him likewise with his implacable hate. It is well known from Frederick's history of the war of seven years, how, towards the end of this war, Bute treated the reviving hero. The refusal of a fair dancer to a favourite of this Lord, had, of course, the same influence upon the conclusion of that war, as a pair of gloves, refused by the duchess of Marlborough, on the end of that for the Spanish succession.'

The *anecdote-writer* might have strengthened the probability of his story, had he known that the Mackenzie here mentioned



is the brother of the late Earl of Bute, and a man whom, whatever may have been the follies of his youth, must ever be named with praise. The following anecdote is of a piece with the former :

• Stormont endeavoured, through the whole of his administration, to increase the variance between Great Britain and Prussia. He was of opinion, that, notwithstanding the family treaty, concluded by the Bourbon courts, England should renew her old connexion with Austria ; and this opinion was no less a political blunder, than the war with Holland, which originated with him.

• Frederick would often relate, smilingly, how, in Saxony, he became acquainted with his great enemy, Lord Stormont. At the beginning of the seven years war, Stormont was British ambassador to the court of Dresden.—Frederick had just, near Pirna, inclosed the Saxon army, and Lord Stormont had married a Saxon lady. At first, by way of letter, Stormont intreated the king to let the whole Saxon army escape ; and, as Frederick did not choose to comply with this demand, the Lord went himself to him in his camp, and tried, in an *elegant speech*, to persuade the king, that it was highly his interest, to compound with Austria and Saxony as soon as possible.

• This *elegant speech* of an English ambassador was directly adverse to the interest of England. Sir Andrew Mitchel was present. The king, without giving any answer to the orator, contented himself with looking at Mitchel, who was not so forbearing as Frederick. He took Stormont to the window, rebuked him severely, threatened, and then returned to the king, to whom he whispered something, the purport of which I know, but keep to myself. All this, and what Mitchel whispered to the king, I learnt from Baron Horst, who had it from Frederick himself.

• But, notwithstanding this strange conduct of the noble lord, he was afterwards made minister of Great Britain. Had he had power and influence enough to maintain himself in this place, Britain would never have been united with Prussia, because Frederick could not oblige Lady Stormont, with letting the whole Saxon army escape. King George the Third, of his own accord, and uninfluenced by any English minister, founded afterwards, and effected that wise and happy union with Prussia, in agitation between these two courts, since the commencement of that negotiation which brought about the league of the German princes. Frederick, at that time, with friendly confidence, applied to George the Third, and this monarch acceded to that league, with all the sincerity of his fair and candid mind.

The English reader is here informed of two things which he did not know before, that Lord Stormont was made Minister of Great Britain, and that George III., of his own accord, and uninfluenced by any English minister, effected the wise and happy union with Prussia. Dr. Zimmerman, or even Dr. De Zimmerman, who strains our confidence in his veracity as  
a gentle-

gentleman, by relating many extraordinary and unknown facts, should have taken care not to entirely *destroy* that confidence by erring egregiously as to things universally known. He pretends to correct accounts of other writers respecting the quarrel between the King of Prussia and Voltaire, yet is totally mistaken as to the year in which Voltaire's Commentary on his own life and writings was published; though that is the principal piece, now extant, concerning that affair, once so important to the idle world.

Of the letters announced in the title-page from the Empress of Russia to the author, the first is curious; the second is merely an invective against the then French minister, Choiseul. In the first, (dated June, 1789,) the philanthropic and peaceful Catherine speaks as follows:

"I am sorry that my cotemporaries dread me. It was never my intention to terrify any one. It has always been my wish to be beloved and respected as much as I deserve, and no more. I always thought they slandered me, because they did not know me. I have seen many people endowed with much greater faculties than mine, but never did envy or hate any human being. 'Twas my desire, and my pleasure would have been to make others happy. However, no man can be so, but in his own way, I often met with opposition, I could hardly understand. My ambition certainly was never of a wicked kind. Perhaps, sometimes, I undertook too much for this only reason; that I fancied mankind much more reasonable, more inclined to *justice, and more susceptible of happiness*, than they really are. Almost every man has a cast of dulness and iniquity, that makes him never happy. Did man better listen to the dictates of reason and justice, they would have no occasion for *us or others* upon thrones. I was always fond of philosophy, and my mind has ever been altogether republican. This my innate love and regard for liberty, to be sure, forms a strange contrast with my boundless power; but no one in all Russia, can ever pretend to say that I abuse it. I care but very little for my own writings, yet have amused myself with several essays, without setting any great value upon them, after the pleasure I feel in their composition is passed away. The whole of my political conduct has ever consisted in endeavours to execute such plans, as seemed to me the most advantageous to my country, and the least hurtful to others. I should have pursued better schemes, had I known them. Europe had no reason to be uneasy about my enterprizes. She might have been a gainer by every one of them. Very often I have been paid with ingratitude, but never forgot what was due from me to others. Not unfrequently, have I taken no other revenge, but to forgive my enemies and do them good. I always was a friend of human kind, and never shall cease to be so."

Dr. Z. thinks this letter the true portrait of the mind of that 'matchless princefs, whose exalted character is so often misunderstood.' His credulity, on this occasion, shews him to be

be a proper instrument for the purposes of greatness, and a fit trumpeter of the fame of princes; because *he* is the best qualified for circulating extraordinary anecdotes, who is himself most susceptible of full conviction as to their veracity.

In Dr. Z.'s *Select Views*, we find nothing that throws new light on the character of the great Frederick, nor on any important transaction of his reign. Of the translation, the reader may judge by the above specimens. Though neither elegant nor accurate in point of style, it is, in general, sufficiently perspicuous, and the work will be read with pleasure by those who are fond of *anecdotes*.

ART. XII. *An Historical Sketch of the French Revolution, from its Commencement to the Year 1792.* 8vo. pp. 560. 7s. Boards. Debrett. 1792.

**T**O compose a faithful and impartial narrative of events so recent, and at the same time so interesting, as those of the French Revolution, is a task approaching to impossibility. The author of this 'Historical Sketch,' writes under what will be called an aristocratical bias, since he openly acknowledges that 'he heartily espouses the greatest part of Mr. Burke's sentiments, although some of them are carried a little too far.' Viewing the wonderful changes, which have taken place in Gallic politics, through the medium of these principles, he records the proceedings of the popular party with censure, and attributes the violences and atrocities that have happened, to causes to which, we think, they are not *altogether* assignable; for it is to be considered that *a revolution*, especially such an one as France has experienced, implies much pre-existent evil; and it seems but fair, when we are narrating the cruelties which darken the dawn of liberty, to attribute them, in part, to this pre-existent cause, and to the resentment which the recollection of long-endured injuries will excite. The extreme fury which the French manifested on bursting their chains, proceeded, no doubt, in some measure, from the cruelty and oppressions of their former government.

We offer these remarks, not with a view of palliating the enormities which this history recounts, for we read them, and wish our countrymen to read them, with horror, but in order to bar an inference which some are apt to draw, that the principles of liberty tend to make men sanguinary and ferocious. Though, unfortunately, the birth of freedom, in a country long oppressed by despotism, is almost of necessity accompanied with some convulsive pangs, it would not hence be fair to conclude that no people ought to think of breaking their fetters,  
and

and of establishing a government flowing from themselves. Statesmen, however, and democratic leaders, should beware of the danger of irritating a people by oppressions on the one hand, and of inflaming their passions and resentments by the low tricks and management of party on the other.

Not approving of democracy, the writer of the work before us reprobates most of the acts of the National Assembly; and, even when he is preparing some little eulogium for them on account of the self-denying act by which they decreed their own annihilation, he cannot finish it without inserting a sting in its tail. (P. 423.) ‘The house broke up, and all its members returned home—no longer inviolable legislators, but private citizens. A more remarkable surrender of absolute power has never taken place since the abdication of the dictator Sylla: but let it be remembered, that Sylla’s abdication has not absolved his memory from the guilt of usurpation and tyrannical government.’

While he looks with an evil eye on the National Assembly, and affixes on their proceedings the marks of his disapprobation, he labours to extenuate and vindicate the conduct of the aristocratic and royal party. In mentioning the capture of the Bastille, he relates, ‘that *it is said* that De Launay gave them ambiguous hopes;’—‘that as soon as they were within the first court, *it is generally said* that he fired on them;’—‘as Launay was not suffered to live to defend himself, it is impossible to know whether he could have explained or extenuated this *apparent treachery*.’ P. 170. Of the grand confederation which took place on the 14th of July, he says, ‘this solemn ceremony gave an *apparent* legality to the constitution.’ P. 229. and speaking of the subsequent perfidy of the King, he thus apologizes for it: ‘They stretched the pliant bow till it broke.’ P. 368.

The historian warmly pleads the cause of the oppressed clergy, and marshals his arguments in favour of hereditary distinctions: but he disapproves the interference of other nations in the affairs of France, and the league projected on the continent with a view of restoring the old system.

We must not dismiss this volume without doing justice to the author as a gentleman-like writer and a worthy man. He concludes in a style of moderation and virtue, which good men of all parties must approve:

‘Whatever may be said of a legal public test, a private test addressed to each man’s heart is not only useful but necessary. Whoever tolerates the infamous means which have promoted the French revolution, or whoever would extenuate the riots of Birmingham, can neither be a good citizen nor a virtuous man. True virtue is  
REV. DEC. 1792. H h some-

something far superior to that republican virtue praised by Montaigne, which consists only in public zeal and private frugality.

'Virtue, taken in the abstract, is an emanation of the Deity himself, and like him embraces the whole visible creation: she regulates our conduct to foes as well as friends; to those whom we hate ever so justly, as well as to those whom we love ever so tenderly. Let this universal virtue and undefiled religion be our guides, and let us ever hold them more sacred than the party cries of *Church* and *King* on one side, or *Liberty* and the *Rights of Man* on the other.'

ART. XIII. *Charlotte*, or, A Sequel to the Sorrows of Werter: A Struggle between Religion and Love, in an Epistle from Abelard to Eloisa: A Vision, or Evening Walk; and other Poems. By Mrs. Farrell. 4to. pp. 80. 6s. sewed. Robinsons. 1792.

THOSE romantic readers, who can never hear enough of such sorrows as those of Werter, and of such griefs as those of Charlotte, will thank Mrs. Farrell for conducting them from the tomb of Werter to the tomb of Charlotte; and they may wash her hallowed urn with their tears, while

'The red-breast oft is seen at ev'ning hours,  
Dressing her grave with never-fading flow'rs;  
And philomel has near her built his nest,  
And sings in mournful strains, her soul to rest.  
Sweet plaintive warbler of the feather'd throng,  
'To you alone such tender strains belong:  
Still hover round this spot, and guard her bed,  
Whilst robin's moss lies lightly o'er her head.  
No nightly owl from ivy nest shall scream,  
No goblins haunt this ever-verdant scene;  
But pearly drops descend from weeping dews,  
And spring perpetual all her sweets diffuse.'

To say that this tale is pathetic, and that the numbers are harmonious, will probably be thought sufficient praise by those whom Mrs. F.'s poems are most likely to please; and thus much may be said in favour of several other pieces in this collection. We add the following plaintive lines at the close of a piece entitled, 'Scattered Thoughts, written after a disturbed and restless Night, in a long and painful Illness:—'

'If lost in momentary sleep I lie,  
What hideous forms appear to fancy's eye!  
With phantoms of a woe-worn feverish brain—  
I trembling start—and wake to keener pain;  
The spectres of delusion still in view,  
And the night hag my waking sense pursue:  
My shorten'd sighs quick breathe around my room,  
Where horrid darkness sheds a total gloom;

Save, one pale taper of a glimm'ring light,  
 Which dimly twinkles thro' the shades of night;  
 Like a true friend, such silent sorrow shows,  
 And "waxeth pale"—thro' sympathy of woes.  
 Sweet sympathy!—in whate'er form you dwell,  
 Welcome—thrice welcome to my tear-wash'd cell!  
 E'n when I hear the nightly shrill owl scream,  
 Some friend I think is near—some hope unseen!  
 Hope!—did I say?—thou joyful blessed sound!  
 Where beams thy ray?—where art thou to be found?  
 Long have I sought thy visionary hand,  
 Lead me dear phantom! to that blissful land,  
 That haven of sure rest!—that promis'd shore!  
 Where peace shall dwell!—and I shall *weep* no more!  
 Then strike, grim spectre!—strike this yielding heart,  
 Strike down my sorrows with thy welcome dart;  
 And when this "mortal coil" is laid in earth,  
 Then may my soul awake to heaven's new birth!  
 Then like a pilgrim—view life's rocky shore,  
 And rest, where *thorns* shall *pierce* my soul NO MORE.'

Such natural sorrows are more deserving of our sympathy than those of Werter or Charlotte.—A handsome list of subscribers is prefixed to this publication: which is printed with taste and elegance.

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ART. XIV. *The Loufiad*, an Heroi-Comic Poem. Canto IV. By Peter Pindar, Esq. 4to. 2s. Symonds. 1792.

AT last we are favoured with the long-promised *Continuation* of this whimsical work;—of which we have, on three former occasions, made, we hope, due mention, in the course of our periodical labours.—For the *first* part, we refer to our *Review*, vol. lxxiii. p. 230.; for the *second*, to vol. lxxv. p. 527.; and the *third* was noticed in the ivth vol. of our *New Series*, p. 465.—The subject, we see, is not yet quite exhausted; for, at the close of this *fourth* Canto, a *fifth* (and *last*) part is announced, as 'in the press.'

The little animal who gives the title to this heroi-comic poem, and who makes so conspicuous a figure in it, is said to be of a very prolific nature;—and truly so it seems, by the number of verses [we speak now only of the *literary* offspring,] which this louse-royal has produced:—but by the way, we are surprized to find these *poetical nits* so long in hatching. We should not have been sorry had the process of their incubation been a little quicker; nor have we any objection to the multiplication of the species. As to the *nits natural*, we suppose that nobody is impatient for *their* creeping into active life:—but to the POEM.

In this Canto, as in the preceding parts, the royal kitchen is still the grand theatre of action; and we find the circumstances, or fable, thus detailed in the ARGUMENT prefixed:

'MORNING and MAJESTY get out of bed together—A most solemn and pathetic Address to the Muse, with respect to Omens—A serious Complaint against the Omens for their non appearance on so important an occasion—The Wives and Daughters of the Cooks seek the Palace, to encourage their husbands—A beautiful comparison of Cocks and Hens—The dismay of the Cooks—The natural history of Eyes—MISTER RAMUS enters the Kitchen—MISTER RAMUS is praised for dexterity in shaving MAJESTY—MISTER RAMUS's Consequence with MAJESTY superior to that of great Ministers—MISTER RAMUS's namby-pamby name Billy, given by MAJESTY—The Dried occasioned by MISTER RAMUS's Appearance amongst the Cooks—MISTER SECKER, Clerk of the Kitchen, enters in a passion—MISTER SECKER threatens tremendously—A Wife of one of the Cooks nobly answers MISTER SECKER, and vows opposition—MISTER SECKER replies with astonishment, vociferation, and threat—The HEROINE's Rejoinder to MISTER RAMUS, with much sarcasm—MISTER SECKER groweth very wroth—studieth revenge—PRUDENCE appeareth to him, and administereth great and wholesome advice—PRUDENCE becalmeth the Clerk of the Kitchen—A second HEROINE appeareth, speechifieth, and threateneth—flily alludeth to the immense Wealth of male MAJESTY, and the heaps of Diamonds belonging to female MAJESTY—praiseth her Husband's cleanliness, and denieth a louse-existence in his head, and squinteth at MISTER SECKER as the probable owner of the Animal—MISTER SECKER rageth a second time—One of the finest Comparisons in the world, between MISTER SECKER in a passion, and a LEG OF MUTTON and TURNEPS in the pot—The POET pauseth, moralizeth, and trembleth at that Devil, lately introduced to the world, called EQUALITY, the enemy of MAJESTY—Some of the sweetest Lines in the world on the occasion—PRUDENCE re-entereth to becalm MISTER SECKER, by clapping her hand on his mouth—An inexpressibly apt bottle-of small beer Comparison—The COOK MAJOR rises in wrath, and is very satirical on MISTER SECKER—The CLERK OF THE KITCHEN replies with intrepidity—A great deal of good Company rushes into the Kitchen—MISTER SECKER commands silence, and announces the Will of his Sovereign—The SOVEREIGN eloquently announceth also his own will—A sweet and sublime Comparison, equal to any thing in HOMER.'

For a specimen of female oratory below stairs, at court, (which, we here find, does not greatly differ, in point of style, from what is taught at the university of Billingsgate,) we shall select the animated speech of Joan, the lady of one of the cooks, (in answer to the threatenings of the clerk of the kitchen,) who had no inclination, as *Dalilah* had, to cut off the hair of her *Sampson*:

"I say, Tom shan't be shav'd—he shan't—he shan't,—  
Leek porridge, stirabout, we'll sooner want;

We'll

We'll rather hunt the gutters for our meat ;  
 Cry mackrel, or sing ballads through the street ;  
 Foot stockings, mend old china, or black shoes,  
 Sooner than TOM, poor soul, his locks shall lose.  
 Humph ! what a pretty hoity toity's here ?  
 THOMAS, I say, shan't lose his locks, poor Dear !  
 Shav'd too ! 'cause people happen to be *poor*—  
 I never heard of such a trick before.  
*Folks* think they may take freedoms with a Cook—  
 Go, ask your MASTER if he'd shave a *Duke*.  
 No—if he dar'd to do it, I'll be curst :  
 No, SECKER, he would eat the razor first.  
 Good Lord ! to think *poor* people's heads to plunder—  
 Why, Lord ! are people drunk, or mad, I wonder ?  
 What ! shall my poor dear husband lose his locks  
 Because *a* han't ten millions in the stocks ?  
 Because on me, forsooth, *a* can't bestow  
 A di'mond petticoat, to make a show ?  
 Marry come up, indeed—a pretty joke—  
 Any thing's good enough for humble folk :  
 Show'd here and there, forsooth ; call'd dog and b—,  
 God bless us well, because we are not rich.  
 People will soon be beat about with sticks,  
 Forsooth, because they han't a coach and six.  
*A* shan't be shav'd, and I'm his lawful wife :  
 The man was never lousy in his life.  
*As* what his *Mother* says—his nearest kin—  
 ' Tom never had a blotch upon his skin,  
 But when *a* had the measles and small pox.'  
 What *for*, then, shall the fellow lose his locks ?  
 ' She never in her life-time saw (she says)  
 A tidier, cleaner lad, in all her days—'  
 And all her neighbours said with huge surprise,  
 ' A finer boy was never seen with *eyes* !'  
 So, Mister SECKER, let's have no more *louse*—  
 Hunt farther for the owner of the louse.  
 Sir, 'tis a burning *shame*, I'm bold to say,  
 To take poor people's character away.  
 Who knows the varmine isn't your own, odsfish !  
 You're fond of peeping into ev'ry dish."

Notwithstanding Madam Joan's oratory and bouncing, (in  
 which SWIFT himself is out-Swifted, in the warmth and rich-  
 ness of the expression,) we find, in the conclusion of this Canto,  
 at the *shaving decree*, which had gone forth against the poor cooks  
 and scullions, received the royal and irresistible command to be  
 carried into immediate execution. What, then, can be the busi-  
 ness of the promised concluding Canto ? This we are utterly  
 at a loss to conceive, or to guess :—but is not poetry INVEN-  
 TION ? and, verily, the invention of Peter Pindar seemeth inex-  
 haustible !



## MONTHLY CATALOGUE,

For DECEMBER, 1792.

## EAST INDIA AFFAIRS.

Art. 15. *Mr. Burke's Speech in Westminster Hall, on the 18th and 19th of February, 1788, with Explanatory Notes.* This Speech contains what Mr. Burke in his Letter to the Chairman of the East India Company, calls "those strong Facts which the Managers for the Commons have opened as Offences, and which go seriously to affect Mr. Shore's Administration, as acting Chief of the Revenue Board." With a Preface, containing Mr. Burke's Letter to the Chairman, on Sir John Shore's Appointment to the Government of Bengal, and Remarks upon that Letter. 8vo. pp. 101. 2s. Debrett. 1792.

A WRITER, supposed to be the vigilant and very intelligent Major John Scott, here takes Mr. Burke to task for the letter sent by him to the Chairman of the Company, on Sir John Shore's promotion, during the recess of parliament, when the senatorial character of Mr. B. was suspended. The speech is reprinted, to shew that the matter of Mr. Burke's objections to this promotion was as unfounded, as the manner of exhibiting them was improperly officious.

## FRENCH REVOLUTION.

Art. 16. *A Narrative of the Proceedings relating to the Suspension of the King of the French, on the 10th of August, 1792.* By J. B. D'Aumont. 8vo. 1s. 6d. pp. 58. Printed at Manchester, and sold by Johnson in London.

To this narrative, the following advertisement is prefixed: 'I received the narrative now presented to the public, accompanied by a letter, of which the following is an extract:

"I am sensible that the reports circulated in England will be perfectly contrary to the truth; and as it is of great consequence to correct any false impressions which those accounts may have occasioned, I think a letter from an eye-witness will have a good effect. I wish you to amend the English, which I know to be very defective, and to add any observations which may occur to you, but not to alter any of the facts, as I have rigidly adhered to the truth."

'I have, (continues the gentleman who signs this advertisement,) no doubt of the fidelity and correctness of this narrative, and I have strictly complied with my correspondent's request, in adding some explanatory observations, but leaving the facts as he has related them.

T. COOPER.'

Those who are acquainted with the character of Mr. Cooper,\* will entertain little doubt of the authenticity and fidelity of the present detail of '*proceedings, &c.*' The recital is, indeed, so curious

\* Mr. C. is, if we mistake not, the respectable author of *Tracts, Ethical, Theological, and Political.* See our NEW SERIES, vol. v. p. 294.

and important, according to our apprehension, (who can only judge in common with other readers on this side of the water,) that we imagine those who make collections of the fugitive pieces which are continually issuing from the press, relative to the French Revolution, will be careful not to overlook this pamphlet.—It may not be improper, however, to apprize those of our readers who are zealous for the INVIOABILITY OF KINGS, that M. D'Aumont is by no means an advocate on that side of the question; for he frequently expresses himself with a degree of warmth, when he notices the alleged treachery and duplicity of the degraded monarch:—who, after all, may be entitled to some allowance for the errors which he may have committed, educated as he was, in the belief that his kingdom and subjects were as much his property, and as entirely at his disposal, as the inferior beasts of the forest are at that of the despotic lion, who spares or devours them at his pleasure.—What a different lesson has this humbled and mortified sovereign been since taught!

Art. 17. *Short Remarks on the Situation of the French Refugees.* Submitted to the Attention of the Minister. 8vo. pp. 31. 1s. Debrett. 1792.

This writer entertains many apprehensions as to the character and views of the French emigrants who take refuge in this country; he looks forward to what we are eventually to do with them; and calls the attention of the minister to the consequences of admitting men of their description to mix among us.

#### AFFAIRS OF IRELAND.

Art. 18. *The Report of the Committee appointed by the Society of the United Irishmen of Dublin, to enquire into, and report the Popery Laws in force in that kingdom; to which is prefixed, the Declaration of the Roman Catholics of Ireland, with a Petition intended to have been presented to Parliament by Mr. O'Hara, in February, 1792.* 8vo. pp. 88. 2s. Debrett.

With respect to this publication, it is sufficient that we inform our readers of its contents, somewhat more fully than is done in the title page. It includes the following papers. 1. A declaration of the political and religious proceedings of the Roman Catholics of Ireland, signed by the clergy and laity of that persuasion: 2. A petition of the Roman Catholics of Ireland intended to have been presented to Parliament by Mr. O'Hara in February 1792. 3. Report of the committee of the society of united Irishmen of Dublin appointed to enquire and report the popery laws in force in that realm, at a meeting held the 21st of June, 1792, containing a summary of the laws respecting education, guardianship, marriage, self-defence, exercise of religion, enjoyment and disposition of property, acquisition of property, franchises. 4. The oaths and declarations mentioned in the foregoing reports. 5. The speech of Sir H. Langrishe, in the House of Commons, Jan. 24, 1792.

#### COMMERCIAL.

Art. 19. *Colony Commerce, or Reflections on the Commercial System, as it respects the West India Islands, our Continental Colonies,*

lonies, and the United States of America ; with some Remarks on the present high Price of Sugar, and the means of reducing it. By Alexander Campbell Brown. 8vo. pp. 83. 2s. Faulder.

These are the reflections of a clear and cogent reasoner, who does not overlook obvious truths in the search of theoretical refinements; his principles are therefore so far new, as being hitherto disregarded in favour of old maxims, sanctioned by the authority of respected names.

The subject of these reflections is briefly proposed in the following terms:

‘ In what manner the trade to the United States of America can be rendered most profitable to this country, how far it would be useful to increase our colonies on that continent, what are the proper means of improving our West India Islands and reducing the price of their produce; and how far this is consistent with proper attention to the great object of multiplying our seamen, shall be the subject of these reflections.’

The measures proposed to effect these grand purposes will appear from the following summary:

‘ In proposing to withdraw, as far as the dignity and justice of government will admit, our expences in the Northern Colonies,—to open the British Navigation to all British *owned* ships navigated by British seamen, without regard to where they were built,—to permit the West India Islands to receive their supplies in vessels of the country of which those supplies were the produce,—and in proposing to admit, at least on more liberal terms, the corn and salted provisions of foreign countries, we have urged no expensive projects, no farther monopoly or restraint on any branch of commerce,—no measure which can weaken our navy or lessen our navigation. We have indeed proposed to abolish some restraints, and some very strong monopolies, which circumstances alone will probably one day (when the subject is more understood) be a sufficient recommendation to any proposal, to give it weight.’

The ideas that govern the writer throughout are, that every individual employs himself in the manner best calculated for his own interest; and that the aggregate of these individual interests compose the public interest: therefore, to impose restraints on trade, is to thwart the natural course of industry; which, though it may serve some private end, must check the true interest of the public, and is of course bad policy.

In the application of such doctrine to the objects above specified, we have a pregnant instance of the instability of political maxims! While we were in the enjoyment of those colonies then deemed invaluable, we endeavoured to reap the boasted advantages, by cramping the intercourse with duties, bounties, restrictions, and prohibitions, as if cabinets and senates knew better how to direct the actions of the people at large, to the common good, than their own knowledge and experience. We fought their battles for them; and when we were at the eve of losing these nominal possessions by revolt, the sun of Britain’s glory was to set for ever! The dreaded event, however, having shewn the futility of such alarms, the tide of reason-  
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ing has turned, and flows in a course diametrically opposite; and we trust will now allow us to estimate rightly the value of our internal interests, and teach us how to improve them to the greatest extent on liberal principles: a duty that was too little understood, and too much neglected, while we stretched our attention over wide oceans to cultivate distant territories for others.

This gentleman follows the steps of the late American commentator on Lord Sheffield\*, and throws light on the subject by entering into a secret history of Lord S.'s observations on the commerce of the American States, which are chiefly ascribed to the then disaffected American Silas Deane. On this point, we are informed;

\* As to the opinions and projects which these writers formed on the subject of our trade, they can be accounted for only by the circumstances under which the book was written. Mr. Deane had become obnoxious to the American Government, under whom he had been employed, and had fled first from that country, and afterwards from France, and came to England, raging to be revenged on America, for the real or supposed injuries which he had sustained.—With much readiness and versatility of genius, and great knowledge of America and of business, he fell in company with Lord Sheffield, at a period when the general temper of our countrymen had not been rendered at all more friendly towards America, (their late enemy) by what was then considered, as the ill success of the war and the negotiation for peace. Lord Sheffield probably wished to make a reputation as a commercial politician, which was doubtless a very laudable ambition. But this could be accomplished only by urging proposals which would gratify the general wish to humble America by commercial regulations, more effectually than had been done by military arrangements. Under these circumstances, any thing of that nature was sure to be approved. Mr. Deane, who, but a few years before, had been an active agent in fomenting the disputes between this country and America, and bringing on the late war, had now neither property, friends, or kindred, in any part of the British dominions: and consequently it was of little importance to him, how much we sacrificed to his project, for thwarting the commercial interest of the Americans; and Lord Sheffield, who seems to have laboured and written more than he thought, did not distinguish accurately what commercial advantage was. Hence it is, that the old system of preventing the prosperity of foreigners, to give ourselves comparative importance, has been violently urged; but the direct interest of no part of the British empire has been the uniform object; and in many instances our most obvious interests have been sacrificed, without possibility of advantage. Thus they propose, that the Mother country should sacrifice her own commerce and expend her treasure, to create Colonies in the North part of America, to supply the West Indies. As to our West India islands, these writers have not made a single proposal which does not go to their ruin. After having proposed,

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\* See Review for Oct. p. 220.

that rather than suffer these islands to be supplied in the cheapest manner, they should be compelled to become ship-owners—to turn their cane lands into corn-fields and grazing farms—to take their supplies from the French islands, rather than receive them directly from America;—and that if none of these means would answer, they urge that Britain should give up the islands, rather than suffer Canada and Nova Scotia to lose the monopoly of their trade. How far the interest of this country would suffer by giving up the islands deserves consideration; but a man who could seriously propose to give up the West Indies, *for the purpose of keeping Nova Scotia and Canada*, ought immediately to put himself under the care of Dr. Willis.

Agreeably to the prevailing sentiments through this tract, we have only to hope that, notwithstanding legislative errors, things will still regulate themselves; for luckily we keep going on, and frequently without appearing to know how!

## MEMOIRS.

Art. 20. *The Life of Mrs. Gooch*. Written by herself. Dedicated to the Public. Crown 8vo. 3 vols. pp. 488 in all. 10s. 6d. Boards. Kearsleys. 1792.

The avidity which has been, of late, manifested for private anecdote, has given occasion to numerous publications of a similar kind with that which is here offered to the public. It is a question of some difficulty, how far such writings ought to be encouraged. On the one hand, to lay open the secret history of families, and to bring before the “world’s eye” living characters who might wish to remain concealed, is a breach of honour which may create much vexation, and infelicity; and to expose to public view, in the dress of an entertaining narrative, follies and vices, which, however fashionable, ought to retire into the shades of oblivion, may be deemed an insult to decorum. On the other hand, it may seem hard that an individual, however culpable, who thinks herself to have been injured without a possibility of gaining private redress, should not obtain a hearing from the public; and it may be thought that the life of a frail woman who, after violating the first female duty, has passed through a rapid course of dissipation, extravagance, and licentiousness, into a state of indigence which obliges her to become a *protégée* of the public, is an instructive example to young persons of her own sex. Without deciding on the general question, we must remark, with respect to the present particular case, that if Mrs. Gooch had been, as she here represents herself, in every stage of her life, uniformly unfortunate; disappointed in a first and real attachment—hurried into a precipitate marriage—torn from her children, who have never since been suffered to hold any converse with her—and without ever possessing one real friend, yet with a soul formed to fill up all these connections with the truest tenderness,—she has, surely, some right to relate her story to the world, and some claim to its compassion. The narrative is written in an entertaining manner, but contains no anecdotes which we can think entitled to a place in a literary journal.

## GEOGRAPHY.

- Art. 21. *Scotland Delineated*, or a Geographical Description of every Shire in Scotland; with some Account of the Curiosities, Antiquities, and present State of the Country. For the Use of Young Persons. 12mo. pp. 389. Printed at Edinburgh, and sold by Robinsons, London. 1791.

This is an agreeable geographical glance over Scotland, noting the peculiarities of every county; so as to afford, when united with the Beauties of England, the Tour through Great Britain, or other compilations of a like nature, a general view of the whole island, together with the Northern and Western Isles.

## EDUCATION.

- Art. 22. *The Youth's General Introduction to Guthrie's Geography*: Being a complete Pocket Atlas, containing a Description of the several Empires, Kingdoms, and States in the World, their Extent, Bearings, Air, Soil, Produce, Commerce, Strength, Government, Religion, &c. Accompanied with Twenty-seven Maps on a new Plan, shewing the Situation of above 3000 Cities and Towns, the particulars of which are mentioned in the Work with their corresponding ancient and French Names, &c. To which are prefixed, Elementary Chronology and Astronomy; with an Account of various Phenomena in the Atmosphere, viz. Thunder, Lightning, Hail, Rain, Snow, Wind, &c. The most useful Geometrical Figures defined and constructed; and the Use of the Globes and Maps. By W. Perks. 8vo. pp. 415. 4s. 6d. Boards. Robinsons. 1792.

This appears to be, on the whole, a useful complement. It contains a great variety of information under the several heads specified in the title page: but that which chiefly renders it valuable, is a small and neat set of *outline maps*; in which, instead of the names of provinces and towns, are inserted figures of reference to tables. These may be very conveniently and advantageously used, for the purpose of geographical exercises. The account of towns is much more particular than in Guthrie's Geography: but in England especially, it is defective from the want of late information. The important trading town of Manchester, for example, is barely mentioned. This defect might be easily supplied from various publications; particularly from Aikin's *England delineated*, and the *Modern Tours*.

- Art. 23. *The Use of the Globes*: containing an Introduction to Astronomy and Geography; a Description of Globes and Maps; and a Variety of Problems performed by the Globes, and by Calculation; with a numerous set of suitable Examples. By John Bransby. 8vo. pp. 216. 3s. 6d. Boards. Robinsons. 1791.

We recommend this work to the particular attention of school masters, as a well digested summary of elementary knowledge, on the subject of which it treats. The author, by introducing demonstration where it could conveniently be done, has united the theory with the practice. Beside the usual solution of problems on the celestial

celestial globe, he has given the method of performing them by calculations.

Art. 24. *The Beauties of Æsop and other Fabulists*; being a collection of Fables selected from Æsop, Doddsley, Gay, &c. for the Use of Schools. 12mo. pp. 160. 2s. bound. Richardson. 1791.

The principal merit of this little volume consists in an arrangement of the fables under proper heads, together with an easy and intelligible account of their design, and of the moral which they are fitted to convey. The ten heads, under which they are classed, are, filial obedience; pride and self-conceit; anger and revenge; lying and deceit; gratitude and ingratitude; cruelty and humanity; friendship; envy and ill-nature; modesty and impudence; to which are annexed some miscellaneous and poetical additions. Each of the classes is introduced by pertinent observations on the virtues or vices that are mentioned.

Art. 25. *The Hebrew Grammar*, with Principal Rules, compiled from some of the most considerable Grammars, and particularly adapted to Bythner's *Lyra Prophetica*; also complete Paradigms of the Verbs, and an elegant Engraving of the Hebrew Alphabet, on a Scale of equal Parts, with the Radicals and Serviles at one view. Large 8vo. pp. 50. 2s. Terry. 1792.

In this compiled Grammar, which is very handsomely printed, the *paradigms* seem to be superior to most that are generally seen. The work is designed for those who learn the Hebrew with points. The following short advertisement is prefixed: 'It may be sufficient to say in recommendation of this Grammar, that it has met with the approbation of some of the first Hebraians of the age, who are in the practice of studying and teaching the language; at whose requests, and under whose nicest investigations, this edition has been brought forward, with every possible correction and improvement.' After such a positive declaration in its favour, sustained by Hebraicians of *the first rank*, we hold ourselves forbidden from adding any remarks, had we been otherwise inclined to have hazarded them.

#### POETRY and DRAMATIC.

Art. 26. *Miscellaneous Poems*, composed by the Rev. H. E. Holder, of the Island of Barbadoes, from the Age of Seventeen to Twenty Years. Small 8vo. 1s. 6d. Dilly. 1792.

Juvenile attempts, as such, are peculiarly entitled to candour\*; and where there are any marks of taste and sensibility, it would be churlish to withhold the meed of praise. Several of these small pieces (for they are by no means of equal merit,) may be read with pleasure, without recollecting the indulgence due to the short ex-

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\* We would not be understood as wishing to encourage every verse-making boy and girl to print (as they too frequently do,) their callow performances. We have always declared against such premature publications; yet we must allow that there are exceptions to the rule, in this, as in other cases.

ions of an unfledged poet. We copy, as a specimen, the following translation of Gray's Alcaic Ode, (*Obitu, severi religio loci,*) seen on the Album of the Grand Chartreuse Monastery:

' Hail, Genius of this solemn scene!  
 Whate'er thy name! (for surely dwells  
 More than mortality within  
 These ancient solitary cells!  
 These awful rocks, these frowning steep,  
 These pathless crags, and thund'ring deeps,  
 These gloomy Groves' eternal night,  
 Some sacred presence sure invite!  
 Such hallow'd forms alone we see,  
 In Nature's wild phantastic road;  
 For 'tis her grand simplicity  
 That marks a Deity's abode:  
 Not the vain fabrics of the Great;  
 The proud Pavillion's glitt'ring state;  
 Tho' Phidias' hand, with matchless art,  
 Its sculptur'd prodigies impart.)  
 Oh! if this humble song thine ear  
 Approves, on my sequester'd head  
 Deign, in the envy'd quiet here,  
 Thy silent influence to shed.  
 But should my harder Fate controul  
 This darling purpose of my soul;  
 And, plunging 'mid the storms of life,  
 My youth reluctant doom to strife:  
 Yet may at least my drooping age,  
 (Cool'd every passion in my breast)  
 " Find out some peaceful hermitage,"  
 Where the tir'd Traveller may rest:  
 Where, free from ev'ry care and pain,  
 Far from the noisy walks of men,  
 Death may my weary eyelids close,  
 In the soft arms of calm repose.'

Among the original pieces, one of the most pleasing is a monody on the death of Sterne.

nt. 27. *Female Ruin*, a Poem. Inscribed to Sir William Dolben. 4to. pp. 36. 2s. Forster. 1791.

This moral lecture in rhyme must rely, for its success, more on the truth of its doctrine, than on the elegance of its poetry.

nt. 28. *An Essay on Man*; considered in his Natural and Political States of Government. Addressed to his Royal Highness George Prince of Wales. In a Series of Epistles. 4to. pp. 51. 2s. 6d. Miller. 1792.

The author of this poem undertakes to give a concise representation of the British government. Its general argument, as stated by himself, is ' that the free rise and progress of man's state of policy sprung from the natural exercise of reason; and that the like system of



of the present British government was rationally founded on the minds of men, in the earliest ages, though not practically established.—‘The first agent of every state,’ (according to this politician,) ‘is the King. The first necessity of power gives life to the idea of a king and of government, like a soul coming into the body, and produces the sensation felt of it in the people; whence proceed their *consensus* and regulations afterwards of government; which is the first government only altered. The King is the source from whence it came, and to which, sooner or later, on all intervening occasions, it will revert, as by the people *felt at heart*. A good King is uncontrovertibly the best government in the world; the next best, is of a King the most happily regulated to be so.’ This writer has not a very happy method of expressing his ideas in prose; perhaps he may succeed better in verse; for he informs us that his essays are written in a style of verse heretofore unattempted, and that it depends on its own originality. The reader will judge both of the perspicuity and originality of the poem, from the following extract in praise of the British constitution:

‘Britain—thrice happy isle! maintains her throne.

By rules of policy, of three in one.

In early time begun, to vigour grown,

And to posterity still running down.

For whilst the stream runs pure from virtue’s head,

Nor, ruffled, stirs corruption in its bed,

The salutary wave such health ensures;

The state in vigour to all time endures.

Like heav’n’s great lamp, when first it beam’d in birth,

To light the dark inhabitants of earth.

—Light! which their various walks of life directs,

Warmth! which from cold inclemencies protects,—

Britannia rises from the wise debates

Of their self-chosen, thrice-united states.

Where each sustains an equal portion’d poise;

They hold up liberty, the crown, and laws.

But if the joint-depending balance fails;

Sudden, each throws the others from the scales.

‘Call’d by her kings, in self-dependant state,

Her triple-headed senate takes its seat:

KINGS, ELDERS, COMMONS. *Freedom, laws, and pow’r.*

The work of ages! Guardians of this hour!

From each the rest existence take and lend;

Like moisture, air, and fire, they mutual blend

In one great vote, to some important cause.

These life produce, and those produce the laws.

This nice exertion of each leading part

Plays back the life-blood to the nation’s heart.

Virtue, its soul, the grand machine inspires;

Which, strong in judgment, moves to wise desires.’

A very accurate conception of the excellence of the British constitution will not be easily collected from these lines; nor, as far as we are able to perceive, will any very original conclusions, respecting

government in general, be drawn from any part, or the whole, is poem.

29. *Humility: A Night Thought.* By Charles Philpot, M.A. of Emmanuel College. 4to. 1s. Cadell. 1791.

Though the author of this poem was rewarded with the Seatonian prize, we cannot bestow on him unlimited commendation. In perity, the charm of good poetry, this production is very deficient:

‘ Visit RELIGION in her solemn scenes,  
Unfold their portals; tread their long-drawn aisles;  
Their pillar’d heights, their fretted roofs behold,  
Their storied panes that drink the garish ray  
And give the saint and martyr in its stead;  
Pause ’mid their venerable gloom, and own  
HUMILITY herself inhabits there.  
E’en palaces, where grandeur proudly swells;  
And with imperious domination awes  
Contiguous dwellings of uncrowned herds,  
More simple as they stand, but more impress  
The rev’rend majesty that dwells therein.’ P. 11.

What the author means by the last four lines of this extract, will be easily perceived, by every reader. *The storied panes swallow the light, and then producing the figure of a martyr*, is not, in our opinion, a very happy thought, though a new one.—Why HUMILITY must inhabit temples, we do not see. Spenser, with more propriety, describes Humility as the *Porter to the House of Holiness*.

30. *Humility: A Poetical Essay.* 8vo. 1s. J. Evans. 1792.

‘ Here let me find one friend and I’m content.’

Then thou shalt be content, for thou shalt find a friend in thy siewer, who will evince his friendship, not by flattery, but by telling thee the honest truth. Thou art probably a good creature, entitled to respect as a citizen: but it does not appear that thou has been solicitous of thy acquaintance; thou hadst much rather therefore shew thy *Humility* in prose than in verse; for whatever truth there may be in the following lines, they can have little room to the title, and less to the rewards, of poetry; and were therefore deservedly rejected by the awarers of the Seatonian prize.

‘ But, ah! the faithful now are minished!  
The children of men have lost their hold  
On good and virtuous deeds, and o’er the earth  
The fascinating paths of vice are strew’d  
With blooming flow’rs that stink and are corrupt.’

*Hide without a rein*, says the author of the Village Curate; this author might say, *I write without a subject*; for *hic et ubique* would be a much more suitable title to these lines than *Humility*.

31. *Spring, in London: A Poem.* By Hipponax. 4to. 1s. Egertons.

The revivescence of nature, a theme on which ancient poets have much descanted, affords no pleasure to our modern fine ladies and gentlemen;

gentlemen; Hipponax, therefore, very properly places the scene of his Spring in London, and sings of Squires

‘ Who quit the rustic scenes for scenes far brighter;  
And leave the flowering shrubs to bloom alone;  
Just screw their tenants up a little tighter,  
And the tir’d post-horse drags the load to town.’

He satirizes the factitious life which our people of fashion, and the apes of our people of fashion, lead in the metropolis, in a few stanzas which have some merit, and he offers the following mock congratulation:

‘ Happy the land where women, ever young,  
For joys still varying ne’er lack taste or leisure,  
Dress all the day. and racket all night long,  
And work like horses in the geers of pleasure.’

Art. 32. *The Pardoner’s Tale*, from Chaucer. By the Rev. William Lipcomb, Rector of Welbury, in Yorkshire, and Chaplain to the Earl of Darlington. 8vo. 1s, Cadell. 1792.

As this publication is part of a plan for rendering into modern verse such parts of Chaucer’s tales, as have not hitherto appeared in that form, we shall postpone the more particular examination of the merit of this performance till the whole is completed; and shall only at present remark, in general, that Mr. Lipcomb seems possessed of powers of versification which very well qualify him for the undertaking.

Art. 33. *Ingratitude: or, Naval Merit degraded. A Poem.* 4to. pp. 32. 2s. Printed at Colchester; and sold by Scatcherd and Whitaker, &c. London.

The burthen of this song will easily be inferred from the following lines prefixed as a motto under the above title:

‘ In war, when Hawke and Rodney on the main,  
Humbled the insolence of France and Spain;  
Our fashionable boys, and Cheap-side fops,  
Smirk’d in the Mall, or in their masters’ shops;  
Each thing fill’d up in rank its proper place,  
And milliners in breeches serv’d out lace:  
But during peace, such coxcombs are array’d  
In uniform, and wear a huge cockade:  
Thus Shock, when mastiffs growl, will never fail,  
To run for shelter to my lady’s tail,  
Where till the danger’s past, he snug *does* lie;  
Then big he looks, and furious out *does* flie,  
Barking aloud, “ Where are they?—Here am I.”

The above similitude between our peaceable naval warriors and the lap-dog Shock, is better conceived than expressed; and in the poem itself, there is more evidence of feeling what we are very sorry any of our naval protectors should feel, than of exalted poetry or refined satire:—but to write poetry with harmony and correctness, requires a mind at ease, to indulge the play of imagination: minds actually under the agitations described by our best poets, would

would be unable to display their emotions so pathetically as is done for them by those who only assume the characters and situations.

Art. 34. *Two Poems or Songs*, one on Abdul Achmet, the late Grand Sultan; the other on Sir Jeremiah Tickle, Bart. called the Hatter's Tale. 8vo. pp. 24. 1s. Deighton. 1791.

These seem to be effusions of the private resentment of somebody against somebody for stealing his papers: but from the specimen here afforded of them, we suspect the theft to have been kindly intended, in order to put a stop, if possible, to an inundation of nonsense. Be the case as it may, the whole matter before us is so oracular, that we neither can nor wish to comprehend the story. We have done what few beside us ever will do,—we have read it.

Art. 35. *A Monody on the Death of Lady Arabella Denny*. By John Macaulay, Esq. M. R. I. A. 8vo. 1s. Dublin. 1792.

The Muse is here laudably employed in paying a tribute to the memory of a woman of exemplary benevolence, and the task is performed in a manner not unworthy of the theme.

Art. 36. *Songs, Duets, Choruses, &c.* in the Operatic Farce of Hartford Bridge; or the Skirts of the Camp. Performed at the Theatre Royal, Covent Garden. 8vo. 6d. Egertons.

The detached publication of the songs in a dramatic piece is of use to such of the auditors as wish to recollect and sing them afterward. The occasions on which they are introduced, and the music in which the words are conveyed, give to such compositions their full effect; abstract these concomitants, and they are subjected to a trial, from which even the judges will step forward as counsel to dismiss them. If they stand acquitted on the stage, it is enough.

We understand that Mr. Pearce of the Admiralty is the author of this farce.

Art. 37. *The Fugitives: a Comedy*. By William Roberts, Esq. Barrister at Law. 8vo. pp. 112. 2s. Stockdale. 1791.

Some of the scenes in this comedy are interesting and affecting, but they arise out of events which outrage all probability. *Sir Samuel Sudden*, and *Virginia*, are characters, the archetypes of which are no where to be found; we would not, however, extend this observation to *Lord Landmore*, whose virtues we believe to exist in nature: the principal traits of this character, Mr. Roberts informs us, were suggested to him by the sentiments and manners of the nobleman (Lord Adam Gordon) to whom the Comedy is dedicated.

Mr. R. speaks of his performance with modesty, as 'the amusing employment of some leisure hours, and written without any view of its being extended beyond the narrow limits of domestic entertainment;' and, not having offered it for representation, we conclude that he is not blind to its defects.

Art. 38. *Poems on several Occasions*. By the Rev. Joseph Good. 8vo. pp. 62. 1s. 6d. Baldwin.

If the author of this publication be sincere in professing to assume no merit from his poetical performances, he will be the less mortified

find if he should find, as we strongly suspect, that the public will allow him no high degree of praise.

## L A W.

Art. 39. *Debates in both Houses of Parliament on the Bill introduced by the Right Hon. Charles-James Fox, for removing Doubts respecting the Functions of Juries, in Cases of Libel: With the Questions addressed by the House of Lords to the Judges thereon, and their Answers. To which is subjoined, the Statute.* 8vo. pp. 160. 2s. 6d. Johnson. 1792.

This account of what passed in the two Houses of Parliament on the subject of libels, appears to be chiefly taken from the newspapers. Though we could have wished to have had a more correct and full report of the debates on a question of so much importance to the freedom of the press, the present publication is not without its value, as it pursues, in an unbroken series, that which would otherwise have been confused in a number of loose and fugitive papers.

Art. 40. *Brief Deductions from First Principles applying to the Matter of Libel: Being an Appendix to "A second Letter to the Right Hon. Charles-James Fox," on that Subject.* By J. Bowles, Esq. of the Inner Temple, Barrister at Law. 8vo. 6d. Whieldon, and Co. 1792.

Instead of 'brief deductions from first principles,' we ought, in this title-page, to read "brief deductions from Mr. Bowles's principles," &c.—They contain, in neat and concise terms, the substance of Mr. B.'s former pamphlets on the subject of libel: See Review, New Series, vols. vi. and viii.

Art. 41. *The Rights of Juries defended. Together with Authorities of Law in Support of those Rights; and the Objections to Mr. Fox's Libel Bill refuted.* By Charles Earl Stanhope, Fellow of the Royal Society, and of the Society of Arts, and Member of the American Philosophical Society at Philadelphia. 8vo. pp. 164. 3s. 6d. Elmsley. 1792.

We believe that the greater part of the arguments and illustrations that occur in this animated defence of the rights of juries, was delivered by the noble Earl in the debate concerning the law of libels in the House of Peers. Some pointed observations are added on the very remarkable protest of the Peers who dissented from the majority that voted in favour of Mr. Fox's bill. The conclusion of this pamphlet breathes a very high spirit of freedom, for which we sincerely give the noble author full credit:

'At some period or other of our history, every thing valuable, every thing important, in our form of government, has been either annihilated or rendered useless; and every rampart against tyranny, every defence of our rights, and all the out-works of the constitution, have suffered a temporary overthrow, by the violent efforts, or artful designs, of the enemies of public freedom.

'One citadel, however, has withstood the siege. One important fort has alone successfully resisted the attacks that have been made upon it: it has resisted for ages: it has neither been destroyed by

sap, nor taken by storm.—If, therefore, we are still a *free* nation; if this kingdom is the richest and the most prosperous country that at this moment exists in Europe; we owe it to that strong hold, and *fortress of the people*, to that impregnable GIBRALTAR of the English constitution, the TRIAL BY JURY. *This* is that invaluable *bulwark of liberty*, which Parliament has lately protected, and will, I trust, ever continue to protect: at least, I shall consider it as one of my most essential duties, to defend it steadily to the last hour of my life.'

Art. 42. *Letter to Charles Earl Stanhope* on his late Pamphlet respecting Juries. 8vo. pp. 31. 1s. Owen.

Lord Stanhope has found a very angry, though we think not a very formidable, opponent in the author of this letter; who, it seems, is preparing a tract on the rights of juries, which he intended dedicating to Lord Stanhope:—but, in his advertisement prefixed to the present pamphlet, he observes, with a sneer, that 'as much of Lord Stanhope's publication may, perhaps, escape out of the mind of the public before that tract is ready for the press, it has been thought more expedient to publish the dedication by itself, in the name of a letter to his Lordship, while the subject matter of the book it treats of remains fresh in the recollection of the reader.'—The writer treats the noble Earl with great scurrility, and imputes principles and conduct to him which are dangerous to his country.

Art. 43. *A Loyal Subject's Remonstrance to the Right Hon. Lord Thurlow*, upon the Report of his Intention to resign the Great Seal. 8vo. 6d. Debrett.

The publication of this wise subject's reasons against Lord Thurlow's resigning the Great Seal, was unfortunately delayed till the event, which the writer deprecates with so much earnestness, had taken place:—*ibi omnis effusus labor*. We wish him a more speedy delivery, when he next undergoes the pain of gestation for the good of the public.

## BOTANY.

Art. 44. *A short and easy Introduction to Scientific and Philosophic Botany*. By Samuel Saunders. Small 8vo. pp. 107. 2s. 6d. sewed. White. 1792.

This work is certainly all that it professes to be, and must undoubtedly be considered as an elegant little manual. Of all the works that we remember to have seen, in any language, on any subject, none can in the least be compared with Linné's *Philosophia Botanica*. The systematic arrangement, the comprehensiveness, the true style of definition, and the correctness of idea, throughout the whole, place it in the very first rank of merit. Had Linné written no other work, his name had been, nevertheless, immortal. We cannot, therefore, wonder at seeing so many attempts to transfuse its spirit into our language. Mr. Lee led the way: Mr. Rose, and others, followed; and, though last, not least in merit, as far as respects agreeable manner, Mr. Saunders offers his mite.

It must be imagined, however, with regard to all short and easy introductions, whether in botany, or in other sciences, that what

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they gain in brevity, they lose in information; and what they gain in ease, they lose in *complete* and *correct* knowledge.

The principles of all sciences are necessarily a dry subject;—and he who would gain a full knowledge of them, must have a mind proof against the weariness of such pursuits. The mind of man was made active for this very purpose, that it might surmount all difficulties which may obstruct us in our attempts to discover our great Creator in all his works, and to ascertain the best methods of relieving and comforting our fellow-creatures.

Mr. Saunders's work is dedicated to Dr. Smith, the possessor of the Linnéan museum.

### NATURAL HISTORY.

Art. 45. *Synopsis of British Birds*. By John Walcott, Esq. 4to. 2 Vols. 2l. 12s. 6d. Boards. White, Matthews, &c.

Some years ago, the public received from this author a very ample, but correct, and somewhat elegant, attempt to delineate the British plants. A few numbers only appeared; and the design, we know not for what reason, was laid aside. It was a very sufficient and extremely cheap publication—It represented the objects principally by outline, and was calculated to have furnished knowledge to the poorest student.—We wish that Mr. Walcott had carried on that work, instead of turning his thoughts to the one before us on Ornithology.—He tells us, that he has copied his figures from nature, and that the *particular* merit, to which this work is entitled, lies in the figures being *faithful* copies from nature, and that it adds a little to our knowledge of the *manners* of birds.—See the preface.

Truth obliges us to be of a diametrically opposite opinion; if *attitude*, as expressed by the figures, is to be supposed a part of the *manners*. Good Sir, beat a pan, or sound your whistle; your birds are all asleep.—We took your magpie for a water-wagtail;—and we were in pain lest your land-rail and sparrow should tumble forward on their heads.

There are plates of every bird mentioned in the work. A great number of them seem to be drawn from stuffed specimens; whence they derive that heavy, sleepy appearance, of which we have so much reason to complain.

The publication is cheap enough, and there is some similarity in the figures, not unfrequently a striking one: but elegance is not entirely to be sacrificed to pecuniary convenience: if the work be designed principally for ordinary pockets, why are the common subjects so miserably represented, as the robin-red-breast, the sparrow, &c.? Neither do we see what knowledge of the *manners* of birds, (take the word *manners* in what sense you will,) we so particularly learn from this publication. It may have its use, but it has no chance of exhausting the subject.

It is not a coloured work.

### POLITICS and POLICE.

Art. 46. *The Speech of the Right Hon. Charles James Fox*; containing the Declaration of his Principles, respecting the present Crisis

sis of public Affairs, and a Reform in the Representation of the People. Spoken at the Whig Club of England, Dec. 4, 1792. 8vo. 2d. Ridgway.

This speech may be regarded as an occasional rehearsal of Mr. Fox's political creed ;—the articles of which are in full conformity with the well-known tenor of his general sentiments and conduct, both in and out of parliament.

The editor has added a brief account of what conversation passed in the club, after the conclusion of Mr. Fox's manly and eloquent oration.

\* \* Mr. Fox's subsequent speech in the House of Commons, on the *Address*, is likewise published, but too late to appear in this Month's Review.

Art. 47. *Anticipation of the Freedom of Brabant*, with the Expulsion of the Austrian Troops from that Country ; with some Remarks on the future Extension of the French Frontier to the Rhine : investigated according to the Principles laid down in the Works of General Lloyd. Together with some Military Observations on the late intended March of the Duke of Brunswick to Paris. By Major George Hanger. 8vo. pp. 67. 1s. 6d. Debrett. 1792.

General Lloyd has written perhaps more pertinently on the subject of invasions, and on the proper measures for defeating them, than any other military writer in our present recollection. Major Hanger, struck with the force of his reasoning, has given extracts from his works referring to the state of Austrian Flanders, which serve him as a text to shew how effectually the French and Flemings united may prevent any measures that the Austrians may take in order to regain the possession of Brabant : as also to explain the advantage of this alliance for the security of the French frontier on that side. On the same authority, he decides on the imprudence of the Duke of Brunswick's attempted expedition to Paris ; of the success of which no person who had consulted General Lloyd could entertain any sanguine expectations. We see nothing in this production, but a few remarks sufficiently obvious to any person having General Lloyd's principles of attack and defence before him.

We are, however, indebted to Major Hanger for one notable concession, the sincerity of which, as it is offered gratuitously, is beyond a doubt : we rely therefore on gratifying him no less than our readers, by producing it in his own words :

' Great nations always act according to their interests, and are not the least scrupulous of breaking treaties or engagements when they see it is contrary to their interest to keep them. Great nations have many individuals amongst them, who, as individuals, are men of the greatest honour and probity. But great nations (speaking politically of them), are great rogues in their transactions with their natural enemy ; so are great ministers and great generals, although, in their private characters, "*they are all honourable men* ;" but, when acting for the state, he that deceives the most, and, by that deceit, can gain the greatest advantage, has ever been accounted the most able statesman and the greatest general.'



We dare not dispute the authority of a military man, respecting his own profession, nor yet his knowledge of those statesmen with whom he may be connected.

Art. 48. *Reply to the EXAMINATION of the MEMORIAL* on the present State of the Affairs of Poland; 1791. By the Author of the Memorial. Translated from the French. 8vo. pp. 87. 1s. 6d. Robinsons. 1792.

For our notice of the Memorial, vindicated in this publication, the reader may turn to the 8th volume of our *New Series*, p. 354. The author of that work here replies to the objections which were raised against it by the *Examiner*. The chief point in dispute, is, the *then* proposed cession of *Dantzic* to the Prussians; of which measure the Memorialist stood forth as the defender; while his opponent appears to have been in the interest of the court of Peterburgh; and to *him*, no doubt, the designs of that court, (since carried into full effect, with regard to poor Poland,) were then well known.—The controversy is now at an end,—gone! with the liberty of that unfortunate people,—perhaps for ever gone! to the eternal disgrace [in the eyes of the philosophic and the humane,] of the neighbouring nations, who were unconcerned spectators of the most monstrous outrage against the common rights of our species, that tyranny could project, or violence execute!—but *GENEROSITY* never makes any part of state-policy!

There is one passage in this very sensible tract, which we could not help applying, as we perused it, to a common, vulgar remark on the present deranged government of France. “There is now,” say the thoughtless objectors, “no regular government, no law, no police in that country.” To this exaggerated assertion, the following remarks, from p. 5. of this publication, may serve as a reply, though originally offered with respect to the state of Poland, during her late unavailing efforts to establish a free and happy constitution of government: ‘The *political existence*,’ observes our author, ‘of every country, must go before its *civil*. The first and most important care of man is to live, to breathe, and to defend himself: he *afterward* thinks of his comforts and conveniences. What reasonable Being, having a house to arrange and furnish, would not, in the very first instance, look to the *security* of what he was about to do, and provide himself with strong doors, and good locks?’—This is the language of common sense; which, though no *science*, is, as Pope has it, *fairly worth the seven*.

Art. 49. *A Reply to Mr. Burke's Invektive against Mr. Cooper and Mr. Watt, in the House of Commons, on the 30th of April 1792.* By Thomas Cooper. 8vo. pp. 109. 2s. Printed at Manchester; London, Johnson. 1792.

The subject expressed in the title-page occupies but a very small part of this pamphlet. Mr. Cooper employs no more than fourteen pages in the vindication of himself and Mr. Watt, and then launches forth into the popular politics of the times; and, through the rest of his performance, discusses the subjects of civil government, constitutions, reforms, privileged orders, &c.

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These matters are treated with much ability; though some readers will possibly be of opinion that the writer had no particular *call* to travel so far out of the record, (as the law phrase is,) as to touch at all on such topics, in a publication which professes to have a different object in view; especially as the author has not said any thing very new, and as he also tells us, that, to say what he has said, he has 'intrenched upon moments that should be otherwise devoted.'

Mr. Cooper tells us, that he is 'seriously and decidedly of opinion, that in the present circumstances of this country, no man can be justified in going further than a complete and effectual reform in the representation of the people, and the duration of parliament:—but though he thinks it would be practically wrong to attempt an abolition of privileged orders in this country, yet he inquires at length into the theory of these orders; concludes, from his reasoning, that such distinctions are very pernicious in society; and therefore says, that he would give his vote for rejecting them altogether in the formation of a new constitution, or form of government. He attempts to shew, that the institution of privileged orders has been the cause of almost all the wars that have desolated the world; and that these orders have introduced the grievance of standing armies, have given birth to other measures destructive of liberty, and have created an intolerable expence in every society into which they have been admitted.

In an Appendix, Mr. Cooper has republished his propositions respecting the foundation of civil government, which were before given to the world in the *Manchester Transactions*, and accordingly noticed in our Review, New Series, vol. vi. p. 183. We here observe, that Mr. Cooper has changed his opinion respecting the right of suffrage. He would now no longer confine it within the limits of property, but would have it extended to all men without exception.

We could have wished, for Mr. Cooper's own sake, that he had treated Mr. Burke, in some passages of his work, with less asperity: though it must be confessed that Mr. Burke's own example, and his shameful and intolerably gross abuse of others, is an allowable excuse for something more than "the retort courteous," in his adversaries; though not a complete vindication of any degree of rudeness.

Art. 50. *A Rod in Brine, or a Tickler for Tom Paine.* In Answer to his first Pamphlet, entitled, *The Rights of Man.* By an Oxford Graduate. 8vo. pp. 96. 2s. Stockdale.

The Oxford Graduate has given us the choice of two titles to his pamphlet: but we are not satisfied with either. It is neither rod nor tickler. It has not disposed us either to laugh or to cry,—unless it were now and then to laugh at the author for his nonsense, or to lament our own waste of time spent in the perusal of it.

Art. 51. *Letter addressed to the Addressers, on the late Proclamation.* By Thomas Paine, Secretary for foreign Affairs to Congress in the American War, and Author of the Works intitled "*Com-*

mon Sense," "Rights of Man, two Parts," &c. 8vo. pp. 78. 1s. 6d. Symonds. 1792.

The proclamation issued on the 21st of May last, and the addresses produced in consequence of it\*, which Mr. Paine considers as having been surreptitiously procured, he thinks had a tendency to prejudice the jury who were to decide on the prosecution commenced against him for the second part of his *Rights of Man*†. One object, therefore, of this letter is, to counteract that effect: but beside this, he treats, in his usual bold manner, several topics of political improvement; and, among the rest, a parliamentary reform, which he seems to think would, in itself, fall short of what this country requires: but which, he says, inadequate as it would be, is not to be expected from the society who style themselves, "The Friends of the People." As a cure for all our grievances at once, Mr. Paine recommends a *National Convention*. It needs no spirit of prophecy to see that, in the present temper of our countrymen, such recommendation is not likely to be adopted. There are, however, *some* things in the pamphlet which merit consideration.

Art. 52. *Thoughts and Inquiry on the Principles and Tenure of the revealed and Supreme Law*, shewing the utter Inconsistency and injustice of our Penal Statutes, and the illicit Traffic and Practice of modern Slavery; and that a Reformation is needful, wherein both should be abolished; with some Grounds of a Plan for abolishing the same, &c. By P. W. Hall, φιλαδελφος. 8vo. pp. 304. 5s. Boards. Ridgway. 1792.

Important subjects are treated in this volume, but in a manner so loose and declamatory as to leave only a faint impression on the reader's understanding. The author insists largely on the iniquity, and on the mischievous consequences, of the African slave trade, and pleads for its immediate abolition, and for the universal emancipation of slaves in the British colonies, on the equitable principle of doing as we would that others should do unto us.—In regard to the British government, he censures, and certainly not without reason, the severity of our penal laws; he speaks of the practice of punishing men with death for offences respecting property, as an act of idolatry as well as barbarity. The proper and only effectual remedy for these and other political evils, in our author's opinion, is to found civil institutions on divine revelation, and to add the authority of the law of Moses to every human requisition:—a plan of government which, among other objections, would certainly be in-

\* The whole number of addresses, says Mr. P. were 320, which, on an average of 100 addressers to each address, makes 32,000 addressers. To procure these signatures, says he, it took three months: whereas more than 32,000 of the cheap editions of the first and second parts of the *Rights of Man* were sold in the course of one month; and this after the proclamation was issued.

† This prosecution, as our readers know, is now determined against Mr. Paine.

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consistent with the abolition of capital punishments. On the case of Lord George Gordon he speaks with great freedom, and maintains that he ought rather to have been rewarded than imprisoned for writing the philanthropic petition for preserving the lives of men. With respect to religion, Mr. Hall's account of his own principles is somewhat singular. 'As a Christian, (he says,) I would acknowledge myself to be an Unitarian in the strictest sense, according to the well-defined doctrine of the Athanasian creed.' He expresses apprehensions with respect to the Roman Catholics, which every one, who is well informed concerning the present state of religious and political opinions, must see to be wholly without foundation. On the whole, though this author may have some right to the praise of good intention, we cannot think him entitled to that of successful execution.

Art. 53. *Modern Madmen*; or, the Constitutionallists dissected. By Solomon Searchem, Esq. 8vo. 1s. 6d. Symonds, &c. 1792.

The following address is prefixed to this re-publication:

'To the PUBLIC.

'This pamphlet was originally published with the Title of "Crowns and Sceptres uselefs Baubles," &c.; but the tendency of it having been mistaken, from the equivocal nature of its Title, the foregoing has been adopted as more declaratory of the tenets it contains.'—Our account of this piece, under its first (very unsuitable) title, appeared in the Review for June last, p. 231.—Perhaps the author found many readers too ready to agree to the proposition implied in his *first* title,—which was by no means what he intended. It was carrying the joke too far.

Art. 54. *A Letter to the K\*\*\**, relative to an immediate Declaration of War against France. 4to. pp. 12. 6d. Bew. 1792.

This *public*, not (we presume) *privy* counsellor, being extremely apprehensive of the bad consequences to *this* country, should the French Revolution finally succeed, presses his Majesty to an immediate declaration of war against France; which measure, he doubts not, would be so highly grateful to every Briton, that their swords would instantly leap from their scabbards, in vindication of such a measure. It may be so; for who will answer for the *extravaganza* of the times?—but, still, we think there are a VERY GREAT number of our countrymen who will not be so eager as this adviser of Royalty seems to be, to deluge the earth with human blood, by a hasty interference in the affairs of another nation.

#### MISCELLANEOUS.

Art. 55. *Some Transactions between the Indians and Friends in Pennsylvania*, in 1791 and 1792. 8vo. 2d. Phillips.

This tract affords a striking instance of the happy effects of peaceable demeanour, and integrity of conduct, as exemplified in the amicable intercourse between the Pennsylvanian Quakers, and the neighbouring Indians, from the first settlement of the former, in the wilds of America, under William Penn, down to the present time. We here see a chief of the Seneca Indians resorting to Philadelphia,

Jadelpia, to desire that some children of their tribe might receive the benefit of civilized education among the *friends*. His address to them, on this occasion, merits our attention: "BROTHERS, we have too little wisdom among us, we cannot teach our children what we perceive their situation requires them to know, and we therefore ask you to instruct some of them; we wish them to be instructed to read and to write, and such other things as you teach your own children: and especially to teach them to *love peace*" &c. —There are several other paragraphs in the speech. It is almost needless to add, that this request met with the full compliance of the good people to whom it was addressed; and of the beneficial tendency of this laudable transaction, there can be no doubt. OF THAT ALL THE NATIONS OF THE EARTH WERE QUAKERS!

Art. 56. *A Letter to the Dean of Lincoln*, concerning tithes. By a Member of the Church of England. 8vo. pp. 33. 1s. Robinsons. 1792.

This letter contains a calm expostulation with the dean of Lincoln on the subject of tithes, occasioned, as we understand, by the prevalence of litigious claims of them in that diocese. The author offers the following points to the dean's consideration:

'That the possession of the *whole* of the tithes by the clergy, *to their own separate use*, appears to have been obtained by improper means, and this possession confirmed by *length of time and forbearance on the part of the laity*. And that these claims are set up, not by the most worthy and conscientious, but generally by those, who are in justice and upon the principle of *quid pro quo*, much better intitled to an abatement, than augmentation of their revenue; when it is considered too—that tithes, *retaining their name, have changed their nature, the tenth part in many cases having become the fifth or fourth and sometimes the half part*.

'—that what are called *prædial tithes*, are now in *fact* personal tithes, the earth in consequence of personal skill, personal expence, personal labour, producing *six or sevenfold more*, than it would do, if left to its natural powers; as it was in a great measure, when tithes were first imposed in this kingdom.

'—that personal tithes have always been so odious and hurtful to industry, that the clergy have been forced to abandon them; indeed they have never been established in England, but by custom in particular places.

'—that in many cases, the laity have no recompence, but what is called the duty, performed by a curate with such a scanty allowance, that he can hardly keep himself decently, much less exercise hospitality or charity.

'—that in other cases the clergyman sets a bad example, altho' his title to any thing is for a good one.

'—and lastly, that THE CONDUCT OF THE CLERGY, IS SAID TO BE ONE GREAT CAUSE OF THE INCREASING INFIDELITY, AND LICENTIOUS MANNERS OF THE TIMES:

'When all this is considered, can it be wondered at, that the laity pay their tithes *grudgingly*, and entertain unfavourable opinions of their teachers?'

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In the course of his letter, he presumes to remind the clergy of their professional obligations: but this is futile, in an age when all these obligations are resolved into what they term *doing duty* on the stated public occasions. The old-fashioned grave ministers of the gospel are all gone to the enjoyment of their master's kingdom; and are succeeded by a new race who set up and claim the two-fold distinction of Gentry and Clergy; men who leave their *physical* character in the vestry in the folds of their surplice; and who step forth *gentlemen* of the world, to the extent of the mode, until they have occasion for the surplice again. Is this misrepresentation in a general view? Let all who seriously read the gospel, decide; and if it be, let us meet the just fate of all calumniators! We nevertheless trust and know that there are still some noble exceptions: but we are not now in search of exceptions, nor are they in the least affected by any thing here said, excepting inferences to their just credit.

Art. 57. *A Review of the Reigns of George I. and II.* Dedicated by permission to the Countess of Marchmont. By a Lady. 12mo. 2 vols. pp. 130. in each. 6s. sewed. Law. 1792.

This lady introduces herself to her readers with the ensuing address:—"Thinking the following sheets demand some introduction to the public, to whom the author is entirely unknown, how I shall succeed, some future period must determine. I have not the vanity to suppose they will pass without criticism, though I hope not too severe: I have merely endeavoured to shew my readers the benefit of the Hanoverian succession, and the obligations this nation owes to the reigning family."

In reviewing the production of a lady who appears before the public under the patronage of a titled dedicatee, and of a respectable list of subscribers, we would not be severe: but as we should ever be just, we must observe, that this fair *Reviewer*, either overrated her talents, or was ill advised by some partial friend, when she stepped into the important province of historical writing. The work is so defective in materials, and, where it appears most original, is so inaccurately expressed, that we can see no prospect of its salvation, unless, in return for the homage which the author has paid to the illustrious house of Hanover, it should be screened from the shafts of criticism behind the shield of royal favour:—which, in some respects, may be justly merited.

Art. 58. *Curtius rescued from the Gulph*; or, the Retort Courteous to the Rev. Dr. Parr, in Answer to his learned Pamphlet, intitled "A Sequel," &c. 8vo. pp. 43. 1s. Hookham.

Rich men often throw away their money, and scholars are sometimes observed to be equally lavish with their learning. An instance of the latter kind we have now before us; where, though much erudite smartness is displayed, yet Curtius is not in the least rescued from the gulph, and the only object of the pamphlet seems to be to play off a little railery on Dr. Parr, for the unnecessary display of ancient literature in his controversy with Mr. Curtis, and to convince him that he is not the only scholar in the world, to whom

*Latin*

*Latin and Greek are no more difficult,  
Than to a blackbird 'tis to whistle.* (HUDIBRAS.)

This tract appears, by some expressions which occur, to be the work of Mr. Curtis: but we have some doubt whether it be the production of that gentleman's pen. The following extract, from the serious and expostulatory paragraph at the end of the pamphlet, may be selected as a specimen:

‘ Having commenced with a preface, that *Cicero* might have been proud to own, you proceeded to petulancies that *Zelus* would have been ashamed of; this was intemperate: you drew out your whole artillery against a cottage, that you might have walked into unarmed; this was impolitic: you made that a contest of quotations, which a little common sense and common English might have settled without any contest whatever; this was unworthy of you: our frivolous dispute by your management of it became—*λόγων κορυθαίολα νίκη, σκυδάλμων τι παραζώνια*—You levelled your quotations at me with an air of insult, which you strove to make as galling as you could by tricks and quirks of the pen, which a scholar should have been ashamed of; aiming to publish my ignorance, you exposed your own ill-nature. Quotations are at best a poor pedantic shift; a margin may be filled at a very easy rate; and you, who are so well qualified to write what others may quote, should have disdained to charge with any weapons but your own. When you exchange your golden armour for the rusty worn-out leavings of the ancients, you make as bad a bargain as *Glaucus* did with *Diomed*; nay, you do worse, instead of standing foremost in the fight, you become a mere follower of the camp, a pillager of the field of battle, a gleaner of the fragments and splinters, which the nobler combatants have left as plunder to the idlers in the rear.

‘ So much for your *σηματα επκοσάμενα* (your high-prancing words:); they are now fairly liquidated.

*Jam junus ergo PARES.*

EXIT CURTIUS.’

Art. 59. *A Letter to a Member of Parliament on Mail Coaches.*  
By Thomas Pennant, Esq. 8vo. pp. 34. 1s. Faulder.  
1792.

Mr. Pennant, whose residence is in the county of Flint, finding the mail coaches injurious to his neighbours by being exempted from tolls, while they are harassed by the officers of the post office, who oblige them to keep their roads in the best condition, honestly steps forward to state their case to the public:

‘ I will exemplify the hardships only in the country where I live. Other places equally remote from the capital must come in for their share of the grievance: but they will fall under the common description.

‘ Before the institution of mail coaches, two stage-coaches ran through the county of *Flint*. And, were it not for an evasion, the change of horses between gate and gate in the *Mossyn* district, one of the districts principally aggrieved, each would have paid forty pounds a year. This unhappily was left unguarded in the act. By the

the help of that evasion, both together only paid that sum : and when that sum, had we not been deprived of it, would have enabled us to take up 800*l.* more ; and given us the power of repairing every part of the road which was not unexceptionably good.

Many parts may have been allowed to have been indifferent ; but they were adequate to the uses of the country, not only for the use of the farmers and the carriers, but also for the luxury of wriages.

In this state they were found at the introduction of mail-coaches. These soon occasioned the suppression of the common stages, and deprived us at once of forty pounds of annual income. In the year 1789, a person was sent from the General Post-office to survey the roads. From his report, and by the orders of the Post-office, indictments were preferred at the great sessions at *Mold*, against the whole extent of road in the narrow but long county of *Flint*. In some instances, I fear the grand jury made a strain of their consciences in finding the bills ; for some of the indicted places were in most admirable repair. But we were unwilling to obstruct any thing that tended to promote the public good.

Fines to the amount of 1200*l.* were imposed on the several townships, many of which were very small, and the inhabitants composed of small farmers and labourers, poor and distressed to the highest degree.

Two of these townships had a great extent of road ; and only a few labourers, and a few miserable teams to perform their statute duty. One of these townships, terrified with the prospect of ruin, by the execution of the *summum jus*, performed twenty-two days duty upon the road. The other township had only a single farmer living in it, who performed a duty of twenty-eight days.

The vast expences which the commissioners had been at in the repairs of the roads, had almost exhausted the credit, in some towns ; so that at present 50*l.* cannot be obtained for 400*l.* worth of our parchment securities.

At this period I was moved with compassion at the complaints and distresses of the poor. This induced me to write my Circular Letter to the several grand juries of *England* and *Wales*, in order to induce them to unite in a common cause. I blush at my want of success, resulting from either ignorance of, or indifference to, the first principles of security of property. I was simple enough to think that the justice of the cause would have insured an approbation of my plan. Instead of that, I am told, that in some places it was even treated with rudeness and contempt. I ventured even to write to two gentlemen with whom I was not personally acquainted : they never paid the least attention to my letter : they forgot my character, and they forgot their own.

I took the liberty of getting my Circular Letter conveyed to a third gentleman high in office, with whom I was acquainted. It was returned with (written on a corner of it) " Mr. Pennant is in the wrong, and I will have no concern in the affair." The gentleman may be politically right ; but I am confident that Mr. Pennant is not morally wrong.



' There has certainly been a strong misapprehension of my meaning. I did not intend the abolition of mail-coaches: they have their objections; whether we consider the barbarity with which the poor horses are treated, or the very frequent destruction of the passengers—our old *Jebus* may have slain their thousands; our modern, their tens of thousands. I only wished that they might not prove oppressive to many of our counties, by causes I have before mentioned.'

No doubt can be admitted, that this exemption is of material injury to the toll revenues throughout England; and, in the particular instance before us, the laudable remonstrance of Mr. Pennant certainly merits attention.

Art. 60. *A New Collection of Enigmas, Charades, Transpositions, &c.* 12mo. 2 vols. pp. about 100 in each. 6s. 6d. sewed. Hookham. 1791.

Here is employment for idle beings, who would sooner do any thing than labour to a useful purpose under the disgusting idea of *business*:—Time-killing, for those whose time is worth nothing; Exercise for vacant minds, averse from any study that prudent motives point out to well disposed ingenuity.

#### EXAMPLES.

' What is that which the Creator *never made*, forbade should be made, yet is made, and has a soul to be saved?

' What was yesterday, and will be to-morrow?

' Which has most legs, a horse, or no horse?

' What is like a horse's shoe?'

Answers. ' A bastard.' ' To-day.' ' No horse has five.' ' A mare's.'!

From the complexion of the collector's preface, who appears to be a female, and from a list of subscribers, we are led to believe that the publication is a friendly mode of conferring a pecuniary benefit on the collector; and, as such, we have no objection to it.

Art. 61. *Farther Observations on the Discovery of America*, by Prince Madog ab Owen Gwynedd, about the year 1170. Containing the Account given by General Bowles, the Creek Indian, lately in London, and by several others, of a Welsh Tribe of Indians, now living in the Western Parts of North America. By John Williams, LL. D. 8vo. pp. 51. 1s. 6d. White. 1792.

Dr. Williams has already written *An Enquiry concerning the first discovery of America by the Europeans\**, in order to prove that there exists at this day a tribe, or tribes, of Indians in North America, who speak the Welsh language, and who are descended from Prince Madog's company, who sailed Westward about the year 1170. The present publication is intended to confirm this opinion, by bringing fresh attestation to the existence of a numerous tribe of Indians in the Western part of North America, who speak Welsh. The evidence in support of this fact is plausible? but if the existence of such a tribe be admitted, it may not be easy to prove their

\* See Review, New Series, vol. vi. p. 468.

relation to Prince Madog. Those who wish to form a judgment on the merit of this inquiry, must read Dr. Williams's pamphlet. The author earnestly recommends a subscription, to defray the expences of a visit to the North West part of America, for the purpose of ascertaining the fact in question.

Art. 62. *Useful Hints to Single Gentlemen*, respecting Marriage, Concubinage, and Adultery. In Prose and Verse. With Notes, Moral, Critical, and Explanatory. By Little Isaac. 8vo. pp. 52. 1s. Brewman. 1792.

Though the design of this compilation be evidently of a moral nature, we can say little in behalf of the execution.

Art. 63. *Thoughts on the Production and Formation of Animal Bodies*, &c. with the natural Cause of the Recovery of Persons apparently dead by drowning; and many other Things worthy of Notice. By Joseph Taylor. 8vo. pp. 44. Printed at Whitby. 1791.

In 'an address to the Monthly Reviewers,' Mr. Taylor urges the hardship of his case; having been excluded from the society of Quakers for publishing this pamphlet by subscription. He seems to think his sufferings far from ended; dreading the operation of our torturing engine; in fine, he looks forward for quiet only 'at that port of safety, and haven of rest, even the mansion of bliss:—there criticism and excommunication will be no more!' Why should we heap the measure of his punishment, when it is already overflowing? His crime has been pursued with sufficient vengeance without the addition of our anathema.

Art. 64. *Siglarium Romanum, sive explicatio*, &c. i. e. An Explanation of the Abbreviations and Letters found on the Marbles, Stones, and Coins, as well as in the Writings and other Remains of ancient Romans, digested in alphabetical Order; comprehending whatever occurs in the ancient Monuments themselves, and all that has hitherto been published on that Subject by the learned. By John Gerrard, a Clergyman of the Church of England. 4to. pp. 654. 1l. 1s. boards. Dilly, &c. 1792.

This very useful work, which was much wanted, is elegantly and correctly printed, and must be a valuable present to those who are employed in the study of Roman Antiquities, as well as occasionally useful to all readers of the classics. The nature of our undertaking does not admit of our exhibiting, with convenience, a specimen of this performance; nor would an *extract* afford any entertainment. We therefore shall only add that Mr. Gerrard appears to have bestowed great and laudable industry in executing his laborious task.

Art. 65. *A Second Volume of Curious Anecdotes, Bons-Mots, and Characteristic Traits*. By the Rev. J. Adams, A. M. 12mo. pp. 417. 4s. sewed. Kearley. 1792.

To this vol. the following advertisement is prefixed: 'As the volume of Anecdotes lately published\* by the author, has been ho-

\* A new edition of the former volume, enlarged, has been published, price 4s.

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noured with the approbation of the *best judges*, he begs leave to lay before the public a new *selection* of a similar nature, which he flatters himself will be equally instructive and entertaining.'

Taking it for granted that by '*best judges*,' the author means us, we can do no less than make our best bow in return, and recommend this volume, as we did the former:—See M. R. vol. 81, p. 466.

#### THEOLOGY and POLEMICS.

Art. 66. *Two Sermons*, preached in the Cathedral Church at Worcester, before the Judges of Assize, on the 11th of March and the 22d of July 1792. By the Rev. Robert Lucas, B. D. Rector of Ripple. 8vo. pp. 69. 1s. 6d. Robson. 1792.

Having made some cursory observations on the importance of uniting the authority of religion with that of civil law, the preacher, in order to illustrate the remark, that universal liberty is nothing better than universal misery, refers to the present state of France, and describes it as a scene of general confusion and outrage; where self-created rulers are embarrassed by the folly and phrenzy of their own decisions, and where portentous horrors hang over their indiscretions. As a contrast to this picture, he represents the excellence of the British constitution, both in its ecclesiastical and civil establishment. The necessity of public instruction, the improbability that *proper* public instructors would be provided without an established church; the expediency of not intrusting the people with the choice of their own ministers; the value of the *triple form and nature* which our legislative and governing powers possess; the security and permanency which arise from the *mutual jealousy* of the three constituent parts; the freedom and happiness arising from the nature and execution of our laws; and the folly and malignity of attempting to overturn this constitution, are the principal topics. As the picture of France is, perhaps, much overcharged with shade, so that of this country is certainly too highly illuminated. We ought neither to judge of the one country by what *it is* in the moment of concussion, without considering what it *may become* when its freedom is established; nor of the other, by what it might be if its theoretical constitution were completely realized, without considering what it *really is* in the present state of its administration.

Art. 67. *The Doctrine of the Holy Trinity stated from the Scriptures of the Old and New Testament*. Two Sermons preached before the University of Oxford, at St. Peter's, Feb. 6, 1791. By John Eveleigh, D. D. Provost of Oriel College, and Prebendary of Rochester. 8vo. 1s. Rivingtons.

Dr. Eveleigh's object in these sermons is, to offer a distinct statement of what he conceives to be the scripture account, first, of the Son; secondly, of the Holy Ghost; and thirdly, of the one Godhead of the Father, Son, and Holy Ghost. He prefaces his inquiry by remarking, that '*Christianity means to act by rational and not by compulsive motives; and that we need not scruple to apply this maxim to its mysterious doctrines.*' *The reasons* which Dr. Eveleigh adduces for the *faith that is in him* (1 Peter, iii. 15. the text,) are  
founded

founded on the language of scripture: but he does not critically examine it, nor meet the objections which, by different translations and comments, have been urged against the orthodox faith. The common version, for instance, of John, iii. 13. is employed by Dr. E. without intimating that it was capable of another: but might not  $\delta \omega \nu \epsilon \nu \tau \eta \omicron \upsilon \rho \alpha \nu \omega$  with as much reason be rendered "who *was* in heaven," as John, ix. 25.  $\epsilon \tau \iota \tau \upsilon \rho \lambda \omicron \varsigma \omega \nu$  is translated, "that whereas I *was* blind?"

These sermons may be perused with different convictions: but all must allow, whether they are convinced by them, or not, that the preacher has exhibited his arguments like a true Christian reasoner, with the disposition which is enjoined in the words immediately following the text, namely, "with meekness and fear."

Art. 68. *Sermons on several Subjects*: By John Pilkington Morgan, M. A. late Vicar of Hitchin, Herts; formerly Fellow of Trinity College, Cambridge. 12mo. 2 Vols. 8s. Boards. Rivingtons.

\* The following sermons, published\* for the benefit of the author's family, were never adapted by him for the press, nor indeed composed with any such view. It is hoped therefore, that the candor of criticism will overlook, or at least pardon, the inaccuracies it may discover, and not try the following pages by those rules which are usually and justly applied to works published during the life, and with the corrections, of their author.

ADVERT. prefixed.

The volumes contain twenty sermons on practical subjects. The author and his connections are totally unknown to us: but we ever wish to speak tenderly and favorably of publications of this kind. The discourses, however, are not of that sort which need any great apology. We have observed in them little to censure, and much to approve.

Art. 69. *Explanation of the Catechism of the Church of England; for the Use of Sunday Schools*: By William Cox, M. A. Rector of Bemerton, and domestic Chaplain to the Lord Bishop of Salisbury. 12mo. 6d. Cadell. 1792.

To this performance is prefixed the following advertisement:—  
 "The author of this little work, having, with the aid of his parishioners, established Sunday-schools in his parish, was desirous of procuring an explanation of the catechism, which might be read by the children, and given to them when they quitted the school: but having found none which he thought sufficiently plain, clear and short, he drew up the following *explanation*, in which he endeavoured as far as lay in his power to unite those requisites; and he now gives it to the public with a desire of supplying what, from his own experience, he found to be very much wanted for the use of Sunday Schools." It is farther added, that Pearson on the creed, Barron on the ten commandments and Lord's prayer, Clarke's exposition, Ward's commentary, and Secker's lectures on the catechism, are the books which he has principally consulted. The

\* By subscription.

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author seems to have given a commendable attention to the subject, and his little publication will, no doubt, afford assistance to those who wish to employ this mode of instructing children. Few formularies are free from objections: intelligent men generally find themselves perplexed with some parts of *that* which is here illustrated; and so, probably, is the present writer; though he passes over the difficulties without any such intimation.

Art. 70. *The Pre-existence and the divine Nature of our Lord and Saviour Jesus Christ*, argued from the collective Voice of Scripture, and the concurrent Voice of Reason. By A. Moon. 8vo. pp. 36. Knott. 1792.

From the above title, the reader might naturally be inclined to suppose that this author is a strict Trinitarian: it would, however, be a mistaken conclusion. Mr. Moon professes 'to examine the mystical notions of the Trinitarians on one side, and the lax principles of the Socinians on the other.' Between both he thinks the truth is to be found: he asserts the supremacy of the One God and Father of all; he regards our Saviour as derived and inferior, yet possessing unutterable glory and majesty communicated from the Father. One principal reason which he assigns for his publication is, 'the revival of a long exploded opinion, that religion is above the understanding of the vulgar,' a sentiment which leads directly to superstition and popery, to tyranny, barbarism, and heathenism. If this pamphlet be not written by the most masterly pen, it, nevertheless, contains a number of judicious reflections, and good remarks.

Art. 71. *Family Prayers for the Philanthropic Reform*; with a short Catechism, and an Address to the Children. By G. Gregory, D.D. Chaplain to the Philanthropic Society. 12mo. 6d. Johnson.

Of this short manual, it is sufficient to say that it is very judiciously adapted to the good purpose for which it is written; which was, doubtless, that of fixing moral and religious impressions on the minds of those children who partake of the charity of the very laudable philanthropic society.

Art. 72. *An Inquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens*. In which the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of farther Undertakings are considered. By William Carey. 8vo. pp. 87. 1s. 6d. Printed at Leicester; and sold by Johnson, &c. in London. 1792.

This writer, whose sincere intentions we have not the least room to suspect, gives us a tabular view of the four quarters of the world, distinguished into the respective countries, with the computed numbers of their inhabitants, and their prevailing religions, to shew how much of the work of conversion yet remains to be performed. He observes, that the multitude seem to think 'that we have enough to do to attend to the salvation of our own countrymen; and that, if God intends the salvation of the heathen, he will some way or other bring them to the gospel, or the gospel to them.' Notwithstanding the censure which he passes on such an opinion, it is on *his* authority that we are disposed to receive it as sound doctrine; for he admits it

So 'a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!'

If it be really so, and surely we have no reason to suspect that Mr. Carey means to prevaricate with us, far better is the light of nature, as communicated to them by their Creator, than any light that our officiousness disposes us to carry to them: for he gives us a very curious summary character of Christians of all complexions.

'In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so called, of the Greek and Armenian churches, in all the Mahometan countries; but they are, if possible, more ignorant and vicious than the Mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbours, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Antolia turn Mussulmen, the Turks never set any store by them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. Papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; and many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The Lutherans in Denmark, are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful and pernicious errors appear to gain ground in almost every part of Christendom; the truths of the gospel, and even the gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.'

This is clinching the nail indeed! yet who can refute him?—but the question is, Who then are the Christians required to undertake the conversion of the heathens, when the several denominations of Christians are so depraved as to want conversion themselves?—There is yet a little flock, and here they are:

'If there is any reason for me to hope that I shall have any influence upon any of my brethren, and fellow Christians, probably it may be more especially amongst *them* of my own denomination. I would therefore propose that such a society and committee should be formed amongst the particular *Baptist denomination*.'

Mr. Carey is liberal enough to wish that other denominations would engage separately in the work of promoting missions; for, he adds, 'there is room enough for us all, without interfering with each other:' but if, instead of genuine Christianity, (where is it?) we are to spread our religious dissensions over the globe, we may truly repeat, after our author, that the religious state of heathens will be rendered worse by an intercourse with us!

Money, Mr. Carey truly remarks, will be wanting to defray expenses; and, to add to the contributions of the rich, he recommends congregations to open weekly subscriptions of one penny or more;

and those who have left off sugar are invited to contribute their savings in that article.

This is a specimen of the plans formed by reclusive and well-meaning men, in rural retreats; and they are well employed: they amuse themselves; and if one good hint can be picked out of a thousand such schemes, society will be so far benefited by their lucubrations.

Art. 73. *A concise View of Christianity; or, A short Catechism, explaining some of the principal Doctrines of the Christian Religion; suited to young People; but principally intended for the Children of the Sunday-schools.* By the Rev. James Jarman. 12mo. 4d. Matthews. 1792.

We hope that the numerous productions of this kind, which the Sunday-schools have occasioned, may be sufficient to accommodate the variety of opinions and circumstances prevailing in the different places where this (as we trust,) *useful* charity is established.

Mr. Jarman writes like a man who earnestly wishes to assist in the forming young minds to piety and virtue.—Speaking of these institutions, he observes, ‘it is pleasant to contemplate that men of *different religions* are friendly to this.’—We rather wondered at this expression,—which we consider as a vulgar kind of phrase,—with ignorant people indeed very common,—but not to be expected from a clergyman and a scholar.—The inhabitants of this country, we apprehend, are, in general, to be considered as professing no other religion than the *Christian*, though they may vary as to some modes and opinions concerning it.

Art. 74. *Two short Discourses on the Lord's Supper, and the Example of Christ; together with an Exhortation on the proper Use of the Lord's Day.* By J. Charlesworth, M. A. late Fellow of Trinity College, Cambridge. Second Edition. 8vo. 6d. Johnson. 1792.

Art. 75. *A Sermon on the Duty and Pleasure of doing Good to our Fellow Creatures.* By J. Charlesworth, M. A. 8vo. 4d. Johnson. 1792.

Art. 76. *Two Practical Sermons on Private Prayer and Public Worship.* To which is added, A short Address on the proper Manner of employing the Lord's Day. By J. Charlesworth, M. A. 8vo. 6d. Johnson. 1792.

As these discourses are of the same character, we bring them under one view. This is not done, however, to intimate that we judge them to be of little value; for we think that few labours are more important than that of preparing practical lessons of moral and religious instruction, suited to the apprehension of the common people, and judiciously adapted to improve their disposition, and to influence their conduct, without leading them into the perplexities of controversy, or inflaming them with the phrenzy of enthusiasm. Mr. Charlesworth continues his useful discourses with unremitting attention to propriety of sentiment, and neatness of language. The short address on the proper manner of spending the Lord's day is published separately.

## SINGLE SERMONS.

Art. 77. *On Establishments in Religion and Religious Liberty.* Preached before the University of Cambridge, July 1, 1792, being Commencement-Sunday. By Robert Thorp, D.D. Archdeacon of Northumberland, and Rector of Gateshead. 4to. 1s. Cadell.

Within the compass of a few pages, Dr. Thorp undertakes to explain the nature and extent of religious liberty, to prove the necessity of establishments, and to shew the justice and expediency of the test-laws for their security. He argues with great moderation, and we believe he means to argue with fairness: but we must be ingenuous enough to confess, that he appears to us not to reason with that logical precision and discrimination, which are necessary to convince the philosophical reader. He does not distinguish between *the establishment of religion, and a religious establishment.* It may be deemed wise in a state to promote the inculcation of religious principles, because they are the firmest basis of social virtue: yet it does not hence follow that this is a necessary system of religious doctrine. All Dr. Thorp's arguments, therefore, brought to prove the beneficial influence of religion on society, taken from a general view of its nature, do not evince the necessity of distinguishing any one particular system of it, unless it can be demonstrated that this one is more conducive to virtue than any of the rest.

After laying it down as an axiom, that 'it is the first public concern of every well-regulated government to establish religion,' and observing that 'most Christian nations have agreed upon the expediency of making a permanent provision for those, who, secluded from all secular employments, are engaged in performing the offices of religion,' he proceeds, indeed, to remark, that 'if it be impossible or inexpedient to extend this provision to the various sects into which a society may be divided, it follows, that a preference must be given by law to some particular sect:'—but we submit it to Dr. Thorp's consideration, whether, by this *if*, he has not taken for granted the most essential matter of debate.

We have neither time nor inclination to launch out into this discussion; let it suffice to remark on this occasion, that since, according to Dr. Thorp's own words, 'Religion (generally considered,) supplies the defects of human policy, by implanting a real principle of virtue in the heart, by correcting the inward frame of the mind, and by influencing the moral conduct from the corrections of conscience, and a sense of the divine authority,' the established religious system should contain nothing more than is requisite toward securing these important ends.

On the subject of test-laws, while Dr. T. confesses that restraints, without reason, or any good end in view, would be violations of natural liberty, he contends that 'religious persuasions inconsistent with the safety of the state, or incompatible with the duties necessary for its preservation, that religious opinions, *not immediately dangerous in themselves, if necessarily connected or usually accompanied with political opinions, hostile to the established form of government,* are sufficient reasons for an exclusion from civil offices.'

Though we would say nothing in favour of doctrines evidently dangerous to the state, we cannot avoid protesting against that con-



*Justified* manner, by which some religious doctrines are condemned as *equally anomalous with dangerous political sentiments*. It is easy, in the way to impugn any religious opinion, a dangerous political tendency will be in the court of liberal criticism, this cannot gain for the religious argument.

None of the objections to some of the reasoning in this discourse, the eulogium and praise were not withheld from Dr. Tupper's sermon. It is throughout, the language of a well-informed and truly benevolent Christian.

But the distinction of virtue and piety, the influence of the doctrines and maxims of the gospel over the lives and actions of men, are the most striking and admirable marks of the rectitude and beauty of a religious religion. However men may differ about the means by which these ends are attained, so far the institution understood is common with the intention of the author of our religion. Let it be our constant endeavour to preserve this distinction, by extending men to the practice of justice, fidelity, temperance, civility, and every good work, *following after the things which make for peace, and rejecting all parties, by moderation and forbearance, by love rejoicing, by the word of truth, to unite in that universal extension of Christianity, which we are promised it shall in due time attain, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ: when the fathers of the Gentiles shall come in; and there shall be the Jew and one shepherd.*"

Art. 78. Preached on Whit Sunday, A. D. 1791, by Joseph Holden Post, M. A. Prebendary of Litchin, and Archdeacon of St. Albans. 12mo. 6s. Rivingtons. 1792.

An ingenious discourse, containing several good remarks accommodated to the forms and times appointed in our established church, and more conformable to the Calvinistic part of its articles than is often observed. It is designed as a supplement to two others on *fasts and festivals*; for an account of which, see Review, New Series, vol. ii. p. 365.

Art. 79. Preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, May 12, 1791. By Joseph Holden Post, M. A. &c. 4to. 1s. Rivingtons.

The same account may be given of this sermon as of other publications by Mr. Post. There is, perhaps, somewhat more in it of *piousness* and *altar* than a liberal mind, fraught with just apprehensions of Christianity, can altogether approve: but, on the whole, the discourse is a good one, and well adapted to the occasion.

Art. 80. Preached at the Opening of the New Ebury Chapel near Sloane-square, Chelsea. By the Rev. Richard Sandilands, LL. B. Chaplain to the Right Hon. the Viscountess Dowager of Hereford. 8vo. 1s. Cadell. 1792.

Perhaps the view in which religious edifices are represented in this discourse, may have too much tendency to encourage a superstitious reverence for places of worship, as such. 'The house of God! with what awful reverence should every individual approach an edifice dignified with so sacred an appellation!' Such language, left unguarded,

guarded, may produce, in weak and ignorant minds, a superstitious notion of the sanctity of "temples made with hands," which this writer probably does not mean to encourage; for the sermon bears marks of information as well as ingenuity; and the writer is careful, at the close, to represent a virtuous character as essential to the acceptableness of religious services.

Art. 81. *The Qualifications of a Minister, with some Remarks on Public Teaching.* Delivered before the Synod of Relief, Edinburgh, May 5, 1792. By James Dun, Minister of the Gospel in Kilsyth. 8vo. 6d. Printed at Edinburgh.

In this discourse, we meet with proper instruction, and a variety of just and seasonable remarks. Mr. Dun, while he recommends other branches of knowledge, particularly insists on *Biblical* learning. On this subject, he says, 'until more attention is paid to the Hebrew language, and to the ancient version of the Seventy, I despair of much theological improvement.'—There is some peculiarity of manner in this sermon, which, for the most part, seems to indicate in the preacher a maturity of judgment; but, in a few instances, it appears rather to discover the piquant vivacity of youth; which he may, possibly, have assumed, the more aptly to expose some improprieties, or affected modes, which he may consider as gaining ground among the Scottish preachers.

## CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

'GENTLEMEN,

Dec. 13th, 1792.

'BEING a well-wisher to the reformation of liturgies, I was sorry to find, from your last month's Review, that the word *only-begotten* is retained in the Newcastle liturgy. Jesus Christ is there styled, God's *only-begotten* Son.

'It seems to me to be inconsistent with Unitarian principles, to understand the word *literally*; *μονογενὴς υἱός* being applied to Jesus merely *κατ' ἐξῆν*, by way of eminence in a *moral sense*, as he was the only one of the human race, who had fulfilled the whole will of God, and had never at any time disobeyed him. In the epistle to the Hebrews, Isaac is styled *μονογενὴς υἱός*, the *only-begotten* son of Abraham, though it appears from the Old Testament history, that Abraham had one son before, and several after the birth of Isaac; but Isaac, being his first *legitimate* son, has therefore the epithet *μονογενὴς* given him. This instance sufficiently proves, that the word *μονογενὴς* does not always, in the Scriptures, *strictly* signify *only-begotten*, even in the *natural* sense. In the case of Christ, *μονογενὴς*, in the Unitarian acceptation of it, is *wholly figurative*. I believe St. John is the only writer in the New Testament, who applies the word *μονογενὴς* to our Lord.

'There is moreover, in my opinion, an extreme indelicacy in the use of the word *only-begotten*; for though *μονογενὴς*, or *unigenitus*, may pass very well in the learned languages, yet the English word, if it excites any idea at all, must excite a very gross one, and highly improper to be entertained concerning the subjects to which it has respect. It is plain, the translators of the N. T. did not think it necessary to adhere closely to the etymology of the word *μονογενὴς*, for it is several times applied by St. Luke to different persons, and is always rendered by the translators *only*, omitting the other component part. Having never seen the

the translations of Dr. Campbell and Mr. Wakefield, I do not know how these gentlemen interpret the word. As *only-begotten*, when applied to Christ, is purely metaphorical, and at the same time is offensive to delicacy, I could wish the word were totally dropped, and *only* substituted every where in its stead.

\* In the Trinitarian worship, the words *begotten* and *only-begotten* are repeated to disgust, and are there understood *literally*, as is clear from the Nicene and Athanasian creeds, both of which I sincerely wish at the bottom of the sea.

\* As to that most *un-christian* creed of Athanasius, I hope God will forgive me for having sometimes read it; and if *good fortune* should ever make it necessary for me to run over it again, I still rely on his mercy; for, bad as it is, I cannot think that the Supreme Being will regard the reading of it as a crime deserving of damnation.

\* I trust to your goodness to excuse the trouble I have occasioned to you, and am, with the truest esteem for your labours,

Gentlemen, &c.\*

We heartily join with the writer of the above letter (who appears to be a clergyman of the establishment,) in his disapprobation of the words "*only-begotten son*," as applied to Jesus: but when, in page 292 of our last month's Review, we observed that these words occurred in the second address of the litany in the Newcastle liturgy, we did not *express* our disapprobation of them, because we were there merely *enumerating* the alterations made by the Newcastle compilers; never supposing that our readers would conclude, from our silence respecting them, that we approved of all the alterations there noticed. We are happy, however, that this gentleman has furnished us with the occasion of undeceiving any reader, who may have erroneously drawn such a conclusion.

Our correspondent will excuse our having omitted a paragraph in his very good letter, which particular reasons induced us to suppress.

\*†\* The following note came to us without any signature, and requires very little comment. The remark on *Croisade* is just.

\* In more than one \* page of the Monthly Review for November, the combination of the Emperor, the King of Prussia, &c. &c. against the French nation, is called a royal *croisade*. An advocate for propriety of speech takes the liberty of submitting to the judgment of the Reviewers, whether *croisade* may be a suitable term, the crosses not being displayed upon the banners of the confederate armies, and there not being the least reason to imagine that these monarchs and their partizans are influenced by Christian motives. *Croisade* was an apt word for the expedition to the Holy Land, to which a few artful, interested leaders prompted nobody can tell how many thousand deluded men to make a military pilgrimage, and it is believed it was fabricated for its significance. Why then not coin the term *coronade*, as being truly expressive of the Quixotic coalition of these wise and mighty potentates?\*

☞ The letter from Sunderland is just received.

\* We wish that this correspondent had pointed out the pages, as we cannot turn to them without too much expence of time.



# APPENDIX

## TO THE

## NINTH VOLUME

## OF THE

# MONTHLY REVIEW

## ENLARGED.

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### FOREIGN LITERATURE.

ART. I. *Dictionnaire des Arts de Peinture, Sculpture, et Gravure, &c.*  
*i. e.* Dictionary of the Arts of Painting, Sculpture, and En-  
 graving. By M. WATELET, Member of the French Academy,  
 and of the Royal Academy of Painting and Sculpture, and M.  
 LEVESQUE, Member of the Academy of Inscriptions and Belles  
 Lettres, Associate of the Academy of the Liberal Arts at Peterf-  
 burgh. 8vo. 5 Vols. about 760 Pages in each. Paris. 1792.

**H**ISTORICAL and critical works relating to the arts are at  
 once highly entertaining and useful. They interest the phi-  
 losopher, as they fix his attention on the gradations of improve-  
 ment, by which human ingenuity rises from its first rude efforts,  
 to those finished productions in which the canvass and the  
 marble seem to be inspired, not only with life and motion, but  
 even with all the complicated expression of sentiment and pas-  
 sion. They likewise convey useful instruction, as they not  
 only enable us to form a more accurate taste for the beauties  
 of inanimate nature, but lead us to investigate those faculties  
 and emotions which are peculiar to intelligent agents, and to  
 compare the external expression with the internal causes by  
 which it is produced. Such is the advantage that may be de-  
 rived from the publication before us, which, though entitled a  
 dictionary, is more properly a collection of historical and phi-  
 losophical dissertations on the principal subjects relative to paint-  
 ing, sculpture, and engraving, arranged in an alphabetical  
 order. We do not indeed think this the most convenient form  
 for a work of this nature, but we suppose that it was adopted

in compliance with a fashion, which has for some years past prevailed in France, of distributing the elements of almost every science into a lexicographical method.

It appears from the work itself, as well as from the advertisement prefixed to it, that M. WATELET intended to write two dictionaries, the one practical, and the other theoretical and philosophical: to the former he very frequently refers in the publication before us, but we know not that it was completed, though we believe that many of the articles written for it were inserted in the French Encyclopedia. Of the latter, the articles under the first three letters were printed off, and a few others written, when a very sudden death put a period to the author's labours. The manuscript was then committed to the care of M. LEVESQUE, who, with the assistance of some other gentlemen, completed the original plan.

In giving an account of a work so extensive, and the several parts of which are so various, it cannot be expected that we should enter into every particular subject discussed in it. All that we can attempt, is to afford our readers a general idea of the manner in which it is executed, accompanied with a brief view of some observations, which may tend to illustrate our judgment concerning it.

On perusing the articles which were written by M. WATELET, we may observe, in brief, that he aims at great philosophical accuracy. He investigates the general sense of a term, before he descends to its technical application. He examines the compound idea which it expresses, resolves this into the several simple ideas of which it consists, and traces these to the perceptions and reflections by which they are excited. All this may be deemed unnecessary by the mere mechanical artist, or by the superficial connoisseur: but it will render the work valuable to the philosopher, and to men of real taste, who are desirous of regulating their opinions by the principles of truth, and of accounting for them to their judgment.

In the article entitled ACTION, M. WATELET, after observing that, however terms may resemble each other in signification, there are none which are perfectly synonymous, proceeds to ascertain the difference between *action*, *motion*, and *expression*, as applied to painting or sculpture. For this purpose, he reminds his readers that there are passions, or rather sensations, which, though they immediately produce neither action nor motion, have their characteristic expressions. Of this kind are dejection, voluptuousness, and melancholy, the expressions of which, being passive, arrest motion and suspend action in those who are under their influence. On the other hand,

figures that are engaged in any violent bodily exertion, may be said to have motion and action, though they are not affected by any of those passions, to the external marks of which, the term *expression* is peculiarly adapted. *Action*, he farther observes, requires a motion of some parts of a figure, without supposing that the whole changes its place, which is the idea suggested by the term *motion*. It is indeed necessary in representing the stronger passions, that every part of the body should exhibit signs of that affection, which engrosses and determines the mind, whether the figure be in action or not.

These distinctions our author illustrates by examples. He supposes a picture of what is commonly called the judgment of Solomon, in which the monarch is represented, seated on his throne, extending his arm to command the division of the infant: such a figure, even though the face were concealed, ought, in consequence of this gesture, to be said to have *action*, though it could not with equal accuracy be affirmed to have *motion*. Again, suppose a woman represented as rushing forward to separate two combatants, every part of her appears to concur toward the precipitancy of her course, and is drawn in that position which is requisite to the immediate effect of her intention, so that the beholders are ready to imagine that they see her change her place: such figure may more properly be said to have *motion* than *action*.

The articles *Art*, *Artist*, *Beautiful*, *Beauty*, *Character*, *Grandeur*, and many other of the same general class, which have M. WATELET for their author, are in fact philosophical dissertations on these several subjects. In discussing the term *Beautiful*, or *Beau*, he enters into much abstract reasoning, in order to analyze the idea which it suggests. He observes that, of all our senses, only two, sight and hearing, enjoy the right of distinguishing, by the appellation of beautiful, those objects which afford them a peculiar satisfaction: odours and flavours are never honoured with this title; because the idea of beautiful supposes the gratification, not merely of the external senses, but also of the internal perceptions of the mind, and of the affections of the heart. When we say that a colour, simply considered as such, is beautiful, it is not merely because it gratifies the eye, but because there is a secret and spontaneous association with it of some idea which gratifies the mind and heart. In short, the author maintains that exclusively of the gratification of the external senses, we can have no idea of the beautiful, and that this term ought not to be applied to objects purely intellectual: but that, on the other hand, the perception of it implies a reference to the judgment and affections, which must approve of the gratification of the external sense, and coincide with it.

W. LEVESQUE: *Dictionary of the*

LEVESQUE are less admired than  
the painter's. He is much criticised and  
the painter displays great knowledge of  
the various writers, accounts of  
the Greeks and Romans;  
he has borrowed much  
from the works of Anachoritis.

His works on drapery indicate judgment

His greatness is simple; and his  
works represent the objects of his imitation. The  
painter is not rich, but beautiful,  
the painter's garments, the painter's  
garments. A beautiful woman  
will appear much more and  
with embroidery, gold and  
a king endeavouring to make  
himself a king; but, in the art, the great  
majesty, and this is the  
An-luerus is less splendid  
in the picture.

W. LEVESQUE in  
the accounts of the art  
we shall translate the passage relating

Though vetis is  
by its success; it deserves the  
circulation, of its merits, because  
the noblest branches of the art  
of figure, sublimity of idea, and  
to us only by engravings  
produced in it, have added  
in colouring with the  
is its glory  
and resembles that  
known by his  
from his picture  
of the dream  
estimate  
the art  
of painting

He proceeded to his  
the art  
the art  
the art  
the art

glendour introduced there by the commerce of the East, to the frequency of festivals and masquerades, and to other circumstances which obliged artists to paint persons magnificently dressed: in the Dutch school, it may be attributed to the sphere of life in which their artists chiefly conversed; they frequented mean public-houses, and the work-shops of the lower class of mechanics, where they saw vulgar grotesque figures, and were accustomed to the effect of a limited light, whether natural or artificial, in confined places. Beauty must contribute toward the character of the English school; because it is so common in England, that it must continually meet the eye of the artist. If this beauty be not exactly that of the ancients, it is perhaps not inferior to it. The English school will be distinguished by truth of expression; because the liberty of the nation allows no restraint on the natural influence of the passions: and it will preserve simplicity, and will not be perverted by theatrical affectation, nor by the foppery of artificial graces; because the English manners themselves retain the simplicity of nature.

• If we examine the portraits of Frenchwomen painted by Frenchmen, instead of expression, we generally find a forced smile, in which the eyes and forehead do not participate, and which expresses no affection of the mind: but if we examine the portraits of Englishwomen painted by Englishmen, we most frequently discern a natural expression of countenance, that indicates the character of the person represented.

The article *Portrait* abounds with interesting observations. M. LEVESQUE remarks, that, for many years after the revival of the arts, portrait painting was so far from being considered as a particular department of the profession, that most of the portraits of those times were painted by artists who excelled in history. These painters surveyed nature in a manner not less sublime in the portrait, than in the historical painting, and treated it with the same freedom of pencil; if they made any difference, it consisted only in attending to those particulars which constitute personal resemblance; for here, as in history, they neglected those minute circumstances, which are not essentially necessary to characterize the individual. Portrait painting afterward fell into less able hands. It was deemed a particular branch of the profession, it was exercised by artists who had devoted themselves entirely to it, and whose masters had never attended to any thing else. Convinced that they needed not that science, which historical painting requires, they neglected the acquisitions of a liberal education. Their whole aim was to design a head with frigid correctness, and, as their chief attention was applied to copy the distinctions of the individual, they imagined that they had attained their end, when, by tracing these distinctions, they had made a head trivially resembling the model. They did not even suspect that they had any occasion for the two essentials of the art, character and



expressions, from a want of truth, they fall into an error, which is the most destructive of resemblance, and consequently, nearly without limit, for an exact resemblance of the person.

Our experience blames those portrait painters who bestow too much attention on the execution of epichorical parts of their pictures. As the principal intention of a portrait is to present a view of the features, & of absent person, they constitute the principal object of the picture, and a judicious artist will not divert the spectator's eyes, & divert our attention from it. If we examine the portraits of Titian and Van Dyck, we see that the subjects are drawn with exquisite and a masterly hand: but it is the truth of the features, which attracts our attention, and we scarcely observe the epichorical parts. When we survey the picture with a particular view to the epichorical parts, then, in the judicious painters, our admiration is not so much excited, as in those modern artists, and especially Richardson's portraits. He has been seen to represent persons in attitudes which are unwarrantable, who are ridiculous of making a picture of them, & their names, because it is only from them that we learn their importance.

It is the duty of the painter that every portrait should express the person in the character and attitude to which he is most accustomed. As Dr. Swift observes, that, though tranquil expressions are more suitable to portraits in general, yet, in painting an epichorical person, it is not improper to express a stronger passion, in which he is necessarily disposed, or by which he may have been affected, or some important incident of his life. Thus, when Julius II. ordered Michael Angelo to represent him with a sword in his right hand, and to give his face a strong, stern, and commanding countenance. Thus also much applause has been bestowed on the artist who represented M. De Lalieu, in tearing with indignation the veil which covered his father's bust. This expression might indeed appear enigmatical to those to whom the father and the son were unknown, but it is explained by the inscription, in which is written, *My father was my glory*. Our author, with great justice, censures what may be called the mythological portrait, in which a person is represented under the character of some fabulous deity or hero. He observes that, if the painter copies those minute particulars which distinguish the individual, he will represent neither deity nor hero, but only a common person ridiculously disguised as such. If he sacrifices these particulars, in order to give dignity to his picture, he risks the loss of that resemblance which is essential to a portrait. If he endeavours to steer between these two extremes, to give dignity to his model, without entirely losing sight of personal likeness, he will be in danger of being

blamed

blamed both as portrait and as history painter, for not preserving the exactness of resemblance required of him in the former capacity, and for not attaining that dignity which is expected from him in the latter. In short, a picture of this kind, by an able artist, may be well designed, well painted, and well composed, but the vicious taste inherent in it must ever prevent its rising above mediocrity.

As a smile embellishes the features, and gives them spirit and vivacity, most people wish to be painted with a smile on their countenance: the consequence of this, says M. LEVESQUE, is, that we often see the mouth drawn into a forced smile, while the eyes express lassitude; and the artist is obliged to copy from a face, the parts of which are discordant with each other.

Notwithstanding the exact imitation of personal peculiarities which is required in portraits, M. LEVESQUE observes, that the ideal is of importance in this, as well as in every other branch of the art. This consists in viewing and expressing these peculiarities with a certain greatness of manner; in a judgment which distinguishes those peculiarities that are necessary to characterize the individual, from others which ought to be neglected, and which tend to give to a picture an air of laborious littleness. The countenance ought to be considered as a whole, consisting of a few grand parts, and of many others of various degrees of inferiority. The greater parts are, the forehead, the eyes, with their sockets, the nose, the cheeks, the mouth, and the chin. In the various forms of these features, the peculiarities may be traced, which constitute personal resemblance. These are the parts which the artist must immediately catch, and express with firmness. These alone are sufficient for a portrait that must be seen at a distance: but as pieces of this kind are generally intended for a nearer examination, the painter may afterward select, from among the inferior parts, such as may give more exactness to the resemblance, and more life to the features. The Ideal of portrait painting is the art of apprehending those forms and peculiarities, whence result the general effect of bringing the person to our recollection. It is not the face itself, such as it would be represented by a mask moulded on it; it is only the appearance, the effect, the idea of it; and, though it may seem paradoxical, it is a most certain truth, that this idea, judiciously apprehended and transferred to the canvass, will produce a resemblance more lively, striking, and expressive, than any that can be moulded from the face itself.

The articles *Sculptors* and *Sculpture* are very interesting, as they contain an account of the principal artists, both ancient

and modern, together with an historical view of the progress of the art: some part of these articles is compiled from various authors, by M. LEVESQUE, who has enriched it with many original observations; and part of it was written by the celebrated M. Falconet. As these subjects are too extensive, and as the manner of treating them is too particular, to be analyzed within our limits, we must only mention M. LEVESQUE's hypothesis respecting a custom among the ancients, of painting their statues of clay with a red colour, especially those which represented Jupiter and Pan. The fact itself was observed by *Winkelmann*; and our author thinks it may be ascribed to the very ancient usage of staining these images with the blood of the victims: he supposes that, when this custom was abolished, painting in such a manner as to preserve the appearance of it, was adopted in its stead.

From the account which we have here given of the nature of this work, and from the specimens of the observations which it contains, the reader will naturally conclude with us, that it cannot be otherwise than useful to the student in the arts of painting and sculpture, as well as interesting to those who wish to acquire a general knowledge of the various subjects which it discusses.

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ART. II. *Nouvelles Nouvelles*: i. e. *New Tales*. By M. DE FLORIAN, of the French Academy, and Member of those of Madrid, Florence, &c. 12mo. pp. 278. Paris. 1792.

WE have more than once had occasion to speak with considerable applause of the author of the production before us. M. DE FLORIAN here descends from the pomp of poetic diction and epic story, to represent, in a more simple yet not less pleasing language, the characters and incidents of common life.

The novels here published are six in number: we have perused some of them with pleasure, but they are not all of equal merit. We cannot help wishing that M. DE FLORIAN, in delineating his characters, had confined himself to his countrymen, as he must naturally be better acquainted with them, than with individuals of foreign nations, whose manners he must learn from books, and of whose personal peculiarities he cannot be supposed to have an accurate knowledge. Instead of thus limiting himself,—in order to give an appearance of variety, he has laid the scene of each tale in a different country, and has even made excursions to the distant regions of India, Africa, and South America, in search of characters, which might have been displayed to greater advantage, had his instances been selected from those with whom his readers, as well as himself, might

might be supposed to be more conversant.—A translation of these novels has appeared; of which we shall take farther notice.

ART. III. *Mémoires d'une Société cénobite, &c. i. e. Memoirs of a celebrated Society, considered as literary and academical: or, Memoirs written by the Jesuits, on Literature, Arts, and Sciences.* Published by the Abbé GROSIER. 3 Vols. 8vo. about 500 Pages in each. Paris. 1792. Imported by D. Poffe. London.

THE preface to this publication is a laboured apology for the Jesuits, who, if we may believe the Abbé GROSIER, have been most unjustly vilified by their numerous enemies. We shall not enter into any discussion of this subject; because, however we may condemn some of the principles and maxims of the order, we are very far from extending our censure to every individual of which it consisted; and we are here required to consider these reverend fathers, not as the disciples and followers of Ignatius, but as members of the republic of letters, which certainly received greater support and service from them, than from any other of the Romish clergy.

The volumes before us contain memoirs selected chiefly from the *Journaux de Trevoux*, a periodical work published by the Jesuits, consisting of about eight hundred volumes, beginning with the commencement of this century, and continued down to the year 1762. The papers are very properly arranged in several classes, according to the subjects to which they relate. These are,—Scriptural Learning—The Fathers of the Church, and other ecclesiastical writers—History, ecclesiastical, civil, and literary—Antiquities and Mythology—Medals—Literature—Moral Philosophy—Physics—Geography—Natural History—Mathematics and Astronomy—Medicine and Surgery.

Amid so great a variety of subjects, we had hoped to find entertainment at least, if not information, sufficient to compensate for the labour of toiling through so many pages. In the papers under the first two classes, however, we cannot complain of disappointment, because we are too well acquainted with Romish theology, to expect any rational and liberal explanations of scripture from these submissive votaries of superstition. The subjects here treated are of very little importance, and are discussed in a tedious manner. Most of the passages of scripture, the explanation of which is attempted, relate to points of chronology, concerning which nothing except conjectures can be offered. There is indeed a critical dissertation on the history of Jonah, in which the writer objects to the opinion that the prophet was swallowed by a shark; and supposes that he lay three days in the mouth of a whale, which, he contends,

in compliance with a fashion, which has for some years past prevailed in France, of distributing the elements of almost every science into a lexicographical method.

It appears from the work itself, as well as from the advertisement prefixed to it, that M. WATELET intended to write two dictionaries, the one practical, and the other theoretical and philosophical: to the former he very frequently refers in the publication before us, but we know not that it was completed, though we believe that many of the articles written for it were inserted in the French Encyclopedia. Of the latter, the articles under the first three letters were printed off, and a few others written, when a very sudden death put a period to the author's labours. The manuscript was then committed to the care of M. LEVESQUE, who, with the assistance of some other gentlemen, completed the original plan.

In giving an account of a work so extensive, and the several parts of which are so various, it cannot be expected that we should enter into every particular subject discussed in it. All that we can attempt, is to afford our readers a general idea of the manner in which it is executed, accompanied with a brief view of some observations, which may tend to illustrate our judgment concerning it.

On perusing the articles which were written by M. WATELET, we may observe, in brief, that he aims at great philosophical accuracy. He investigates the general sense of a term, before he descends to its technical application. He examines the compound idea which it expresses, resolves this into the several simple ideas of which it consists, and traces these to the perceptions and reflections by which they are excited. All this may be deemed unnecessary by the mere mechanical artist, or by the superficial connoisseur: but it will render the work valuable to the philosopher, and to men of real taste, who are desirous of regulating their opinions by the principles of truth, and of accounting for them to their judgment.

In the article entitled ACTION, M. WATELET, after observing that, however terms may resemble each other in signification, there are none which are perfectly synonymous, proceeds to ascertain the difference between *action*, *motion*, and *expression*, as applied to painting or sculpture. For this purpose, he reminds his readers that there are passions, or rather sensations, which, though they immediately produce neither action nor motion, have their characteristic expressions. Of this kind are dejection, voluptuousness, and melancholy, the expressions of which, being passive, arrest motion and suspend action in those who are under their influence. On the other hand,

figures that are engaged in any violent bodily exertion, may be said to have motion and action, though they are not affected by any of those passions, to the external marks of which, the term *expression* is peculiarly adapted. *Action*, he farther observes, requires a motion of some parts of a figure, without supposing that the whole changes its place, which is the idea suggested by the term *motion*. It is indeed necessary in representing the stronger passions, that every part of the body should exhibit signs of that affection, which engrosses and determines the mind, whether the figure be in action or not.

These distinctions our author illustrates by examples. He supposes a picture of what is commonly called the judgment of Solomon, in which the monarch is represented, seated on his throne, extending his arm to command the division of the infant: such a figure, even though the face were concealed, ought, in consequence of this gesture, to be said to have *action*, though it could not with equal accuracy be affirmed to have *motion*. Again, suppose a woman represented as rushing forward to separate two combatants, every part of her appears to concur toward the precipitancy of her course, and is drawn in that position which is requisite to the immediate effect of her intention, so that the beholders are ready to imagine that they see her change her place: such figure may more properly be said to have *motion* than *action*.

The articles *Art, Artist, Beautiful, Beauty, Character, Grandeur*, and many other of the same general class, which have M. WATELET for their author, are in fact philosophical dissertations on these several subjects. In discussing the term *Beautiful*, or *Beau*, he enters into much abstract reasoning, in order to analyze the idea which it suggests. He observes that, of all our senses, only two, sight and hearing, enjoy the right of distinguishing, by the appellation of beautiful, those objects which afford them a peculiar satisfaction: odours and flavours are never honoured with this title; because the idea of beautiful supposes the gratification, not merely of the external senses, but also of the internal perceptions of the mind, and of the affections of the heart. When we say that a colour, simply considered as such, is beautiful, it is not merely because it gratifies the eye, but because there is a secret and spontaneous association with it of some idea which gratifies the mind and heart. In short, the author maintains that exclusively of the gratification of the external senses, we can have no idea of the beautiful, and that this term ought not to be applied to objects purely intellectual: but that, on the other hand, the perception of it implies a reference to the judgment and affections, which must approve of the gratification of the external sense, and coincide with it.

The articles written by M. LEVESQUE are less abstract than those by M. WATELET, but contain much critical and historical information. This gentleman displays great knowledge of antiquity; and has collected, from various writers, accounts of the customs, dresses, and ceremonies, of the Greeks and Romans; with respect to the former, he has avowedly borrowed much from M. *Barthélemy's Travels of Anacharsis*.

The following observations on drapery indicate judgment and taste:

‘Variety is fond of ornament; true greatness is simple; and it is true greatness which a good painter should represent: the physical and moral beauty of nature constitute the objects of his imitation. The perfection of art consists in making a Heien, not rich, but beautiful. The less a figure is charged with foreign ornaments, the more beautiful will it be, if the artist has true genius. A beautiful woman, gracefully clad in simple drapery, will appear much more noble in a picture, than if she were loaded with embroidery, gold, and jewels. Sometimes, indeed, we see a king endeavouring to enforce his dignity by the splendour of his attire: but, in the art, the greatness of a king consists in his personal majesty, and this it is which the painter must endeavour to express. Ahasuerus is less splendidly adorned and attended, but he is infinitely greater, in the picture of Poussin, than in that of De Troyes.’

Under the articles *Painter*, and *School*, M. LEVESQUE has given short but interesting biographical accounts of the most celebrated artists. As our readers may wish to know what he says of our countrymen, we shall translate the passage relating to them:

‘A new school is lately formed in England. Though yet in its infancy, it has acquired reputation by its success; it deserves the applause, and ought to excite the emulation, of its seniors, because it is distinguished by an attention to the noblest branches of the art, excellence of composition, beauty of figure, sublimity of idea, and truth of expression. It is hitherto known to us only by engravings: but artists, who have seen the paintings produced in it, have assured us, that some of its masters unite excellence in colouring with the more sublime parts of the art; their colouring is less glaring than that of the Flemish and Venetian painters, and resembles that of the Lombard school. Sir Joshua Reynolds is well known by his discourses on the arts, and the print engraved from his picture of Count Ugolino is universally admired. The lovers of the fine arts have also been enabled, by means of prints, to form some estimate of the talents of Messrs. West, Copley, Gainborough, Brown, &c. It is said that the English school has produced excellent painters of horses.

‘In each school the distinguishing character may be traced to its cause. In the Roman school, it must be ascribed to the excellent education of its first artists, and the beautiful productions discovered amid the ruins of ancient Rome: in the Venetian school, to the splendour

splendour introduced there by the commerce of the East, to the frequency of festivals and masquerades, and to other circumstances which obliged artists to paint persons magnificently dressed: in the Dutch school, it may be attributed to the sphere of life in which their artists chiefly converted; they frequented mean public-houses, and the work-shops of the lower class of mechanics, where they saw vulgar grotesque figures, and were accustomed to the effect of a limited light, whether natural or artificial, in confined places. Beauty must contribute toward the character of the English school; because it is so common in England, that it must continually meet the eye of the artist. If this beauty be not exactly that of the ancients, it is perhaps not inferior to it. The English school will be distinguished by truth of expression; because the liberty of the nation allows no restraint on the natural influence of the passions: and it will preserve simplicity, and will not be perverted by theatrical affectation, nor by the foppery of artificial graces; because the English manners themselves retain the simplicity of nature.

‘ If we examine the portraits of Frenchwomen painted by Frenchmen, instead of expression, we generally find a forced smile, in which the eyes and forehead do not participate, and which expresses no affection of the mind: but if we examine the portraits of Englishwomen painted by Englishmen, we most frequently discern a natural expression of countenance, that indicates the character of the person represented.’

The article *Portrait* abounds with interesting observations. M. LEVESQUE remarks, that, for many years after the revival of the arts, portrait painting was so far from being considered as a particular department of the profession, that most of the portraits of those times were painted by artists who excelled in history. These painters surveyed nature in a manner not less sublime in the portrait, than in the historical painting, and treated it with the same freedom of pencil; if they made any difference, it consisted only in attending to those particulars which constitute personal resemblance; for here, as in history, they neglected those minute circumstances, which are not essentially necessary to characterize the individual. Portrait painting afterward fell into less able hands. It was deemed a particular branch of the profession, it was exercised by artists who had devoted themselves entirely to it, and whose masters had never attended to any thing else. Convinced that they needed not that science, which historical painting requires, they neglected the acquisitions of a liberal education. Their whole aim was to design a head with frigid correctness, and, as their chief attention was applied to copy the distinctions of the individual, they imagined that they had attained their end, when, by tracing these distinctions, they had made a head trivially resembling the model. They did not even suspect that they had any occasion for the two essentials of the art, character and

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expression;



expression; from a want of these, they fell into an error, which of all others is the most destructive of resemblance, and substituted heads without life, for an exact resemblance of the living.

M. LEVESQUE blames those portrait painters who bestow too much attention on the accessory or episodical parts of their pictures. As the principal intention of a portrait is to present us with the features of an absent person, they constitute the principal object of the picture; and a judicious artist will not suffer the accessory parts to divert our attention from it. If we examine the portraits by Titian and Van Dyk, we see that the subordinate parts are executed by a masterly hand: but it is the head alone that attracts our attention, and we scarcely observe the other objects, unless we survey the picture with a particular intention to examine them. To these judicious painters, our author opposes some more modern artists, and especially Rigaud; whose portraits, he says, seem to represent persons infatuated with their wealth, and who are studious of making a pompous display of their riches, because it is only from them that they derive importance.

After dwelling on the necessity that every portrait should exhibit the person in the dress and attitude to which he is most accustomed, M. LEVESQUE observes, that, though tranquil expression is most suitable to portraits in general, yet, in painting any celebrated person, it is not improper to express a stronger passion to which he is peculiarly disposed, or by which he may have been affected by some important incident of his life. Thus, when Julius II. ordered Michael Angelo to represent him with a sword, he in fact directed him to give his statue a haughty menacing countenance. Thus also much applause has been conferred on the artist who represented M. *De Lally-Tolendal* as tearing with indignation the veil which covered his father's bust. This expression might indeed appear enigmatical to those to whom the father and the son were unknown, but it is explained by the memoir, in which is written, *My father was not guilty*. Our author, with great justice, censures what may be called the mythological portrait, in which a person is represented under the character of some fabulous deity or hero. He observes that, if the painter copies those minute particulars which distinguish the individual, he will represent neither deity nor hero, but only a common person ridiculously disguised as such. If he sacrifices these particulars, in order to give dignity to his picture, he risks the loss of that resemblance which is essential to a portrait. If he endeavours to steer between these two extremes, to give dignity to his model, without entirely losing sight of personal likeness, he will be in danger of being  
blamed

blamed both as portrait and as history painter, for not preserving the exactness of resemblance required of him in the former capacity, and for not attaining that dignity which is expected from him in the latter. In short, a picture of this kind, by an able artist, may be well designed, well painted, and well composed, but the vicious taste inherent in it must ever prevent its rising above mediocrity.

As a smile embellishes the features, and gives them spirit and vivacity, most people wish to be painted with a smile on their countenance: the consequence of this, says M. LEVESQUE, is, that we often see the mouth drawn into a forced smile, while the eyes express lassitude; and the artist is obliged to copy from a face, the parts of which are discordant with each other.

Notwithstanding the exact imitation of personal peculiarities which is required in portraits, M. LEVESQUE observes, that the ideal is of importance in this, as well as in every other branch of the art. This consists in viewing and expressing these peculiarities with a certain greatness of manner; in a judgment which distinguishes those peculiarities that are necessary to characterize the individual, from others which ought to be neglected, and which tend to give to a picture an air of laborious littleness. The countenance ought to be considered as a whole, consisting of a few grand parts, and of many others of various degrees of inferiority. The greater parts are, the forehead, the eyes, with their sockets, the nose, the cheeks, the mouth, and the chin. In the various forms of these features, the peculiarities may be traced, which constitute personal resemblance. These are the parts which the artist must immediately catch, and express with firmness. These alone are sufficient for a portrait that must be seen at a distance: but as pieces of this kind are generally intended for a nearer examination, the painter may afterward select, from among the inferior parts, such as may give more exactness to the resemblance, and more life to the features. The Ideal of portrait painting is the art of apprehending those forms and peculiarities, whence result the general effect of bringing the person to our recollection. It is not the face itself, such as it would be represented by a mask moulded on it; it is only the appearance, the effect, the idea of it; and, though it may seem paradoxical, it is a most certain truth, that this idea, judiciously apprehended and transferred to the canvass, will produce a resemblance more lively, striking, and expressive, than any that can be moulded from the face itself.

The articles *Sculptors* and *Sculpture* are very interesting, as they contain an account of the principal artists, both ancient

and modern, together with an historical view of the progress of the art: some part of these articles is compiled from various authors, by M. LEVESQUE, who has enriched it with many original observations; and part of it was written by the celebrated M. Falconet. As these subjects are too extensive, and as the manner of treating them is too particular, to be analyzed within our limits, we must only mention M. LEVESQUE's hypothesis respecting a custom among the ancients, of painting their statues of clay with a red colour, especially those which represented Jupiter and Pan. The fact itself was observed by *Winckelmann*; and our author thinks it may be ascribed to the very ancient usage of staining these images with the blood of the victims: he supposes that, when this custom was abolished, painting in such a manner as to preserve the appearance of it, was adopted in its stead.

From the account which we have here given of the nature of this work, and from the specimens of the observations which it contains, the reader will naturally conclude with us, that it cannot be otherwise than useful to the student in the arts of painting and sculpture, as well as interesting to those who wish to acquire a general knowledge of the various subjects which it discusses.

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ART. II. *Nouvelles Nouvelles*: i. e. *New Tales*. By M. DE FLORIAN, of the French Academy, and Member of those of Madrid, Florence, &c. 12mo. pp. 278. Paris. 1792.

WE have more than once had occasion to speak with considerable applause of the author of the production before us. M. DE FLORIAN here descends from the pomp of poetic diction and epic story, to represent, in a more simple yet not less pleasing language, the characters and incidents of common life.

The novels here published are six in number: we have perused some of them with pleasure, but they are not all of equal merit. We cannot help wishing that M. DE FLORIAN, in delineating his characters, had confined himself to his countrymen, as he must naturally be better acquainted with them, than with individuals of foreign nations, whose manners he must learn from books, and of whose personal peculiarities he cannot be supposed to have an accurate knowledge. Instead of thus limiting himself,—in order to give an appearance of variety, he has laid the scene of each tale in a different country, and has even made excursions to the distant regions of India, Africa, and South America, in search of characters, which might have been displayed to greater advantage, had his instances been selected from those with whom his readers, as well as himself, might

might be supposed to be more conversant.—A translation of these novels has appeared; of which we shall take farther notice.

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ART. III. *Mémoires d'une Société célèbre, &c. i. e.* Memoirs of a celebrated Society, considered as literary and academical: or, Memoirs written by the Jesuits, on Literature, Arts, and Sciences, Published by the Abbé GROSIER. 3 Vols. 8vo. about 500 Pages in each. Paris. 1792. Imported by De Boffe, London.

THE preface to this publication is a laboured apology for the Jesuits, who, if we may believe the Abbé GROSIER, have been most unjustly vilified by their numerous enemies. We shall not enter into any discussion of this subject; because, however we may condemn some of the principles and maxims of the order, we are very far from extending our censure to every individual of which it consisted; and we are here required to consider these reverend fathers, not as the disciples and followers of Ignatius, but as members of the republic of letters, which certainly received greater support and service from them, than from any other of the Romish clergy.

The volumes before us contain memoirs selected chiefly from the *Journaux de Trevoux*, a periodical work published by the Jesuits, consisting of about eight hundred volumes, beginning with the commencement of this century, and continued down to the year 1762. The papers are very properly arranged in several classes, according to the subjects to which they relate. These are,—Scriptural Learning—The Fathers of the Church, and other ecclesiastical writers—History, ecclesiastical, civil, and literary—Antiquities and Mythology—Medals—Literature—Moral Philosophy—Physics—Geography—Natural History—Mathematics and Astronomy—Medicine and Surgery.

Amid so great a variety of subjects, we had hoped to find entertainment at least, if not information, sufficient to compensate for the labour of toiling through so many pages. In the papers under the first two classes, however, we cannot complain of disappointment, because we are too well acquainted with Romish theology, to expect any rational and liberal explanations of scripture from these submissive votaries of superstition. The subjects here treated are of very little importance, and are discussed in a tedious manner. Most of the passages of scripture, the explanation of which is attempted, relate to points of chronology, concerning which nothing except conjectures can be offered. There is indeed a critical dissertation on the history of Jonah, in which the writer objects to the opinion that the prophet was swallowed by a shark; and supposes that he lay three days in the mouth of a whale, which, he contends,

might afford him an apartment sufficiently spacious and tolerably dry. As we had rather remove difficulties than rake them, we shall offer no objections to this very philosophical hypothesis, which *Suarezius*, *Petaloffius*, and other learned commentators, have so ably maintained, and in support of which, some of these gentlemen tell us that there are whales with mouths so large, that a man on horseback may ride into them with the utmost ease. It is, however, no more than justice to those divines, who contend that the fish in question was a shark, to remind our readers, that one of this Jesuit's objections is very easily obviated: he pretends that a shark's teeth are so placed, that, had the animal been ever so kindly disposed, Jonah could not possibly escape from his confinement with a whole skin: but if, as the Jewish commentators say, this fish was above three thousand years old, we may easily suppose that it had lost its teeth; for, when we have once assumed the marvellous, one conjecture is just as valid as the other. However, for we mean not to treat this nor any other part of scripture history with levity, nothing is more contemptible than the folly of those commentators, who adopt the most improbable conjectures, and give their sanction to the most absurd and incredible tales. If the story of Jonah be literally true, it must be resolved into an immediate exertion of divine power, to which every thing that does not imply a contradiction is possible; and the most astonishing part of it is the preservation of the prophet, in circumstances so unfavourable to all the functions of animal life, which cannot be explained by any of the hypotheses which these laborious sons of dulness have invented: but if, as is infinitely more probable, the whole be no more than a figurative mode of expression, to denote an extraordinary deliverance from circumstances of great and durable danger, all their nonsensical explanations are not only needless, but hurtful; as they tend to involve the scripture in that contempt which is due only to its absurd commentators.

Under the third class, we find a criticism by Father BROTIER, on a passage in Diodorus Siculus; in which the historian affirms that Egypt once contained eighteen thousand cities; that, under the reign of Ptolemy the son of Lagus, there were three thousand; and that the number of inhabitants, which had once been seven millions, was then reduced to three millions. The Father thinks that, in this place, there must be some error in the numbers; and that, instead of seven, we ought to read twenty-seven millions, and thirteen millions, instead of three.

In a letter concerning the contradictory accounts given by Herodotus and Xenophon, of the death of Cyrus, Father Tournemine decides in favour of the latter; he observes, *that*

that what the former of these historians has related was true of the grandfather of Xenophon's hero, who was also called Cyrus, and who fought under Cyaxares, in the war which this prince carried on against the Scythians.

Under the class of antiquities, the principal articles are, a description of the Pantheon, by Father Av, and an anonymous dissertation concerning Janus, whom the writer maintains to have been no other than Javan the son of Japheth, mentioned in Gen. x. 2. This king, he says, invented locks and keys, was the first that coined money, and either discovered or improved navigation and astronomy: he does not offer any arguments to shew the probability of this conjecture, but contents himself with observing, that it will be very difficult to refute it. We could not help smiling at his supposition, that Christ, when he promised the keys to St. Peter, alluded to what the Romans believed of their tutelar deity, and predicted that the Apostle should afterward assume the office, which had been ascribed to Janus, as guardian of Rome. This prophecy, we are told, was remarkably fulfilled by the martyrdom of St. Peter on the Janiculum, where there is a church which bears his name.

The fifth class of memoirs is introduced by some very judicious letters on the manner of explaining ancient medals. These are followed by various specimens of this art by different hands, in the perusal of which we are more bewildered with vague conjectures, than instructed by useful information.

From the memoirs on literature and poetry we had hoped to derive both entertainment and instruction, as the Jesuits were honourably distinguished by their taste in these elegant studies: but the papers here published are not very interesting. The principal of them are, a dissertation on the time taken up in the action of the Iliad and Odyssey; and some observations on the moral effects of tragedy; with which, as they contain nothing new, we shall not detain the reader. The remaining articles are attempts to elucidate particular passages in the Latin classics, some of which we shall briefly mention. Father AUDIN maintains, in opposition to Dacier, that Horace, in the sixth satire of the first book, did not intend to write on true nobility as contrasted with the pride of descent, but only to apologize for himself, and to ridicule the invidious reflections on his own low birth, which the partial condescension of Mæcenas had occasioned. The learned Father also justly reprehends Scaliger, who substituted *voce* for *ore*, in the following lines of Ovid:

"*Tum sacer ancipite mirandus imagine Janus*

*Bina repens oculis obtulit ora meis.*

*Ille tenens dextrâ baculum, clavemque sinistrâ,*

*Edidit hos nobis ore priore sonos."* Falcor. lib. i. v. 95.

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He likewise discusses the following passage of Ausonius, which, as it stands in many editions, is certainly unintelligible :

“ *Fulmineos Semele decepta puerpera partus  
Deflet, et ambustas latera per inania cunas  
Ventilat ignavum simulati fulminis ignem.*” Idyll. vi. v. 15.

He thinks it should be read thus :

“ *Fulmineos Semele decepta puerpera partus  
Deflet, et ambustas lacerans per inania crines  
Ventilat ignavum simulati fulguris ignem.*”

Among other criticisms of the same kind, we meet with one on the eighty-seventh verse of the second epistle of the second book of Horace, in which *Fautor erat Romæ consulti Rhetor*, is proposed instead of the usual reading.

The class of metaphysics and moral philosophy contains nothing worthy our particular notice. These subjects are too nearly connected with the doctrines of their church, to be treated by Romish priests in a rational and liberal manner. The subjection of reason to faith is a precept which frequently occurs to disgust us; and we find bigotry and superstition obtruded on us, where we could scarcely conceive that they had any connection with the matter discussed. The protestant reader will be provoked to indulge a smile of contempt, on finding Grotius considered as an enemy to christianity, and on being told that we may inquire *cur credendum*, but not *quid credendum est*; and the philosopher will not wonder at the inconsistency of the writer, who, while he inculcates all this nonsense, and professes to believe the most absurd mysteries, maintains that God himself cannot endue matter with thought, because even omnipotence cannot effect impossibilities.

The remaining classes furnish nothing that deserve particular attention; and we must acknowledge that the collection in general does not give us a very high opinion of the Abbé GROSIER's judgment. Many of the papers might indeed be interesting when they were first published, but they are, at this time, of little moment, because, what was a new discovery in the beginning of the present century, is now universally known, and may be found in every elementary book; or else, because later discoveries have enabled us to give a better account of phenomena, than could be furnished by the hypotheses then in vogue. By the papers on medicinal and surgical subjects, we find that most of the writers were very orthodox believers in witchcraft and sorcery.

ART. IV. MATTHIÆ VAN GEUNS, *Orationes III. &c. i.e.* Three. Orations concerning Medical Policy, delivered in the Universities of Harderwyk and Utrecht, by MATTHEW VAN GEUNS, M. D. Professor of Medicine, &c. 4to. 240 pages. Utrecht. 1792.

THESE three orations may very properly be considered under one article, as they relate to the same subject, though they were delivered on different occasions, and were originally published at different times. The first two treat of the attention due from the government of a republic, in order to preserve the health of its citizens. After demonstrating the importance of this object, and shewing from history that the legislators of antiquity deemed it worthy of their notice, the orator proceeds to point out the particulars in which governors ought to exercise this provident care. Among these, we meet with many judicious observations, but also with some things which, however plausible in theory, cannot easily be carried into execution, and with others of which we doubt the practical utility. We believe few of our readers will approve of this writer's wish, that government should punish those who venture on the ice before it is sufficiently strong, and should prohibit those from marrying, who are suspected of a venereal taint, or even of a consumptive habit of body, unless they produce a certificate of their health, signed by a physician. We acknowledge that *they* deserve a very severe punishment, who, after having ruined their constitution by vicious courses, knowingly sacrifice the health of others to the gratification of their own passions, or to the promotion of their own interest: but who does not perceive how invidious must be the consequences, and how uncertain the result, of the regulations here proposed? Laws, by which governors presume to interfere with the circumstances of private life, in order to prevent casual evils which do not immediately affect the public welfare, are in their very nature unjust; and the partial good which they in some instances produce, is greatly overbalanced by the oppression which they occasion. To discourage matrimony, by multiplying the obstacles that must be surmounted in order to effect it, is highly impolitic as well as inequitable; these are already but too numerous in Holland as well as in England: beside, the idea of obliging people who happen to be of a slender make, or to be troubled with an accidental cough, or any of whose relations have been consumptive, to ask leave of a physician, before they can be married, and to submit to his decision, as if he were infallible, indicates so great a partiality for medical authority, that we wonder it was not followed by a proposal for a law to punish those refractory patients who will not implicitly obey their doctor's prescriptions,



tions, or who neglect to take every dose of physic which he may order.

We agree with the learned professor, that an attention to diminish the ravages of contagious disorders is one part of the duty of governors; but we cannot bestow great praise on the measures adopted by the magistrates of many of the cities of the United Provinces, with respect to the small-pox. In Amsterdam, for instance, we have been credibly informed that none may be inoculated except when the Burgermasters determine that the disease is epidemical, which is not supposed to be the case unless it is fatal to thirty patients in a week; nor can the operation be performed without presenting a request, signed by a physician, and specifying the name of each patient, in consequence of which a particular licence is granted. This is attended with inconvenient expence even to those who are not absolutely paupers, and with trouble to all. In a village or small town, it may be proper to prevent the introduction of the disease even by inoculation: but in a large city, which is never entirely free from it, it is wrong thus to discourage the only means of rendering the disorder mild and innoxious, especially where no regulations are made to prevent those, who have the natural small-pox, from infecting their neighbours and fellow-citizens.

Among many ingenious observations, which deserve our warmest approbation, we must not overlook the professor's judicious reflections on the superstitious and hurtful custom of burying in churches, which ought to be abolished in every civilized and enlightened country: we are happy to add that, in some towns of the province of Utrecht, the good sense of the people has enabled them to conquer their ancient prejudices, and to acquiesce in the abolition of this disagreeable and dangerous practice.

In the two former orations, the professor had considered the particulars which relate to the prevention of diseases; in the third, he directs the attention of the magistrate to a proper provision for their cure, and for relief amid the numerous bodily evils to which mankind are liable. Under this head, he recommends the prohibition of empirics, a strict examination of all those who are allowed to practice any branch of physic or surgery, and a liberal encouragement to physicians and surgeons to settle in country places, by allowing them a fixed salary in addition to the fees of practice, together with the institution of medical societies in every large town; for the purpose of communicating and improving professional science. The proper regulation of hospitals and dispensaries for the relief of the poor, is very judiciously maintained. He also exhorts the magistrates

to encourage and reward every attempt to recover those who are suffocated, or die suddenly ; to prevent persons from being buried before the corpse exhibits indubitable signs of death ; and to order the extraction of the fœtus, when a woman dies in an advanced state of pregnancy. Lastly, the professor advises governors to provide proper opportunities of instruction, both in theory and practice, for all who are designed for a profession of such vast importance to society. This observation leads him to expatiate on the advantages enjoyed by the students of medicine in the university of Utrecht, and to congratulate them on the late institution of Clinical lectures.

We presume, from the following passage, that the worthy professor is not one of those physicians, whom Addison compares with the charioteers of the British army in Cæsar's time. "*Etiam plus quam opus sit, numerosos, valetudinum fabros hos diversos, in urbibus majoribus offendere licet ;—sive hi, sorte modica contenti, pedites, diligenter curandos pauciores, salutiferi visitent ; sive pluribus suffecturi, et rei adeo sue largius prospecturi, rhediasse vehi patiantur, ac, splendidiore quoque carpenti apparatu spectabiles, nobilium præsertim ditiorumque auram captare studeant*" When the Doctor sports his chariot, he will perhaps express himself in a different manner.

ART. V. *Mémoires Du Comte De MAUREPAS, &c. i. e.* Memoirs of the Count DE MAUREPAS, Minister of the Marine of France. 8vo. 4 Vols. about 300 Pages in each. Paris. 1792.

**A**MONG the many disagreeable tasks, which so frequently fall to the share of reviewers, none of the least disgusting is that of perusing works in which, in order to pick up one interesting and entertaining anecdote, they are obliged to toil through the tedious annals of vice and worthlessness. Such were our feelings when we reviewed the Memoirs of the Duke de Richelieu \*, which, we are here told, were drawn up by M. Souffaux ; nor are these before us less exceptionable, on account of the scenes of licentiousness and folly with which they abound.

The Editors inform us that this work is extracted from fifty-two volumes of memoirs written and compiled by the Count DE MAUREPAS, and his secretary M. SALÉ, after their exile from court : but if what is here published be the most interesting part of this immense collection, we sincerely hope that the remainder may be consigned to oblivion.

\* See Review, New Series, vol. iii. p. 558.

The memoirs are here carried down to the year 1748, and are distributed into seven books, which contain an account of the intrigues and vices of the principal persons who composed the court of the *most christian* monarchs, from the time of Madame de Montespan's disgrace to the peace of Aix la Chapelle. Most of the characters represented are so bad, that one would imagine vice had been banished from the court by a royal edict, and that none of either sex were admitted to favour, except such as had lost all sense of shame as well as of honour. The complacency with which M. DE MAUREPAS seems to dwell on the intemperate conduct and private vices of many of the persons, gives us no very high opinion of the delicacy of his character.

Among the many disgusting facts which are here related, are those which display, in a very striking view, the folly, as well as the vices, of those on whom mankind, dazzled by the splendour that surrounds them, have bestowed the title of GREAT. M. de Chamillart, who was made minister of finance in 1709, owed his promotion to the circumstance of his being the only man that could beat Lewis XIV. at billiards. This was indeed his sole merit; for, after having enjoyed this high station during six years, he was dismissed with a pension of 60,000 livres, for having, by his rapacity as well as want of ability, brought the finances into the most ruinous situation.

M. DE MAUREPAS tells us, that the celebrated *Bossuet*, while pursuing his studies at Paris, was privately married and had two sons, who died while infants; his wife afterward consented to his taking orders in the church, because his father could not otherwise make any provision for him: she lived in Paris; and when the bishop (*Bossuet*,) came up to the metropolis, he used to visit her twice in a week.

One of the most decent anecdotes in the work, is that of the Prince of Bourbon, grandfather to the Duke who was afterward prime minister. He was hypochondriacal, and his disorder, though it did not prevent him from applying to business, especially when his interest was concerned, inspired him with very strange fancies. At one time, he imagined himself transformed into a hare, and would not suffer any bell to be rung in his palace, as he said the noise would drive him into the woods. At another time, he fancied himself a plant, and, as he stood in the garden, insisted on being watered. He sometime afterward took it into his head that he was dead, and obstinately refused any nourishment, for which he said he had no farther occasion. This whim might have been fatal to him, if his attendants had not contrived a method of persuading him to eat, without contradicting his humour. For this purpose, they disguised, in  
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a very masterly manner, two persons who were introduced to him, as his grandfather, and the deceased Marshal *Luxembourg*. After conversing for some time on the abode of the dead, and congratulating the prince on his becoming an inhabitant of it, they invited him to accompany them to Marshal *Turenne*, with whom they said they were to dine. The Prince expressed his surprise, but was persuaded to follow them into a cellar fitted up on purpose, where he found the pretended Marshal, with whom he made a very hearty meal; and while this turn of his disorder prevailed, he always dined in his cellar, and constantly fancied himself invited by some deceased nobleman.

The clergy of France were by no means exempt from the vices of the age; many of those who were advanced to the highest dignities of the church are known to have led the most scandalous lives, and to have died from the effects of their debaucheries. M. DE MAUREPAS has not omitted to display these worthless characters, and has related the intrigues of several other divines, whose names were not so well known in the annals of libertinism. Even the celebrated *Maffillon* is accused of a very unspiritual connection with the wife of the Marquis *de l'Hôpital*, the famous mathematician.

Not all the severity, with which the French government punished satirical reflections on the ministers and mistresses of the king, could prevent the publication of a number of songs and epigrams, in which even the royal family, as well as the principal persons of the court, were held to ridicule. Many of those squibs are inserted in these memoirs; some of them were written by M. DE MAUREPAS, but most of them are a gross mixture of obscenity and profaneness, and the Editors would have acted more judiciously in suppressing than in publishing them. The most unexceptionable, and at the same time the most witty, satire on the times, was what was called *le regiment de la calotte*, the regiment of the coif. This institution commenced under the reign of Lewis XIV. when some officers, after rallying one of their companions on the folly of his conduct, clapped a leaden coif on his head. In the course of their conversation, one of them proposed to form a regiment, consisting only of persons remarkable for the singularity of their conduct, for the depravity of their manners, or for the folly of their behaviour. In consequence, when any person about the court had distinguished himself by any extravagance of conduct, a brevet was sent to him, appointing him to some office in this imaginary regiment. These brevets were generally in verse, and described the extraordinary merits of the person promoted. M. *Aiman*, who was the first contriver of the scheme, was styled the general; and as he was in high fa-

vour with the king, every one affected to be pleased with the commissions which he issued, except the members of the French academy, who could not bear to see their pedantry and affectation detected and exposed. This regiment flourished till the year 1744, when *Madame De Pompadour*, who had been offended by some of its satirical brevets, procured its suppression: several of its commissions are here inserted: but they are not of sufficient importance to merit the attention of our readers.

The editors of this work have thought fit to preserve several libels\*, which were published during the administration of Cardinal *Fleury*; and particularly a letter, supposed to be written by Cardinal *Richelieu*, to the Duke *de Richelieu*, and another by *Lewis XIV.* to his successor, in which the Cardinal is treated with the utmost contempt, and accused of sacrificing the prosperity of the kingdom and the welfare of the nation to his attachment to the Pope. This letter was burned by the common hangman: but it is said that the sentence was not obtained without bribing the members of the parliament of Paris. At the end of the third volume, we find the caricature prints of *Maintenon*, *Louvois*, *Boufflers*, *Bossuet*, and other persecutors of the protestants, as they were published by the French refugees in London.

The only political papers of any importance, to be found in this work, are a state of the commerce and navy of France, drawn up by *M. DE MAUREPAS* in 1730, addressed to the king, and an account of the king's revenue and expences for the year 1726. In the former of these memoirs, the minister shews that the annual sum of nine millions of livres, which was at that time allowed for the support of the navy, was by no means sufficient for the necessary disbursements; and from the latter, it appears, that the king's income amounted to 583,255,873 livres, which, in time of peace, was sufficient for his expences: among these we find an article of 2,600,000 livres for extraordinary expences for prisoners in the *Bastille*, beside 200,000 livres for state prisoners.

The fourth volume, which the Editors style valuable, on account of the curious anecdotes which it contains, is of a piece with the rest of the work, and only renders it more tedious. The whole consists of minute details, that are either not worth knowing, or that have already been repeatedly related: and to

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\* We mean not to invalidate these publications by giving them the name of libels: under a despotic government, truth is always deemed dangerous, and often seditious; even in a free country, some judges have determined that a work is not less a libel for containing truth.

make it still more insipid, the same unimportant tale is sometimes told twice or thrice. In short, we never met with a work of a similar nature, which afforded less pleasure and less useful information: it served only to increase the contempt and aversion which we have long entertained for the spirit and government of the late court of France.

On perusing the accounts here given of the theological quarrels, which so long subsisted in France, and of the mean intrigues and unworthy measures employed by the court of Rome to extend its influence and authority in the Gallican church, we cannot help justifying the national assembly in considering the nonjuring clergy as a set of men too dangerous to be trusted with that influence, which is inseparable from their public functions as priests and bishops. We sincerely pity those who, by scruples of conscience, were withheld from swearing allegiance to the constitution: but our compassion must not make us lose sight of the maxims, that every free government has a right to provide for its own safety, and to demand the allegiance of all its subjects; and that it may, without any injustice, banish such as obstinately refuse to give security for this allegiance, when, especially, at the same time, the professed principles of these recusants tend to the introduction of an authority foreign to that of the constitution, and inconsistent with the views on which it is founded; an authority, which history proves to have been inimical to the liberty, peace, and happiness of mankind, where ever it has prevailed. Had the decrees of the national assembly respecting the clergy and emigrants been properly moderated and firmly carried into execution, instead of being totally rejected, it is probable that many of the horrid scenes which blacken the history of the present year would not have taken place.

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ART. VI. *Anecdotes et Recueil, &c. i. e.* Secret and interesting Anecdotes of the Court of Russia, together with Observations relative to the Customs and Natural History of the several Nations of the Russian Empire. By a Traveller, who resided during thirteen Years in the Country. Small 8vo. 6 Vols. About 300 Pages in each. Paris. 1792.

WHEN works of this kind are published, it is natural to ask who is the author, and how came he by his intelligence? To the first part of this question, we can give no answer; and, as to the second, we can only inform our readers of what this writer asserts in his preface, that he had access to several memoirs and manuscripts not intended for the public eye, in consequence of his connections at the court of Petersburg, and

in the city of Moscow; which last is the usual residence of those who are disgusted and out of favour with the ministry. Among these acquaintances, he names the Counts *Munich* and *Lefku*, the Princes *Tscherbatoff* and *Trubetzki*, and the Chamberlain *Rscheffsky*. With the particulars relative to natural history, he was favoured by Professor *Fischer*, and other members of the academy. Such, he tells us, are his credentials, and we must leave the reader to judge concerning their authenticity.

This work might justly have been entitled, *A Book of Scraps*; for the six volumes, of which it consists, are filled with stories of various persons, and accounts of the customs and productions of different countries, thrown together without order or connection. In short, the contents could not have been more promiscuous, had the several anecdotes been shaken together in a bag, and printed in the order in which they were drawn out. Notwithstanding this defect, the work is not unentertaining; many of the historical anecdotes are highly interesting; and, as far as we can judge from the manner in which they are related, as well as in some cases from collateral evidence, the author seems to have had good information, and to have been a judicious observer of men and things.

We find here many anecdotes concerning Peter I., whose character was a strange mixture of good and bad qualities; though it is but justice to observe, that many of the latter were excited by the obstinate brutality and ignorance of his subjects, and by the peculiar circumstances of his life. He was exceedingly severe, and zealous for the strict administration of justice. One day, when at Cronstadt, he happened to go on board of a man of war at the time when the crew were at dinner; as he always behaved with great affability to his sailors, and encouraged their familiarity, he sat down with them, and, tasting their meat and peas, which were very bad, expressed his surprise and indignation. He immediately examined the rest of the ship's provision; and finding that the whole was totally spoiled, he ordered a signal to be made for all the captains to repair on board the admiral's ship. After briefly explaining to them the business on which they were summoned, he sent for the commissioners of the victualling-office, demanded a sight of their instructions and contracts, and having convicted them of their fraudulent conduct, by examining the several casks in their presence, he ordered the captains to try them before he left the ship. The commissioners fell at his feet, endeavouring to excite his compassion by an avowal of their crime, and by repeated promises of amendment: but this only increased his resentment; and seven of them, being found guilty and condemned by the captains, were directly hanged.

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The Czar was so desirous that every one should have his due, that he very frequently administered the discipline of the cane with his own hands; and *Menzikoff*, together with the rest of his ministers, often experienced the strength of his arm. One night, the Emperor having travelled from Casan, and arriving late at Petersburg, the senators, presuming that he would lie in bed the next morning beyond his usual time, thought they might also indulge themselves, and did not repair to the senate at the hour appointed, which was seven o'clock:—but Peter was as punctual as ever; and not finding any one in the court, except the clerks, he ordered them to bring the decisions of the judges, and sat down to revise them, according to his usual custom: if pleased with a decision, he confirmed it by affixing his signature (*Pitre*); if he disapproved it, he wrote in the margin *ill-decided*. While he was thus employed, the invalids, who guarded the senate, sent messengers to inform the members that his majesty was come; on which they hastened to the court. As soon as the first senator entered, the Czar left his seat, walked with great gravity to meet him, and with his cane gave him a severe thrashing, accompanied with a reprimand on account of his laziness: the rest were received in the same manner, and each underwent the same chastisement: the last of the train was an old infirm admiral, who fell on his knees at the door, and cried, “*Sire! If you thrash me, as you have the rest, you will kill me.*”—“*Rise, my worthy old man,*” answered the Emperor, “*the law, which commands the punctual attendance of the senators, was not intended for you. You have long served me, and your time is fully expired. I placed you here merely to afford you a more comfortable subsistence: but these fellows have been essentially deficient in their duty, and I have given them a good lesson. As to you, you may either stay or retire, as you please.*”

Peter's temper was very violent; and when any of his courtiers had offended him, he had immediate recourse to his cane, without having the patience to listen to what the culprit might urge in his defence. However, his anger was not less transient than it was violent; and, in general, the person who had been thrashed by him, had nothing farther to apprehend from his resentment, but was treated with as much friendship and cordiality as if nothing had happened. When the Czar had thus chastised any one unjustly, which was often the case, he would frankly acknowledge it, and bid the unfortunate sufferer remind him of it the next time he happened to offend, when he might be certain of escaping punishment. In these sallies of passion, he was easily controuled by the Baron *Le Fort*, the high-admiral of the empire. So great was his esteem for this officer, that he consulted him on every occasion, and paid the



utmost deference to his advice; and it is said that the baron never made an ill use of the unlimited authority which he had acquired over his master. When the Czar was in the most violent paroxysms of anger, and ready to commit acts of injustice, *Le Fort* generally contrived to pacify him; and, when he would not listen to reason, would lock him up for a few moments, or even make use of force. He would afterward mildly remonstrate with the monarch on his absurdity and injustice, when Peter would listen to him with attention, acknowledge his error, and express his gratitude to his adviser.

As a precaution against fires, which frequently happened at Petersburgh, the Czar had commanded Count *Tolstui*, the chief magistrate of the police, to publish an order that a barrel of water should be fixed at the top of every chimney. On going past the imperial palace some time afterward, *Tolstui* found that this order had not been observed; he therefore sent for the superintendent of the palace, reprimanded him for his negligence, and reminded him of the danger to which he exposed himself. This reproof not having its desired effect, *Tolstui*, the next day, repeated his admonition, and threatened the superintendent with a whipping with *battages* or rods, which he ordered to be inflicted the day after. The superintendent ran to the palace, and so misrepresented the affair, that the Emperor was exceedingly enraged with *Tolstui*, and promised to punish him severely. The next morning, the Count came to court as usual to receive the Czar's orders; perceiving the pages laughing on his arrival, he inquired into the reason of their mirth, and was told that he would most certainly receive a thrashing from the monarch. They had scarcely spoken, when he heard Peter in the next apartment, and instantly climbed up the chimney, in order to escape his master's fury. The Czar entered, and, finding that *Tolstui* had concealed himself, sent for a stick, and, going toward the chimney, ordered him to come down: this the Count absolutely refused. Peter then reproached him with having treated the superintendent in an unjust and cruel manner, abused him with great virulence, and once more commanded him to come down. "Indeed I shall not," answered the Count, "for in your fury you would break my bones, and afterward, when I have told you the whole truth, you would be sorry for having beaten me."—"Well, then," said the Czar, "relate the fact." *Tolstui* did so: Peter was convinced that he had been deceived, and begged him to descend, promising to make him amends for the injury which he had done him by condemning him thus hastily on a false report. The Count then ventured to leave his hiding place, and, covered with soot, made a most ridiculous appearance, which greatly diverted the courtiers.

courtiers. The superintendant was condemned to undergo a second whipping, and commanded, under pain of more severe punishment, to pay instant obedience to *Tolstoy's* orders.

Peter highly resented those pious frauds, by which the Russian clergy endeavoured to enrich themselves, and to obtain an influence over the superstitious populace. Being informed that a Priest in Petersburg had published a long catalogue of miracles, which he ascribed to an image of the Virgin Mary, the Czar ordered him to be brought before him with his image, and commanded him to perform a miracle directly. The Priest pretending that this could be done only at night, Peter terrified him into a confession of the fraud, and punished him for it by condemning him to the knout, and by imprisonment for life.

During a dangerous illness which attacked him when twenty-five years of age, Peter gave a proof that his mind was superior to the superstition of his countrymen. As his recovery was deemed impossible, the grand justiciary waited on him, according to the Russian custom, to solicit the pardon of nine assassins, whose devout prayers were to be offered to heaven for the preservation of his life: the Emperor ordered the judge to be introduced to his bedside, and commanded him to read the several accusations on which they had been condemned: having heard these cases, he gave the following answer: "Can you imagine that, by granting a pardon to these malefactors, and interrupting the course of public justice, I should do a meritorious act which may influence Heaven in my favour? or can you believe that the prayers of these murderers will be acceptable to the Deity, and restore me from the brink of the grave? Go, and let the sentence of these nine wretches be immediately executed. I hope that this act of justice may incline Heaven to favour me, and to prolong my days."

He always rewarded punctuality and strictness in the obedience of orders, even in cases in which they were productive of inconvenience to himself. Though free from most of the superstitious notions of his church, he was so weak as to fancy that there was a peculiar efficacy in the ringing of bells. Accordingly, at the birth of his son Peter Petrovitch, as soon as the Empress was in labour, he ran to the admiralty in order to ring the bells there. As it was midnight, he found the gates shut, and was very rudely repulsed by the centinel; who, when Peter said he was the Emperor, treated him as an impostor, and answered, that he had positive orders not to admit any one. Peter had forgotten that he had given this order: but, on recollecting it, he told the soldier that he now revoked it, and desired that the gate might be opened: the sentinel persisted in his refusal, and threatened to turn him away by force, if he would

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not go about his business: the Czar continued to expostulate, and asked the man from whom he had received this order?—"From my serjeant."—"Call him."—The serjeant came: Peter told him who he was, and commanded him to open the gate. "That I cannot do," was the answer; "my orders are not to let any one in, and though you were the Emperor, you should not enter."—"Go, (said Peter,) and tell your commanding officer that the Czar wants to speak to him." On his appearance, the monarch repeated his request to be admitted; this the officer at first refused: but, ordering a light to be brought, he recognized the Emperor, and commanded the gate to be opened. Peter entered without speaking to any one, went to prayers, and afterward spent a quarter of an hour in ringing one of the bells. When he had finished his devotions, he went into the guard-house, and declared that he would make the centinel a serjeant, the serjeant an officer, and promote the commanding officer to a higher rank: "Continue," said he, on leaving them, "continue, my friends, to obey my orders with similar punctuality, and you may be certain of being rewarded."

The Emperor was an enemy to the pomp and ceremony by which little minds affect to display greatness. When he gave an entertainment, he omitted nothing that could divert his guests: he resolved, on these occasions, to lay aside the sovereign, and always endeavoured to convince others that he did so. He was never known to violate this familiarity, nor to express any resentment of what passed in the unguarded moments of convivial gaiety. If the conversation became disagreeable to him, or if any one said any thing offensive, he would only change the subject, or make the offender drink a bumper or two as a punishment for his indiscretion. He was fond of wine, and seldom suffered his guests to retire sober.

When the Czar was at Revel, the nobility of Esthonia endeavoured to shew their loyalty by making entertainments for him: among the rest, a lady of quality, whose name was *Bisfram*, had the honour of seeing him at her table; and, having heard that he was very fond of lobsters dressed in a particular manner, she had taken care to provide them. Just as he had begun to eat of this dish, *Menzikoff* came up to him, and, in a whisper loud enough to be heard by the mistress of the house, said, "Do you venture, Sire! to eat so freely of these dainties in a country newly conquered, and among a people in whom your confidence may be attended with danger?" Peter, without giving any answer, got up, seized him by the collar, and turned him out of the dining-room; after which he sat down to table again, and eat very heartily. The guests were motionless with  
astonishment;

astonishment; his hostess threw herself at his feet, and said, "Sire! I am not under any apprehension that the lobsters should disagree with you: but, I own, I fear that the agitation of spirits, which your majesty has now experienced, may be productive of ill consequences. It would, however, be no less cruel than unjust to suspect me!"—"Fear nothing," said Peter, interrupting her, "I am so well convinced of your loyalty, and of that of your fellow-citizens, that I should, without any apprehension, lodge with every one of them in their turn: these fellows (pointing to his courtiers,) are far from inspiring me with the same confidence; and I should think myself less safe with fifty of them, than with one of your fellow-citizens. Once more, I beg that you will make yourself perfectly easy; for I know those with whom I have to do."

Every quality of Peter was in the extreme; his dislike of ceremony was so great, as to make him regardless of those restraints of decorum which are generally esteemed necessary to conciliate respect. This sometimes gave occasion to ridiculous scenes. One cold winter's day, he gave an audience to the Polish ambassador in the senate room; when the doors were thrown open for the introduction of this minister, the Czar appeared much incommoded with the cold; he looked round the room, and perceiving his vice-chancellor, *Gollowin*, dressed out in an enormous periwig, he instantly snatched it off, muffled his own head in it, and received the compliments of the ambassador in this grotesque attire, which was rendered more striking by its contrast with the figure of the chancellor, who stood by him, with a bare pate, and rueful countenance, during the whole audience. At another time, the Czar went to the Lutheran church at Revel, the minister of which he was very fond of hearing, and seated himself behind a burgermaster, who was wrapped up in a good pelisse, and had a warm fur cap. Peter, who had taken off his hat, found himself very cold and uncomfortable; and, at length, losing all patience, in the middle of the sermon he seized the burgermaster's cap, which he kept till service was ended, and then returned it without saying a word.

With all his great, Peter had many bad, qualities. He was always suspicious of his Russian subjects, his contempt of whom, and his preference of foreigners, he never affected to conceal. It is somewhat extraordinary that, as he, in other respects, displayed great personal courage, he should have been subject to the most childish terrors, and afraid to sleep alone: but these apprehensions are said to have been owing to a fright which he received in his infancy, when he had been suddenly awakened by the Strelitzes, during the rebellion instigated by his sister. Hence he was sometimes attacked with involuntary paroxysms of terror and rage, accompanied with convulsions, which dis-

torted his whole countenance. The violence of his passions, and his excessive irritability, which might in some measure be ascribed to this cause, were strengthened by indulgence, and often rendered him capricious and cruel: of which, his destructive expedition into Sweden in the year 1719, was a most disgraceful instance. Equally unjust and detestable was the Czar's conduct toward his own son, whom our author represents as a weak but guiltless victim to the vile intrigues of *Menzikoff*, who did every thing in his power to increase Peter's aversion to his first Empress and her son; and, when he was appointed governor to the latter, he carefully removed *Van Huyssen*, and all those teachers who might have improved the mind of the young Prince, and encouraged him in every thing that could increase the Emperor's dislike of him, which he aggravated by the arts of defamation and falsehood. It appears, from various historians, that the Czarowitz had not been guilty of any thing that could deserve, from a father, the sentence pronounced on him: but, even after this, it is probable that Peter would have pardoned him, had he not been misled by his wicked and artful favourite, who foresaw that his own fall must take place, when the prince, whom he had thus cruelly treated, should succeed to his father's throne. Several anecdotes are here related, which, if true, shew that *Menzikoff* was not only vain and insolent, but also void of every sentiment of honour and honesty.

The story of Catherine is so well known that we shall not dwell on it. Fortunately for this princess, her interests were so intimately connected with those of *Menzikoff*, that he was obliged to be a faithful friend to her even from self-love, which seems to have been the only principle by which this artful minister was actuated. Peter was fond of women, and had a number of mistresses: but these amours neither inspired him with affection, nor softened the harshness of his disposition: for Catherine alone he felt love, and to her only was his conduct marked with tenderness. When he was seized with those fits of fever and fury to which he was liable, and in which he fancied that he was in immediate danger of being assassinated, when none of his courtiers dared to approach him, her voice seemed to exert a charm, and instantly calmed his spirits; she would, on these occasions, make him sit down by her, recline his head on her lap, invite him to sleep like an infant, and, to avoid disturbing his slumbers, would remain for two or three hours in this endurable situation: after this repose, he awoke perfectly composed and easy, and thus escaped the violent pains in his head, by which these paroxysms were otherwise succeeded. Her attention to him was well calculated to steal on his heart. As he was once riding through Peterburgh, he happened to

see at a shop a printed linen that struck his fancy, and he instantly bought it as a present for his Catherine, to whom he gave it on his return to the palace: she received it with the most affectionate gratitude, and assured him she had never before seen any thing so beautiful. As soon as the Czar was gone, she cut out a robe of it, which she ordered to be made up against the Emperor's birth-day. "You will not, surely, (said one of the ladies in waiting,) appear on such a day in a printed linen?"—"Why not? (answered Catherine,) the Czar gave it me, and, as it is a present from him, I value it more than the richest silks of Persia." Accordingly, she appeared in this dress on his birth-day; on which Peter was so delighted, that he tenderly embraced her before the whole court, and assured her of his unalterable affection.

Peter hesitated long before he resolved to proclaim Catherine as his wife and empress. Returning one day to the palace from a journey, he found in one of the apartments an Arab who was in his service, employed in assorting some flowers, and asked him what he was doing. The man, without discontinuing his work, answered, "Sire! to-morrow is my wife's birth-day; she loves me with all her heart, and is always endeavouring to oblige me. I, poor devil as I am, do not know how to shew her my gratitude, and so I am making a paltry garland of flowers for her: but I beg you will not mention it, as I intend to surprize her with it." The simplicity of this instance of affection and gratitude roused the Czar's sensibility of Catherine's attachment to him, and he immediately wrote the order for her coronation. Though elevated to a throne, Catherine's situation was by no means enviable. She was surrounded with enemies who endeavoured to alienate the Czar's affection from her: at one time, they inspired him with jealousy, and persuaded him that she carried on a criminal intercourse with her chamberlain, whom the Emperor caused to be unjustly condemned and executed: but, as there were not the least proofs of her guilt, she escaped all punishment, except a few blows from her husband, who was soon after reconciled to her. Another unhappy circumstance for the Empress was the Princess *Cantemir*'s return to Petersburg, on the death of her father: this lady had once been a favourite mistress of the Czar, and his attachment to her being now revived, he treated Catherine with the utmost neglect: so entirely did she lose his affection, that, a little before his death, he behaved with coldness and aversion to all who paid their court to her.

In the reign of Peter II., *Menzikoff* experienced the mutability of fortune in a striking manner. His rapacity and extortions, his insolence and cruelty, had united men of all orders  
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in enmity against him. All those who had been imprisoned or exiled by him were liberated or recalled by the Emperor; who, stripping him of all his honours, sent him into banishment, where he soon after died of grief. It is said that he could neither write nor read. The ministers in the succeeding reigns were not less remarkable instances of the uncertainty of that greatness which is founded on the favour of Princes. We are told that Count *Ostermann*, happening to receive a letter from the Empress, brought by a soldier of the guards, while he was at table with the foreign ambassadors, whom he had invited to dinner, got up to welcome the messenger, insisted on his sitting down and drinking with the company, and afterward attended him to the door, as if he had been a person of the greatest rank. Seeing his guests offended at his conduct, he said, "Be not astonished, gentlemen, at my politeness to a common soldier. Fortune is so whimsical in this country, that who knows what a great man this fellow may soon be?"

When the Duchess of Courland, Anne, was chosen Empress, she was obliged to sign a convention, by which she promised to be directed by the supreme council, and not to put to death, nor confiscate the effects of, any gentleman, unless he had been tried and convicted of some capital crime: but scarcely was she arrived at Petersburg, when her guards and the nobles of the court, secretly gained by *Ostermann* and *Bieron*, expressed their indignation on seeing the imperial power thus limited, and intreated her to destroy this disgraceful agreement. She contrived to get the paper into her hands, and threw it into the fire. Anne was much beloved by the Russians, on account of the mildness and affability of her behaviour; her disposition was amiable: but she was averse from application, and left all affairs of state to her favourites, who disgraced her reign by the most infamous acts of oppression and cruelty. *Bieron*, in particular, was remarkable for his rapacity; though originally without fortune, he amassed no less than five millions of pounds sterling. In the highest degree haughty and capricious, he sacrificed to his revenge all that had rendered themselves obnoxious to him, and punished the slightest and most trivial offences, as if they had been crimes of state. It is affirmed that, during the reign of Anne, more than thirty-six thousand persons were either put to death, or exiled. Among the innumerable enormities of which *Bieron* was guilty, we may mention his banishing to Siberia one *Scanderbek*, a German physician, without any form of trial, merely because he had refused to part with a collection of medals, to which *Bieron* had taken a fancy: others of his enemies he deprived of life by false accusations, and did not scruple to stoop to the baseness of assassination, when it suited his politics,

litics, or gratified his revenge. Our author instances the murder of Major *Sinclair*, a Swedish officer, whom the King of Sweden had sent to Constantinople to conclude a treaty of alliance. Such was the man in whom the Empress placed the most blind and unlimited confidence during her life, and whom, by her will, she appointed regent during the minority of her successor, Ivan III. This appointment greatly offended Prince *Anthony Ulric* of Brunswic, the young Czar's father; and when *Bieron*, in order to appease his resentment, waited on him with a commission, conferring on him the title of Imperial Highness, and constituting him commander in chief of the army and navy, the Prince threw down the paper with the utmost indignation, declaring that he would never submit to receive orders from a *Bieron*, nor accept of any office while he was regent. This aversion was increased by the behaviour of *Bieron's* wife, who, when the Grand Duchess Anne, mother to the infant Emperor, condescended to pay her a visit, treated this Princess with insolence and rudeness. Of this her Highness complained to one of the ladies of her court, who was related to the Fieldmarshal *Munich*, and who communicated the conversation to him, on which the Marshal exclaimed, "Strike the iron while it is hot, and our fortunes are made." He was afterward introduced to the Princess, who resolved on *Bieron's* arrest. The Prince's quarrel with the regent soon became public, and the enemies of the latter, encouraged by this example, no longer affected to conceal their hatred. *Bieron* suspected that his fall was at hand, and communicated his apprehensions to *Munich*, who removed his uneasiness by the most solemn assurances of unaltered friendship, and did not leave him on the evening when he was apprehended till he retired to rest. The Marshal had previously ordered the guard to be mounted with double the usual number of men; and, putting himself at the head of a select detachment, he returned to *Bieron's* palace, attended by his aide-de-camp *Mannstein*. Before he entered the house, he informed his men that he was ordered to put an end to the cruel and oppressive tyranny of the regent, and exhorted them to perish rather than fail in the attempt. *Mannstein* burst open the chamber door, declaring that he arrested *Bieron* in the name of the Emperor. The regent and his lady defended themselves with all the rage of despair, and *Mannstein* found it difficult to secure them without injury to their persons. When this was accomplished, *Bieron* was wrapped up in a pelise, and led away to the winter palace: as he passed along, the soldiers and populace loaded him with execrations and insults; and when, after this, he was conveyed to *Schlusselfburg*, above thirty persons, whom he had thrown into prison, and who were then released, were placed in different



ferent parts of the road, and, as he passed, reproached him with his insolence and cruelty. No periods of history are more interesting than those which exhibit the fall of a tyrant, and the re-establishment of the victims of his oppression: but, alas! so liable is man to be corrupted by the incitements of ambition, and by the possession of power, that, in many cases, the humiliation of one despot only serves to promote the exaltation of another. *Munich* was not less haughty and insolent than *Bieron*: but the obstinacy and violence of his temper rendered his power of short continuance; and drew on him the hatred of *Ostermann* and of the whole court. On being commanded by the Princess regent to send troops to the assistance of the house of Austria against the King of Prussia, he refused to obey, and demanded his dismissal, intending to retire into the Prussian dominions: but his retreat was prevented by the revolution which happened soon after his disgrace.

During the government of the Princess Anne, Elizabeth, directed by the counsel of *Lestoc*, seldom appeared at court, but took the utmost pains to gain the affection of the guards, by accepting the office of sponsor for their children, and, on these occasions, making valuable presents to the parents. This conduct was not unobserved at court: but, instead of exciting any alarm, it was considered as a subject of ridicule. It did not however escape the penetrating eye of *Ostermann*; and, with whatever address and prudence Elizabeth eluded his spies, she could not prevent his considering her as a formidable enemy, whom it was his interest to disable. For this purpose, he endeavoured to procure her confinement in a convent, and to place the Princess Anne on the throne as co-Empress with her son:—but this plan was obstructed by the discord which prevailed among the ministers, and by the security and negligence of the regent herself: this blind confidence was so great, that, though repeatedly warned of the designs of Elizabeth, she would take no precautions that might defeat them. Elizabeth, *Lestoc*, and their friends, were alarmed on finding their plans suspected, and she was persuaded to fix the second week in Advent for the execution of her scheme to mount the Imperial throne. On the 20th of November, a few days after this resolution had been taken, the Grand Duchess received a letter from Breslau, in which Elizabeth's designs, and all the measures taken by *Lestoc*, were particularly related, with advice to arrest the latter immediately. This letter she did not communicate to any one till the 23d, when there was an assembly at court, to which Elizabeth was invited and came. After some time, the Duchess retired into her own apartment, and sent to request that Elizabeth would attend her: the latter instantly obeyed;

obeyed; and her leaving the company excited the attention of all present, especially of those who were personally concerned in the affair. The Duchefs, with no great prudence, began the interview by reading the letter to her rival, and then desired her to vindicate herself from the charge laid against her. The Princess was confounded on finding her whole plan discovered: but, as she was a perfect mistress of the arts of dissimulation, she soon recovered her presence of mind, and contrived to conceal her emotion. She intreated the Regent to despise this calumny, and to be persuaded that she was incapable of entering into any design that could be unfriendly and disagreeable to her. The Duchefs then reproached her with *Lefloc's* frequent visits to the French ambassador: but the other denied these facts with so much assurance, that she removed the suspicions of the Regent, who only answered, that she was resolved to apprehend *Lefloc*. Elizabeth renewed her protestations of attachment and fidelity; on which they returned to the company. *Ostermann*, who was not a little curious to know what had passed in this interview, interrogated the Duchefs, who frankly related the conversation, and shewed him the letter from Breslau. He was struck with the impending danger, astonished at the indifference of his mistress, and advised her to send four thousand of the guards on the next day to Wiburg, under the pretence of opposing an attack apprehended from the Swedish general *Loewenhaupt*.

Elizabeth, on her return home, informed *Lefloc* of the conversation which she had held with the Regent. His heart sunk on hearing it: but, after some little deliberation, he resumed his courage, and resolved to give the signal for the insurrection that very night. It was then eleven o'clock. Money was necessary for the execution of his plan; and with this neither Elizabeth nor he was provided. He therefore went directly to the Marquis *De Chetardie*, the French ambassador, to procure it, but did not inform him of his resolution. In the mean time, he was told by those whom he had sent to observe what passed at court, that every thing was perfectly quiet there, and that only the common piquet was on guard. He then visited the guards, whose officers were not yet gained over to his party. He distributed some money to a few grenadiers, reminded them of the times of Peter I. when the great, as well as their inferiors, were subject to the control of the monarch; contrasted the government of an infant, under shelter of whose name ambitious men might perpetrate any mischief, with the mild administration of a Princess, who would restore the empire to that splendour, in which it had flourished during her father's reign, and informed them that they must that very night follow her to court,

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court, and confer on her that crown to which her birth and amiable qualities gave her so just a claim.

After having made these arrangements, *Lestoc* returned to Elizabeth, and insisted on the absolute necessity of carrying their designs into execution immediately. The Princess for some time hesitated, but at length resolved to comply with his advice; and, after prostrating herself before an image of the Virgin Mary, to which she addressed a long and fervent prayer, accompanied with many vows, she dressed herself for the expedition. They sent some of the guards, who had been bribed to second them, to the quarters of their comrades, in order to dispose them to favour her, and to acquaint them with her coming: she then seated herself in a sledge, behind which stood *Lestoc*, and *Woronzoff* her chamberlain, who was afterward high chancellor.

When they arrived at the hotel of the guards, where there were between two and three hundred men, Elizabeth declared that she came as the daughter of Peter I. and as heiress of his crown. They immediately took an oath of allegiance to her, and marched with her to the Imperial palace: just before they got thither, seventy-five men were detached to arrest *Ostermann*, *Munich*, and *Goloffkin*. At the palace, *Lestoc* immediately cut the drums of the guard, to prevent them from making any alarm, and charged the sentinels to be silent; who, on seeing their comrades, suspected no mischief, but suffered them to go where they pleased; and, when the Princess came, instantly swore allegiance to her. *Lestoc* and *Woronzoff* would not permit Elizabeth to go into the Regent's chamber with those who were to apprehend her: as they feared lest an interview with her niece, by exciting her compassion, might weaken her resolution, and ruin their design. Thirty grenadiers were ordered to repair to the apartments where the Emperor lodged with his mother and her family. These soldiers, being half drunk, rushed in with brutal impetuosity, overturning every thing in their way, and ordered the affrighted Dutchess to rise directly. She was thus obliged to appear half naked before those who, an hour before, had trembled at her nod. They obliged her to dress immediately, and would not listen to her repeated entreaty for an interview with her aunt Elizabeth. The Duke her husband was not equally submissive to their order; and, as he would not stir from his bed, they rolled him up in his counterpane, carried him down the stair-case, and, throwing a pelise over him, suffered him to remain a considerable time in this situation, before they gave him his clothes. The infant Emperor was asleep with his nurse: the guards were forbidden to awaken him, and were ordered to stay till he should awake of his own accord.

tord. They waited above an hour round the bed. As soon as he awoke, the grenadiers disputed who should have the honour of carrying him off; the child was frightened at their rudeness, and his nurse, snatching him from them, was led away with him.

This unfortunate family were carried in sledges to the palace of Elizabeth, where they were confined each in a separate apartment, and closely watched: here they remained during four days, uncertain of their future destination: Elizabeth then dispatched messengers to the several regiments encamped in the neighbourhood of Petersburg, with orders for them to repair to the palace by six o'clock in the morning, to swear allegiance to their new sovereign. After giving this command, she suffered all the pain of suspense and uncertainty. She knew not the disposition of the army toward her, and dreaded lest, instead of obeying her order, the soldiers might immediately effect a counter-revolution. At length, however, several parties of them arrived, shouting, Long live our new Empress! Till this time, Elizabeth, whether because she feared a sudden reverse of fortune, or because ambition had not yet stifled the feelings of nature, seemed very fond of her little nephew Ivan. She frequently went to see him, and held him in her arms while the soldiers assembled. The poor child was delighted with their shouts, and endeavoured to imitate them. Elizabeth was affected by this, and, looking at him with compassion, exclaimed, Unhappy infant! little dost thou know that these shouts are thy ruin! The Empress was proclaimed on the 25th of November 1741, O. S. and a few days after, Anne and her family were sent to Riga, where they were confined in the citadel. She submitted to her lot with great resignation, or rather perhaps with indifference: this was by no means the temper of her husband, who was exceedingly impatient under his misfortunes, and frequently reproached the Dutchess with her imprudence in concealing the intelligence which she had received.

Soon after the accession of Elizabeth, *Munich* and *Ostermann* were tried and condemned, the former to be drawn asunder by horses, the latter to be broken alive on the wheel. *Munich* behaved with great resolution before his judges, and afterward walked up to the place of execution, through a double row of soldiers, with a steady moderate step, while his undaunted yet modest countenance displayed the utmost tranquillity and indifference respecting his approaching death. As he passed along, he looked attentively at the spectators on each side, and if he saw any officer whom he knew, stopped and took leave of him. When he came to the spot appointed for

his execution, he addressed the officer who was at the head of the troops: "You have the command, Sir! give it with that firmness with which you have formerly seen me command in the midst of battle. Do your duty with promptitude, and give the orders to deliver me as speedily as possible from this life, which I resign with the greatest pleasure." Then embracing him, he added, "Do me the favour to accept this trifling pledge of my friendship, and keep it in remembrance of the Field-marshal *Munich*." He then gave him his ring, snuff-box, and watch. *Ofermann* was very far from displaying equal fortitude: his spirits entirely forsook him, and he was obliged to be supported by four soldiers: but *Munich*, beside his natural strength of mind and boldness of temper, was animated by the desire of perpetuating his fame, and of terminating his life in such a manner as might add a lustre to the military glory which he had acquired. What was his astonishment, when, after the sentence of death was read, he heard that it was exchanged for that of exile? Disappointment and sorrow were evident in his countenance, and he shed tears of vexation as he returned to his prison. The place of his banishment was the very house which he had, in the year before, caused to be built for *Biron*.

Elizabeth justified her usurpation by pretending that, during the reign of Peter II., *Ofermann* and *Munich* had cancelled the will of her mother, according to which she maintained, that, if Peter died without issue, the crown was to descend, first to the Empress Anne, and then to herself. In her edict, published soon after her accession, she professed to grant a free pardon to the Dutchess and her whole family; these, however, were mere words, which she belied by her inhuman conduct to these unhappy persons, who were kept in perpetual imprisonment, and deprived of their infant son Ivan, whom Elizabeth took care to confine in a dungeon at Schlusfelburgh. With the same hypocritical pretensions to humanity, she professed to abolish capital punishments, though she often inflicted, on comparatively trivial occasions, sufferings more cruel than death itself. Our author affirms, that her reign was disgraced by exposing the accused to tortures and mutilation which shock humanity.

Notwithstanding the important services which *Lestoc* had rendered to the Empress, and the repeated and solemn assurances which she had given to him that he should never forfeit her friendship, she was persuaded, in 1743, to sacrifice him to the hatred of his enemies; he was falsely accused of high-treason, his wealth was confiscated, and, together with his lady, he was sent into exile. *Lestoc* had certainly faults: but he had great abilities,

abilities, and many good qualities, and was, on the whole, preferable to his predecessors in the favour of the Russian sovereigns.

Elizabeth was persuaded, by Count *Ivan Schuvaloff*, to commission *Voltaire* to write a history of Russia. For this purpose, the historian was furnished with authentic extracts from public papers, and with memoirs written by Peter I. After some years, the history of Peter I. was published; with which the Count was much dissatisfied, as *Voltaire* had thought fit to neglect the greater part of the materials sent to him, and to insert many things for which they gave him no authority. *Schuvaloff* wrote to him a polite expostulatory letter, in which he said that he had by no means answered the expectation of the public; asked him why, instead of making use of several interesting memoirs and anecdotes that had been sent to him, he had directly contradicted some of them by the insertion of things for which he had no authority; and observed that, by his mode of spelling, he had altered and distorted the Russian names. *Voltaire*, with great indifference, answered, "that it was not his custom to transcribe literally all that might be sent to him; that he had drawn up the work in the manner which he thought best, and inserted what he had collected from other memoirs which he had opportunities of procuring; that he was perfectly convinced of the value of the anecdotes transmitted to him, but could not, with propriety, insert them in a work which did not contain the private life of the Czar; and (he added) as to my disfiguring the Russian names, I am certain that the complaint must come from a German: I wish him more wit, and fewer consonants."

Soon after her accession, Elizabeth was persuaded by her ministers to nominate a successor. She made choice of *Charles Peter Ulric, Duke of Schleswig-Holstein*, the son of her elder sister Anne, who was invited into Russia, embraced the established religion of the country, and took the name of *Peter Federovitch*. The Empress proclaimed him as the heir apparent to the throne by a manifesto, dated November 7th, 1742, and in this character caused her subjects to swear allegiance to him. Pains have been taken to persuade the public that this Prince was deficient in natural abilities, and averse from application; our author affirms the contrary, and observes that he might have been a wise and a great monarch, had proper care been taken, in Russia, to complete that education which had been given him in Holstein: but he was deprived of the Count *Brummer*, and those preceptors who had inculcated good principles and useful knowledge, and was delivered over to *Tschoglohoff*, and others, whose ignorance incurred his contempt, and whose conduct discouraged him from the pursuit of his studies. The courtiers

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omitted no artifice to inspire the Empress with hatred and jealousy of him, and succeeded so far as to render his situation very uncomfortable. It was therefore no wonder that a young Prince, who had no wise friend to improve his mind and direct his conduct, should be guilty of some irregularities; especially when we consider that he was hurried into many of them by those about him, with the insidious design of expoling his imprudence to his aunt Elizabeth. The great leader of this iniquitous plot was the Chancellor *Bestushev*\*, who was disgraced in the year 1759; and, among other articles of accusation, this conspiracy is laid to his charge in the sentence pronounced on him. For her ill treatment of her nephew, Elizabeth was amply punished by the terror of mind which she endured in consequence of her suspicions; and which increased to such a degree as to prey on her health and spirits, and to render her truly wretched. In a paroxysm of fear and grief, she exclaimed, "Curled be he, who first found means to dethrone one sovereign, and set up another in his place!"

It was believed in Russia that Elizabeth was secretly married to Count *Razamoffski*, who constantly attended her, and to whom she paid, even in public, those attentions that indicated a very tender affection. It has also been generally supposed that Messrs. *Tarrasanoff*, and the Princess their sister, were really the children of Elizabeth. This young lady had retired into Italy, and, in the year 1770, was most treacherously decoyed, under pretence of inviting her to an entertainment, on board of Admiral Greig's ship, by Count *Orloff*, who carried her with him to Russia, where she was committed to prison, and has never been seen since. The writer of this article has had this anecdote confirmed to him by a gentleman who has long resided at Petersburg, to whom it had been related by Admiral *Greig*. He added that, on the arrival of this unfortunate Princess, the Empress ordered her to be brought into her presence, and to walk up and down the apartment before her, between two officers; after which, without speaking to her, or suffering her to speak, her Majesty retired, and the unhappy young lady was carried to prison.

The conduct of Peter III. at the commencement of his reign, was such as indicated at least a humane and benevolent disposition. He abolished the private chancery, which had been, under Elizabeth, a most iniquitous and oppressive court, and delivered the Russian nobility from that severe military servitude, under which they, as well as the peasants, had long

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\* The Chancellor was descended from a Kentish family of the name of *Best*.

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groaned. These actions, together with his affability and his readiness to hearken to any petition that was presented to him, made him exceedingly popular. One of his first measures was to release those who had been confined, and to recall those who had been banished, in the preceding reign : it is said that he thus restored above seventeen thousand persons to their friends and families ; among these was *Bierom*, whom he acknowledged as Duke of *Courland* : in fine, says our author, during the whole of his short reign, he shewed neither obstinacy nor perverseness of disposition, was always ready to receive advice, and behaved to his subjects like a tender parent to his family.

About a fortnight after his accession, Peter resolved to visit Ivan III. who was confined in the castle of *Schlusſelburg*, situated on an island in the lake of *Ladoga*. The Emperor was attended by the Barons *Korff* and *Sternberg*, together with two other noblemen. They found the unfortunate Prince in a most dismal gloomy prison, inaccessible to the light of the Sun, with scarcely clothes to cover him, and those of the meanest kind ; a long shirt of the coarsest canvass for the summer, and a sheep-skin pelise for the winter, were the whole of his wardrobe. Ivan threw himself at the Emperor's feet ; " I shall not, Sire," said he, " trouble you with tedious petitions ; I have wasted many years in this gloomy dungeon ; all I beg is to be permitted now and then to breathe a freer air." Peter was affected by this scene, and immediately raised him with assurances that he would do every thing in his power to alleviate his sufferings. He then inquired into his past misfortunes. " My greatest misfortunes," answered Ivan, " befel me when I was an infant ; of them I have no remembrance. I know that from the time when I could feel them, I mingled my tears with those of my parents, while I had the comfort of having them with me. At that time my greatest grief was to see what they suffered from the inhumanity of some of the officers, who conveyed us from one prison to another." Here Peter interrupted him—Do you recollect the names of these officers ?—" No, Sire ! nor were we desirous to know them. We avoided the sight of them as much as possible, and thanked God when these monsters were relieved by others less inhuman : but I shall never forget the kindness and compassion of one officer to whose guard we were committed. We esteemed him, and regretted the loss of him when he left us. He prevented our requests by numberless instances of affectionate attention, by which he sought to alleviate our misery."—Do you remember the name of this worthy man ? said Peter—" Yes, Sire ! his name was *Korff*." The good Baron was so affected by this grateful mention of him, that he sobbed and could not speak. Peter wept, and retired for a few mi-



nutes to recover himself. During his absence, one of the noblemen asked Ivan how he came thither. The Prince said that some ruffians, he knew not by whose order, had torn him away from his parents, of whose lot he was entirely ignorant; that afterward a monk had undertaken to convey him into Germany: but that, at *Smolensk*, he was discovered, his deliverer loaded with chains, and he himself hurried into this horrid dungeon. When Peter returned, he was attended by the commandant of the fort, to whose care he recommended the Prince, promising to send more particular orders in writing, and bidding him in the mean time supply his prisoner with every thing that he might want, behave to him with the utmost respect, and suffer him to walk freely within the walls of the fort whenever he pleased. The Emperor then gave orders for building a house in the castle, where Ivan might be commodiously lodged, and have every indulgence that could be conferred on a prisoner. The unfortunate Prince was not suffered to live to take possession of this abode.

When the Emperor returned to his palace, his uncle, the Duke of *Holstein*, advised him to release Ivan with his father and his brothers, to send them into Germany, and to allow them a pension suitable to their rank. To this measure Peter himself was much inclined, and he would most probably have adopted it, had it not been for the obstinate opposition of his ministers. He supplied the Prince, however, with every convenience that could render his situation more tolerable.

Ivan had been out of this prison once during the reign of Elizabeth; he was then conveyed in a close carriage to Peterburgh, to the house of the Chancellor *Woronzoff*, whither the Empress came and conversed a few minutes with him, without letting him know to whom he was speaking. It is evident that ambition and fear had more influence over her than either justice or compassion. Yet *she* spared his life,—it was not by *her* order that he was assassinated. Though she usurped the throne of Ivan, she did not wade through his blood to it.

During the short reign of Peter III. Ivan was sometimes permitted to come to the court. On these occasions, Baron *Sternberg* fetched him and carried him back, in a close carriage, with the utmost secrecy. Great pains have been taken to persuade the world that this unhappy Prince laboured under a weakness of intellect, nearly approaching to idiotism: but our author asserts that this was by no means the truth. Secluded from society, and confined to a prison during almost his whole life, he was deprived of those opportunities of instruction which others enjoy: *but*, from the testimony of officers who were on duty in the  
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fort where he was confined, it appears that he was not deficient in natural abilities, and that he had improved them by reading, which was indeed the only means left within his power of acquiring knowledge. His person was advantageous, and his countenance was interesting.

Several anecdotes are here related of Peter III. which shew that he was a humane and benevolent Prince, who displayed a most generous disposition in forgiving, and treating with kindness, those who in the former reign had behaved to him in the most infamous manner. He owed his misfortunes chiefly to the sincerity and openness of his temper; he could not condescend to dissimble; nor had he that suspicious opinion of others, and that artful duplicity of character, which a more intimate acquaintance with the court of Elizabeth, had he been suffered to frequent it, might have inspired. He was indeed guilty of some conjugal infidelities: but surely this cannot be deemed a capital crime in one whose marriage may be considered as a mere political connection, in which his choice was not consulted, nor were his affections interested. In short, he appears to have had some vices, but more imprudencies, and to have been, on the whole, *a man more sinned against than sinning*; for, if the maxim of a certain writer on the principles of government, *that the wise and good alone have a right to govern*, were strictly applied to practice, thrones would be more frequently vacant than they now are.

According to this author's account, the Russians are a most despicable race, ignorant, superstitious, obstinate, and servile, in the highest degree: he says that dishonesty prevails among the highest as well as among the lower classes; that the latter are dextrous only as thieves, and that the former display scarcely any talents, except in the contrivance and execution of the most iniquitous plans of extortion, in which they seem to be uncontrolled by any sense of shame: but what can be expected from a nation of slaves, governed with a rod of iron by foreigners, whom they must naturally hate? a nation made up of *villains*, in the political sense of the word, and of nobles who are alternately slaves and tyrants? Of the police he complains as being exceedingly bad, and he represents the authority of its magistrates as little more than a cover for fraud and exaction. Perhaps in this representation the truth may be rather exaggerated; or the writer may not have been long enough in Russia to see the effects of the regulations, that have been made by the present Empress. It may however be supposed, from the universally acknowledged character of the people, and from the nature of the government, that the improvements introduced by the court have not a very extensive influence in the empire; and that the man-

ners, prevalent in places remote from the seat of government, are not to be estimated by those of Petersburg: accordingly, our author observes that those at the court, who have travelled, and have had the advantages of a good education, are as different from the rest of the people, as the English are from the Iroquois.

In reviewing this article, we have been seduced into greater length than we had intended: but the information which we have extracted appeared interesting; and to this we must trust for our vindication. We have endeavoured to condense and bring these scattered anecdotes into some regular order, which we imagined would render them more pleasing to our readers. Beside the historical information, of which we have here given a brief view, these volumes contain many curious particulars, relative to the manners of the various tribes of Tartars.

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ART. VII. *De Kunst der Nabootsing door Gebaarden. i. e. The Art of Theatrical Imitation.* By J. J. ENGEL. Translated from the German. 8vo. Two Volumes, about 270 pages in each. Haarlem. 1791.

PERHAPS there does not exist a more certain standard by which we may estimate the genius and taste of a people, than is furnished by their theatre. In order to make a proper use of this guide, we must attend, not only to the merit of the pieces represented on the stage, but also to the style in which they are acted; for the latter is not less necessary than the former, to enable us to judge of their sensations, and of the notions prevalent among them concerning that ideal excellence, which, in all the imitative arts, is the object of genius, and the criterion of taste. Of the merit of some of the modern dramatic compositions of the Germans, our readers may form a superficial idea from the critical papers under the title of "*The Speculator*," and from a translation of Schiller's tragedy of "*The Robbers*†," lately published. Hence it will appear that their best writers are not, like the French, restrained by the squeamish delicacy of frigid criticism, from following the inspiration of genius, and the warmth of feeling. They boldly express the passions in the language of nature; their tragedies, instead of wearying the spectator with a cold description and pompous sentimental dialogue, excite pity, indignation, and a degree of terror, that sometimes approaches to horror. Hence our readers will not wonder that Shakspeare is much studied and greatly admired by

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\* See Rev. New Series, vol. vii. p. 210.

† See Rev. for November last, p. 266.

the Germans : they have a very good translation of his works ; many of his plays are frequently represented on their theatres ; and their best writers study them as models of dramatic excellence. Of the style of acting, now in vogue among them, we may form some idea, from what the present author says of *Eckhoff*, who seems to have been the Garrick of their stage. This actor, he tells us, was the first who laid aside that pompous, declamatory, theatrical manner, which had long prevailed. In tragedy, he was not less easy and natural than in comedy. He never affected the stately measured step, nor the obviously studied gesture. Justness of expression was his first care, and gracefulness was properly cultivated, as subordinate to this requisite. His manner of speaking and acting was that of interesting conversation, not rendered formal and uniform by an adherence to general rules, but the result of an accurate study, and an attention to the particular circumstances of the characters which he represented; these he endeavoured to express with energy, without departing from nature. Hence he was excellent in all those parts, that were conceived and written by authors of true dramatic genius, in a style suited to his mode of acting : but he did not succeed in tragedies borrowed from the French, in which the pompous tones of declamation, and the exaggerated gestures, of the French theatre, are indispensably necessary to support the false dignity of the character.

M. ENGEL has thrown his observations on the art of acting into the form of letters to a friend ; this method is not the most convenient for a didactic work : but it may perhaps be excused by his plea, that he professes to give only hints and ideas on his subject, and not a complete discussion of it. He writes in a lively and agreeable manner ; seems to have thought much and observed attentively ; and has, in general, acquired just notions of the effect of internal sensations and passions on the countenance and person. Though he avoids the formality of divisions and subdivisions, he is not inattentive to method.

The first eight letters are employed in preparing the subject for discussion, and in explaining the terms which the author has occasion to use. In answer to those who contend that to give rules for acting is unnecessary, because all precepts relative to this art may be summed up in a direction to follow nature, and to trust to the feelings excited by the poet, he justly observes that nothing can be more indefinite than the word *nature*, as here used. The idea of perfect expression is indeed borrowed from nature, but it is not realized in individuals, who all have their several defects, various in kind as well as in degree ; and it is to remedy these that art and study are absolutely requisite.

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A good actor will always endeavour to feel what he is to represent : but the degree of his sensibility is different at different times, and depends on accidental circumstances : to suppose therefore that his feeling, while acting, should, without previous study, supply him with proper gestures to express it, is scarcely less absurd than to imagine that it will inspire him with proper words, and hence to conclude that he may neglect learning his part. Some have maintained that, as excellence in an actor must be the result of natural genius, an attention to the rules of art will only retard his improvement, and render his performance frigid and formal. This objection is answered by comparing acting to the other imitative arts, and particularly to music, in which a person with a good ear will make a quicker progress at first by trusting to this alone, than if he learns to play by notes ; though it is certain, from experience, that when the first difficulties are overcome, the latter mode will enable him to perform with greater freedom, because with greater certainty, and to attain a much higher degree of excellence, than he could otherwise have reached : but, adds our author, though it should be proved that all that can be offered on this subject can be of no use either to the actor, the painter, or the statuary, yet will it be interesting to the philosopher, on account of its connection with the theory of the mind ; than which, a more noble object of investigation cannot be found in the whole range of natural history. We know nothing of the mind except by its operations ; and this knowledge cannot but be greatly improved by an accurate attention to the various external expressions of its ideas and sensations. As we cannot survey the naked soul, we must carefully examine the veil in which it is clothed ; this is in some parts so transparent, and in all so exquisitely pliable, that, to the curious eye, its varying folds betray all the forms and movements of the Being which it conceals.

M. ENGEL observes that the external phenomena which the actor must imitate from nature, are either such as depend entirely on the organization of the body, or such as result more immediately from mental sensations and affections. With respect to the former kind, he advises the actor to embrace opportunities of studying nature in the circumstances which he must feign, and, mindful of the emotions that he is to excite, not to carry his imitation so far as to injure their effect, by shocking the spectator, and destroying the deception. In the representation of a dying person, the actor ought not to exhibit those convulsive agonies, which excite horror and disgust rather than pity : such violent contortions, though they may be faithfully copied from nature, alarm the spectator, interrupt his sensations, break the charm by which his attention was bound, and force him,

him, in order to recover his tranquillity, to recollect that the scene is not real : hence exhibitions of this kind sometimes provoke laughter instead of tears.

With regard to those external alterations which result from the operations of the mind, and which are in various degrees dependent on the will, M. ENGEL observes that many of them have no other than a very general and indefinite signification. To this class belong the transition from rapid to slow pronunciation, and, on the contrary, that from level to emphatic speaking ; these serve to attract the attention of the hearers, which must be farther engaged and directed by the inflexions of the voice, and the varied tones of the speaker. Of the same kind, and of similar use, are some gestures, such as the indicative motion of the hand and arm, or what Cicero calls *manus minus arguta, digitis subsequens verba, non exprimens; brachium procerius projectum, quasi quoddam telum orationis\** ; to which may be added all those movements of the whole, or any part, of the body, which, though they naturally occur on our delivering any thing in which we are deeply interested, or which we deem to be of great importance, cannot be said to have any particular or definite expression. The general rule that should be observed in the use of these gestures, is the same with that of elocution ; unvaried sameness in the former is not less disgusting than monotony in the latter ; and as, in speaking, the stronger emphasis and more energetic enunciation must be confined to the more important words and sentences, so, in acting, the more apparent gestures must be reserved for those expressions alone, which demand peculiar attention. To lay an emphasis on insignificant words is not more offensive to the ear, than to accompany uninteresting expressions with violent gestures is to the eye.

Those gestures which are more particular and definite in their meaning, the author arranges under two classes. Cicero not only uses the word *gestus* to signify the external indications of the affections of the soul, but also speaks of a *gestus scenicus, verba exprimens*, which he calls *demonstratio*, and which M. ENGEL distinguishes by the epithet of *imitative* or *descriptive* ; the other kind, which the Roman orator terms *significatio*, this author denominates *expressive* gesture. The former is an indication of the object about which the mind is employed ; the latter is an indication of the sensations and affections by which it is modified. In the explanation of this part of the subject, and particularly in what is said of figurative or metaphorical gestures, we find many excellent observations, on which our limits will not permit us to dwell.

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\* *De Oratore, lib. iii. cap. 59.*

Among the expressive gestures, are many which depend on the will, and which the actor can command at pleasure: but there are other external signs, which are not equally the result of volition, and which nature, by some secret tie, has intimately connected with certain sensations and passions of the soul, in order, as *Haller* observes, to prevent men from deceiving each other in the common intercourse of life: these are the tears of sorrow, the sudden blush of shame, and the pallid countenance of fear. The want of these expressions on the stage, is generally pardoned, because there are very few who have an imagination so strong and lively as to produce a sufficient degree of real feeling in a fictitious circumstance. Happy is the actor who is blessed with such an imagination: but, with all this advantage, he must be careful not to resign his feelings to its dominion; unless, to use the words of *Shakspeare*, whom our author here quotes, "in the very torrent, tempest, and as I may say whirlwind of passion, he can acquire and beget a temperance, that may give it smoothness." The actor, who can thus excite, and thus regulate, his feelings, has true genius.

Gestures may be considered either as external alterations of the person, or as indications of the internal operations of the mind; in the former of these views, it is natural to inquire which are the most graceful; in the latter, which are the most just. *M. ENGEL* observes that most of the rules that have been given, especially by French writers, on this subject, relate to the former of these particulars, without paying a due attention to the latter; and to this preference of imaginary gracefulness to truth of expression, he ascribes all that pompous affectation of attitude and action, to which the term theatrical is appropriated as a mark of contempt.

After taking a general view of his subject, *M. ENGEL* proceeds to examine more particularly those gestures which are expressive of the several sensations and emotions of the soul. He first surveys the expression of a mind perfectly at ease: this state of repose is described in a general view, and is then considered with respect to those various incidental circumstances, which are the result of personal character; these descriptions are illustrated with engravings from *Chodowiecki*, which have no small merit in point of expression, though many of them are defective with respect to beauty and gracefulness of figure. The author next examines those gestures which indicate thoughtfulness and contemplation. Here we meet with some just observations on the proper manner of speaking a soliloquy, which is in fact only thinking aloud, and not, as many actors seem to imagine, the communication of a secret to the pit. He accurately discriminates the effects of the progress from doubt to certainty,

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and observes that in speeches of this kind, descriptive gestures are sometimes not only allowable, but highly proper. When Hamlet, says he, in his deliberation on the expediency of self-murder, had discovered the reason which determined him against it, he cries, "*Ay, there's the rub*;" in speaking this, it is natural that he should point with his finger, as if the truth that he discerned were an object within view: again, when Lear, reflecting on the cruelty of his daughters, suddenly checks himself, and exclaims

"O that way madness lies, let me shun that;"

though the object of his terror be merely ideal, he will spontaneously avert his face, and will make a motion with his hand, as if he repelled the painful thought from him.

The subsequent letters treat of astonishment, which the author here considers as an affection of the understanding, rather than of the heart. Hence he proceeds to examine the expressions of desire: this word he uses in a very comprehensive sense, as including aversion; for this is only the desire of any other state or object in preference to that which it shuns. He therefore considers this affection as either impelling us toward an object with a view to pleasure and enjoyment; or as repelling us from it with a view to safety and peace of mind; or else as moving us toward it with a view to repel and destroy it. He first surveys those expressions which, *mutatis mutandis*, are common to desire in general, as here defined, and then examines each of the species, with its several varieties. These he has in many respects well discriminated: but we have not room for the particulars. The agreeable emotions of joy, admiration, confidence, and love; and the disagreeable sensations of grief, contempt, jealousy, and hatred, are also sketched in various circumstances and characters, and are illustrated by examples, some of which are taken from Shakspeare. In order to afford the reader an idea of the manner in which M. ENGEL treats these subjects, we shall give a short view of some of his observations on those painful sensations, which are excited by the perception of an evil that either diminishes or destroys our happiness: of these sensations, he says, there are two kinds, grief and melancholy; the former is a restless and active state of the mind, which expresses itself by the tension of the fibres; it is an internal struggle against the painful perception, a violent endeavour to subdue and expel it. Melancholy, on the contrary, is inactive and quiescent; the powers of the soul are all relaxed; and the mind becomes entirely passive, and no longer attempts either to avert the evil, or to avoid the perception of it. In this state, we are insensible to the emotions of anger, or the desire of revenge, because conscious of our impotence



potence to modify the cause of our grief; and our faculties are so exhausted by the unavailing struggle in which they have been engaged, that even the perception, on which they are constantly employed, loses the greatest part of its force. In the story of Niobe, we find that she does not sink into melancholy, till after her powers were entirely exhausted by expressions of grief and resentment; nor was it, till after her return to her own country, that she was transformed into stone. Cicero is of opinion that this transformation alludes to the silence of grief: but our author thinks that it rather refers to that *vis inertia*, if we may so call it, or that indifference, which is peculiar to deep melancholy, when the mind is absorbed in the contemplation of its wretchedness, and from which no other object has power to divert its attention. For an illustration of these observations, the author refers us to a most admirable description of this melancholy, in Richardson's Sir Charles Grandison, vol. v. letter 1. The first approaches to this insensibility are expressed by languid inactivity; the head hangs down; the vertebræ of the back and neck, together with all the joints of the limbs, appear relaxed; the countenance is pale; the eyes are either fixed on the occasion of the grief, or, if this cause be not present, are cast down to the ground:

“*Ad humum mæror gravis deducit.*” HOR.

all the motions of the limbs are slow, as if there were neither power nor life to regulate them; the gait is heavy and impeded; the foot is scarcely raised from the ground, as if a weight kept it down; the sympathetic expressions of others are unperceived or disregarded; and every desire of pleasing is lost: the hand is frequently raised slowly, and, pressed against the forehead, hangs over the eyes; the breathing is slow and silent, but sometimes interrupted by a deep sigh.

Very different are the expressions of violent grief, or what the author calls suffering; in this passion, the features and gestures indicate an agitation of the mind, and an internal struggle with the painful perception. The sufferer does not, like the melancholy person, appear exhausted and powerless, but exerts all his strength in an endeavour to get rid of the perception that oppresses him. The eye-brows are drawn up toward the forehead, and every muscle of the face is in motion; the eyes reflect a strong but unsteady light; the bosom heaves quick and high; the step is firm and sudden; the whole body is stretched, as if in opposition to some contracting spasm; the head is drawn backward and inclining toward one of the shoulders; all the muscles of the arms and legs are in action; the supplicating face is often turned toward heaven, and the shoulders are raised: the hands are sometimes strongly pressed  
together,

together; then suddenly separated; and, at other times, they are clasped in each other, raised as in prayer, or else held as low as possible before the body, with the palms downwards, and supported by the interposition of the fingers. When tears follow these emotions, they are not the full round drops that, in ungratified anger, are sometimes forced from the eye, and trickle down the cheek; nor do they form a gentle silent shower, like those of the melancholy person, which seem to fall spontaneously from the relaxed vessels: but they rush out in a flood, impelled by the convulsive contraction of all the neighbouring muscles.—After these general descriptions, the author explains the particular modifications of grief, and its connection with other sensations.

After treating of the gestures expressive of particular passions and sensations, M. ENGEL makes some very just observations on that harmony in the expression of every part of the body, which actors are so liable to forget. Hence he proceeds to consider the effect of contending passions. One example, by which he illustrates this subject, is from Hamlet. When the Prince follows his father's ghost, his desire of knowing the dreadful secret, which he expected would be thus disclosed to him, was indeed predominant: but this desire is checked by his fears of an unknown BEING from another world, and grows weaker in proportion as he approaches the spirit, and is led to a distance from his companions. His eagerness must therefore gradually decrease from the moment when he has burst loose from them. His gait must at first be firm and resolute, but without precipitation; after this, his steps should by degrees become shorter, and be made with increasing caution and timidity; and his body, instead of inclining forward, should rest its weight on the hindmost foot, as if prepared for retreating.

M. ENGEL's observations on imitative gesture are very just, and well deserve the attention of every public speaker: as we have not room to enter into the particulars of his directions on this subject, we must content ourselves with saying, that they are founded on the general precept of considering the intention of the passage which is to be delivered. If this be only to give a lively idea of the object represented, and the speaker be not under the influence of any of those emotions which spontaneously betray themselves by expressive gesture, the imitative may be allowed: but it is generally improper, where the speaker's intention is to signify the sensation which the object mentioned excites in his own mind. These rules are illustrated by a variety of instances. Among these, he says, that, when, in the first part of Henry IV. the Prince of Wales describes Falstaff as *sweating to death, and larding the lean earth as he walks along,*

it is not unnatural for him to imitate the prominent belly and waddling gait of the unwieldy knight: but nothing could be more absurd, than for an actor, in the part of Hamlet, expressing to Horatio his contempt of flattery, to stoop as if to kiss the garment of his friend, and to bend his knee, when he says,

"No, let the candied tongue lick absurd pomp,  
And crook the pregnant hinges of the knee,  
Where thrift may follow fawning."

The merits of pantomime are discussed at large by M. ENGEL, and, in our opinion, are very justly appreciated. He observes that no actions can be intelligibly represented by mere gesture, except such as are common, and are hence immediately recognized; nor can any story, nor series of facts, be related, of which the spectators have not been previously informed. From what we are told of the pantomime of the ancients, it is evident that they did not trust to this art for the representation of a newly-invented fable, but only exercised it when, from mythological or historical tradition, the stories were well known to the spectators. This supposition is indeed absolutely necessary, to render the accounts of the ancient pantomimes at all credible. The spectators knew, beforehand, all that the piece was to signify and express; how easily then might they be deluded into the conclusion, that the gestures which they saw, really communicated those ideas, which, having been previously received, lay treasured up in their memories, ready to be excited by the least hint!—This is the only way in which the story of the Cynic Demetrius, and other wonderful accounts of the effects of pantomime among the ancients, can appear at all probable; though even with this allowance they seem to have been greatly exaggerated. The modern pantomime is not less confined and defective; and, notwithstanding the marvellous story told by *Du Bos*, of the effect of a pantomime representation of a scene of the *Horace* of *Corneille*, and *M. Noverre's* account of the reduction of the whole tragedy to a ballet, we cannot help concluding with our author, that all such attempts must be in the highest degree absurd and ridiculous. He tells us, that he once saw this play thus transformed, according to *M. Noverre's* plan, and found that the representation became farcical, in proportion as the sentiment, that was to be signified, was sublime. In order to express the wish of Camilla, that the earth might open and swallow up Rome, the actress first pointed to the back part of the stage, where the spectators were to suppose that Rome was situated; she then moved her hand with great violence downward toward the earth; afterward opening, not the jaws of a monster, but her own pretty little mouth, as wide as she could stretch it, she repeatedly attempted to force her clenched

hand into it.—The limits by which the province of pantomime is bounded, are accurately marked out in these letters; and the author accounts for them on principles, to which we think no man of judgment will refuse his assent.

M. ENGEL prefers prose to verse, for dramatic pieces: his objections to the latter are certainly just, when applied to rhyme, and especially to the monotonous heroic verse of the French: but his arguments do not affect our blank-verse, which admits every variety of measure that can be required to express all the different emotions that are to be excited by the tragic fable; and which, if composed with judgment, and delivered with propriety, gives dignity and force to the expression, and gratifies the ear, without violating probability, or interrupting the feelings.

The author shews more indulgence to operas, than we had expected from so philosophical a critic. He justly observes, that, in these pieces, we sacrifice justness of representation to pleasure of a different kind, but which is not less attractive and powerful. Vocal and instrumental music cannot with propriety be introduced into the drama, except in scenes where the action is suspended; for there is no emotion of the mind that expresses itself by singing, except joy, and even this must be of the most trifling nature, and in the most insignificant characters; and surely nothing can be more ridiculous, than that a person, under the influence of grief, of anger, or indeed any of the passions, should suspend his feelings while the fiddlers in the orchestra scrape a prelude to his air, and then give vent to his emotions in a song.—

We find, in one of these letters, some good observations on a question which has often been started, without being satisfactorily decided, viz. how far the tones and gestures of the actor may be adopted by the preacher? M. ENGEL justly marks a wide difference between the circumstances and intention of the actor, and those of the preacher; so that what may be highly proper in the one, becomes improper in the other. The actor is supposed to express his ideas as they occur to him while speaking; the preacher is supposed to have previously digested and arranged his thoughts: the character represented by the actor is generally agitated by various, if not by opposite, passions; whereas the preacher is supposed to be calm, employed on one object, the leading sentiment of which is continually present with him, and excludes every other. In Hamlet's soliloquy on suicide, the subject is indeed highly important; the mind is worked up to a grave and serious disposition; and the speech must be pronounced with solemnity and dignity: but the actor's manner in the delivery of it, though it might be very natural in a man who contemplates the subject in his study,

is not proper for the preacher to adopt in a public discourse; because Hamlet, buried in thought, is supposed never before to have seriously examined the question, and is swayed different ways by opposite arguments, as they arise in his mind: this cannot be the situation of the preacher, who is imagined to have previously formed his opinion, and to deliver that, of the truth of which he is fully convinced. We cannot help observing, that though this remark be, in general, just, it may admit of some exceptions. Those sermons, for instance, in which characters are delineated, are far from being the least edifying and instructive; and may not the preacher be allowed, in some degree, where it would not violate the decorum of the pulpit, to personate, in his tone of voice and manner of speaking, the character which he draws? In the parable of the unjust steward, is a soliloquy not less deliberative than that of Hamlet; and a good reader, or preacher, will naturally deliver the one in nearly the same manner as he would the other. The same may be said of many other historical passages of the scriptures, or of illustrations of moral characters, on which the preacher may have occasion to dwell. Our author allows, however, that there are some cases in which the situation of the preacher is similar to that of the actor, and in which the tone and manner of the latter, not only may but ought to be adopted by the former. Here he refers to those passages in which the actor delivers a serious paternal admonition, or moral reflection, without any other emotion than such as results from a sense of its importance, and a desire of making a deep and lasting impression on the persons to whom it is addressed. As an instance, he mentions a scene between the father and his children, in Diderot's *Pere de Famille*. The celebrated and beautiful pleading of Portia, in the Merchant of Venice, in favour of mercy, is perhaps an instance not less apposite. We acknowledge that this is a delicate subject. All studied affectation of a theatrical manner, in the pulpit, is grossly disgusting, and highly censurable: but shall we therefore transform the preacher into a cold reasoner, who delivers an abstruse and dry dissertation with a drawling indifferent monotony, that lulls half his audience to sleep? How much more respectable is he, who, considering his parishioners as his children, addresses his instructions to the heart, with the affectionate energy of a tender parent, and neglects no study that may in any degree promote this valuable end!

The remainder of the work contains a variety of excellent observations on the expression of mixed sensations, on the degrees of affinity between different passions, on the climax of expression, and on the gradual transition from one passion to another.

another. From this part, we might extract many passages which would exhibit the author's taste and judgment in an advantageous light: but we are loth to extend this article to a greater length; and we shall conclude with acknowledging the pleasure that we have received from these letters, the Dutch translation of which has great merit in point of style, and is, we are informed, very faithful to the original.

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ART. VIII. *Memorien dienende tot Opheldering, &c. i. e. Memoirs tending to elucidate the Events which took place during the late War with England.* By the Hon. JOACHIM RENDORP, LL. D. Burg-master of the City of Amsterdam. 8vo. 2 Vols. about 350 Pages in each. Amsterdam. 1790.

THIS work, though printed two years ago, when a few copies of it were distributed to some of the author's particular friends, was not published till after his death, which happened a few months since. As it relates events of some importance in the history of the United Provinces, in which the Burgermaster was personally concerned, and about which he had the best information, its subject cannot fail to attract our attention; which is still more deeply interested by the well-known respectable character of the author, and by the candour and moderation which are displayed in his manner of treating the points of his history.

M. RENDORP introduces his memoirs with a dispassionate but spirited defence of his own conduct. In political contests, it will ever be the lot of the impartial man, who adopts those measures alone, by whomsoever proposed, which he thinks advantageous for his country, to be abused by the party with whom he happens to differ; and, if he has ever before coincided in any of their views, to be branded as an apostate from his principles. This was the fate of the worthy Burgermaster, who, at one time, lay under the heavy displeasure of the enthusiastic friends of the house of Orange; and, at another, was the object of the abuse of those who called themselves patriots, and of all the violence of the mob, which, in the year 1787, encouraged by some of those who, as officers of the trained Burghers, ought to have preserved the public peace, plundered his house, destroyed his furniture and effects, and, had he not saved himself by flight, might probably have deprived him of life. He condescends to refute some of the reproaches that have been cast on him; and we must do him the justice to say, that, as far as we can judge from his book, his whole conduct appears to have been consistent with the principles which he professed, and highly worthy of an honest and up-

right man. Among other things, he was reproached with being the son of a brewer; though it is certain that his family was equal, and his education much superior, to that of most of his colleagues in the regency. On this remark he well observes, that, in a country which owes its existence and welfare to commerce, those persons, who have acquired wealth by their industry, and are honoured by places of power and public trust, may be considered as on a level with the first people in the republic; and that most of those in Holland, who wish to be thought of the best families, owe their importance to the same cause, and would find their pride of descent much lowered by looking a little way back into their pedigree. This, he adds, is far from being disgraceful to the republic; for, an inhabitant, who, by his industry, has raised himself from small beginnings to a respectable station, and who, in making his own fortune, has supplied others with the means of subsistence, is a much more useful member of society, than he who, from descent alone, or from the influence of his family, is intruded into posts of honour. This is certainly the language of reason and common sense; and we wish that it were more usually spoken. We are far from desiring to level every rank, and to abolish all distinctions: but surely the pride of hereditary nobility is an insult to the good sense of mankind. What can be more absurd than the claims of a vain fellow\*, who has no merit of his own, yet demands respect, merely because one of his ancestors in the dark ages was a petty feudal tyrant; or because his descent may be traced back to the illicit amours of a licentious monarch? and still more ridiculous are they who, without even these distinctions, (which, however worthless, are yet current,) presume to consider themselves as of a class superior to their fellow-citizens, and mark their contempt of others, with whom they are too proud to associate, by styling them *burger families*; because, by the law of their country, any native burger of certain property, is eligible to the highest offices of government in his own city.

In order to read and judge M. RENDORP'S book with impartiality, we must lay aside our national prejudices as Englishmen, and divest ourselves of that violent predilection for our own country and its prerogatives, which leads us to despise others, and to think meanly of their claims, merely because they come into competition with our own. In short, justly to appreciate the Burgermaster's conduct, we must fancy ourselves in his situation, as a Dutchman who loved his country,

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\* *Worth makes the man, and want of it, the fellow.* Pope.

and was zealous for every thing that might promote its welfare and dignity.

The Memoirs open with a very judicious view of the political interests of the United Provinces, in which the author shews, that, from their situation, and from the contending interests of the neighbouring powers, their independency is sufficiently preserved; and that it is not only unnecessary, but highly impolitic, to enter into treaties of alliance, either offensive or defensive, with more powerful neighbours. By these treaties, the republic has frequently been led into ruinous wars, at the conclusion of which, little or no attention was paid to its interests by the nation in whose favour it had engaged: for though it may be said, that defensive alliances are of reciprocal benefit, yet the occasions, which may involve other powers in war, are so much more numerous than those which can induce the republic to engage in hostilities, that the benefit is by no means equal. Most of all, observes the author, is it impolitic to endeavour to obtain conditions, which are so contrary to the interest of the monarch who grants them, that it can never be expected that the republic will be allowed to enjoy them in peace. This was the case with respect to the third and fourth articles of the treaty of 1674. It required but little penetration to foresee, that England would never freely permit the Dutch to supply their enemies with what might be useful to them in carrying on war; and it is absurd to expect, that kings and princes should adhere to treaties which happen to counteract either their interest or their ambition, when they can violate them with impunity. All history, says M. RENDORP, shews, that nothing, except a sufficient armed force, can set bounds to the injustice of princes. This, he adds, the republic had often experienced, but never more than in the times now mentioned. Its remonstrances against the haughty and violent conduct of the British ministry, were founded in truth and justice, but they had not the enforcement of a powerful fleet to procure due attention to them; and for the republic to attempt, without this aid, to maintain and defend even its most undoubted rights, was the most impolitic step that could be taken, and could only expose it to fresh insults, and to greater injuries.

The forbearance of the British court, in not demanding the succours which, it was asserted, the republic was bound by treaty to furnish, has often been held forth as an instance of generosity, in return for which, the Dutch ought to have surrendered some of their commercial rights. In this light the matter was maintained by Lord Dover, when ambassador at the Hague, in a conversation with M. RENDORP, which



is recorded in these Memoirs:—but generosity seldom has, or can have, much influence in the transactions of nations with each other; politicians cannot, and, indeed, should not, sacrifice the interests of their constituents to feelings of this nature; a strict regard to equity and justice is all that can be expected from them. The truth was, that these succours, if obtained, would have been detrimental rather than serviceable to us: as the very trifling assistance which the Dutch could have given us, would have been greatly outweighed by the expence of men and money, in which we must have been involved, in order to defend the republic from the French, who would have attacked them immediately by land. Of this our ministry, without having much foresight, must have been well convinced; and they therefore made the demand of succours only as a pretence to compel the Dutch to sacrifice whatever they should think proper to require, and to give a colour of justice to the violence with which they enforced their requisitions.

M. RENDORP judges that the accession of the republic to the armed neutrality was the real cause of the war; though the British minister did not think fit to mention it in the manifesto, because it was not convenient, at that time, to provoke the resentment of Russia. This measure the Burgermaster censures, not as in itself unjust, but as highly impolitic in the republic; because, at that time, it had no naval force, and had little reason to suppose that the Empress, notwithstanding all her specious promises, would involve herself in a war, merely on account of insults offered to the Dutch, by those who would carefully abstain from any thing which might give direct offence to her. The other powers, that had acceded to this alliance, were of no importance. France and Spain were already engaged in war, Sweden was the dependant of Russia, Denmark that of England, and Prussia had not a single frigate to defend even its own trade. In short, our author considered it as a mere gasconade of the Empress, which, instead of being productive of advantage to the republic, could only serve to involve it in difficulties. The event proved the justness of his reasoning, and shewed how little faith is due to the assurances of despots.

With respect to the affair of Paul Jones, M. RENDORP asserts, that, in the account which the English ambassador gave of that matter to his court, many circumstances were not represented strictly according to truth, or, at least, were placed in the most unfavourable point of view. We have literally translated this assertion, of the merits of which we cannot pretend to judge; because the Burgermaster has not entered into the particulars of the event to which it relates. The author

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also affirms, that the ambassador, when he left the Hague and went to Antwerp, instigated the inhabitants of that city to petition the Emperor to insist on their free navigation of the Scheldt. How far the information given to M. RENDORP, concerning this circumstance, may be credited, we must leave to the judgment of our readers. We cannot help thinking it somewhat extraordinary, that a British minister should excite the Antwerpers to obtain that, as a natural right, (for as such he must doubtless have represented it,) the bare apprehension of which is now urged as a sufficient reason for involving the nation in certain extraordinary expence, and perhaps in the horrors of war.

It appears, from these Memoirs, that the treaty with the American States, which was said to have been signed by the magistrates of Amsterdam, and which was urged in the manifesto as a reason for the war, was a mere pretence of the British ministry, who did not think it prudent openly to assign the armed neutrality as the real cause. M. RENDORP observes, that though the enemies of Amsterdam have endeavoured to represent this transaction as highly punishable, because no one member of the state ought, without the knowledge and consent of the other members of which the sovereignty consists, to enter into any engagement with foreign powers; yet nothing can be more certain, than that this was not the intention of the Burgermasters, who never even thought of signing any treaty. All they intended and did, was merely to prevent the Americans, in treating with the English, from agreeing to any thing prejudicial to the Dutch; and, if ever the independence of those states should be acknowledged, to secure such conditions as should be most favourable to the commerce of their country. That the orders given to the Pensionary amounted to no more than this, is here proved by an extract from the journals of the Burgermaster's chamber, which we shall translate:

‘ On occasion of certain deliberations held in the Burgermaster's chamber, with the Pensionary *Van Berckel*, concerning the independence of North America, and the advantages, *casu quo*, which our commerce might thence derive, the four Burgermasters have ordered the annexed declaration, signed by the said Pensionary in their names, to be sent to W. Lee, Esq. deputed from America, to make such use thereof, as circumstances may require.’

The annexed declaration was as follows:

“ The Pensionary *Van Berckel* shall, in the name of the Burgermasters of Amsterdam, and by their express command, write to Wm. Lee, Esq. that, from a firm reliance that, in the congress now held in America with the English commissioners, nothing will be determined nor resolved to the prejudice of the commerce of this republic, the Burgermasters, on their part, are disposed, *as soon as the independence of the United States shall be acknowledged*

leged by England, to exert all their power so to conduct measures, that a treaty of perpetual friendship and commerce may be concluded between the said United States and this republic, and the respective inhabitants of the same; and they hereby authorise the said Wm. Lee, with proper care and secrecy, to make such use of these their real sentiments, as he may think necessary."

The Pensionary, in his letter to Mr. Lee, strictly adhered to these instructions, and added only his advice to use circumspection, 'lest the matter should come to the knowledge of those who were interested in the defeat of a plan, which had no other object than the mutual advantage of the two republics.'

Hence it appears, that the assertion in *M. Stokton's* letter, that a treaty was signed by *M. De Neuville*, as properly deputed by the Burgermasters and Pensionary of Amsterdam, was a gross misrepresentation: for it is evident that *M. De Neuville* had never received any such authority. Burgermaster *Temminck*, who was then in the regency, declared, that he never saw any treaty till it was produced before the assembly of the States of Holland; though, in order to screen the Pensionary, the Burgermasters, in the account which they gave to the States, took the whole of the transaction on themselves. It is probable that *M. De Neuville* might have shewn the treaty to the Pensionary; who, perhaps, expressed his general approbation of it, as a plan which he wished to see carried into execution, not at that time, but when the independency of America should be acknowledged by England; and that *De Neuville*, in order to increase his importance with Congress, might exaggerate this as a permission to sign it:—but *M. RENDORP* farther observes, that there are circumstances in the treaty itself, which indicate that it had never been inspected either by the Burgermasters or the Pensionary, with that attention which they would have paid to what was to be signed by their authority, and in their names. It can hardly be presumed, that persons, at all accustomed to the forms of public business, should not have corrected the absurd appellation of their *High Mightinesses the Seven Provinces of Holland*, between whom and the United States of America the treaty is said to be concluded. Beside this, there is one article in the treaty, to which it is not probable that any of the regency of Amsterdam would have acceded: this is the tenth, by which their *High Mightinesses the States of Holland* bound themselves to prevent the navigation of their new friends from being interrupted by the piratical States of Barbary. This article, says *M. De Neuville*, in his letter to Dr. Franklin, is binding on both sides; an assertion which, our author observes, is somewhat extraordinary; because the uniform plan of the Dutch entirely precluded all necessity for the interposition of any power in their favour with the States of Barbary; and it

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was certainly not their interest to conciliate these pirates with any nation that might be their rivals in the Mediterranean trade.

According to this account, there was nothing criminal in the conduct either of the Burgermasters, or of the Pensionary, of Amsterdam; and we cannot wonder that the memorial of the 10th of November 1780, delivered by the English ambassador, should excite the utmost resentment, and be censured as highly violent and insulting. We see no reason to doubt the veracity of M. RENDORP's representation of the affair; and, unhappily, there are more instances on record, which shew that the ministry, who carried on the unfortunate American war, were either sufficiently weak to be deceived themselves, or sufficiently wicked to deceive the nation, in order to plunge it deeper into the horrors of a war, which originated in their own obstinacy and imprudence.

M. RENDORP, though he maintains that his countrymen had, strictly speaking, a full right, by the treaty of 1674, to supply the French with timber and masts, severely blames their imprudence, in risking the ruin of their whole commerce, in order to preserve this branch of it, the profits of which were inconsiderable; and at a time when they had no naval force to support their claims, however just. This defenceless state he ascribes to their constitution, which he shews to be exceedingly unfavourable to political exertions; and yet, like almost all politicians who are in possession of power, he is averse from every idea of reform or amendment. It must be confessed that the situation of the Dutch government was highly difficult and distressing. If our war with America was censured as unjustifiable and oppressive by many of the greatest and best men in England, we cannot wonder that it was considered in the same odious light by the Dutch; who, without attending to the nicer distinctions which the British ministry had made, and which were, perhaps, too subtle to be apprehended by any, except those politicians whose ingenuity was sharpened either by prejudice or interest, naturally drew a parallel between the case of the Americans and their own when they revolted from the dominion of Spain. These sentiments were increased by the French ministry, and were become so universal among all ranks, that, excepting the Stadtholder and his adherents, there was scarcely a Dutchman to be found, who did not openly wish success to the colonies: added to this, was their resentment of the capture of their ships, of the insults offered to their flag, and of the lofty and violent conduct of our ambassador, who, though he had long resided among them, seemed to be very little acquainted with their character: from all these causes,

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it appears probable, that, had the Prince of Orange been able to persuade the States to join England against France and America, the consequence would have been a French invasion, seconded by an insurrection in their own country. Neither was it easy to preserve a neutrality; for the court of Versailles, conscious of having a strong party in the United Provinces, was as ready to take offence at any concessions made to Great Britain, as that of London could be at the partiality shewn to her enemies. In this unhappy dilemma, our author observes, their wisest plan would have been to acquiesce in the offer made by Sir Joseph Yorke, that the cargoes of those of their ships which were laden with timber, &c. and carried into English ports, should be bought up by the crown at a fair valuation. This would at least have prevented the war for the present, and would have given them time to put their navy on a more respectable footing; though, as to the latter, it is scarcely to be supposed, that the English would have suffered them to proceed without interruption.

In April 1781, a circumstance occurred, which the author acknowledges he could never completely comprehend. He was informed by M. *Vesscher*, adjunct Pensionary of Amsterdam, that a certain Englishman, whose name was *Montague*, had offered to bring to the Texel ten English frigates, from twenty-four to thirty-six guns each, completely manned and armed; for which treason to his country, he was to receive eighty thousand pounds, but was not to have any reward if the plan failed of success. The scheme appeared highly absurd to M. *RENDORP*: but it was communicated with such confidence, and the concurrence of the Duke *De la Vauguyon*, and other circumstances, made it so plausible, that he acquainted the other Burgermasters with it; they answered that it was highly pleasing to them, and that they wished it to be proposed at the Hague. Accordingly, the Prince of Orange and the Grand Pensionary were informed of it; proper signals were appointed, to prevent being deceived, and precautions were taken against a surprise and attack of the vessels lying in the roads of the Texel. Particular mention was made of the state of these frigates, together with their names and those of their commanders: but no one could ever give a clear account of the circumstances of this strange proposal. The French ambassador, and the Pensionary, seemed not to have the least doubt of its success; and even the Prince, though he appeared to indulge no very high expectations from the offer, thought it not impossible that some, at least, of those frigates might be brought to the Texel; for, one day, when at table at the Helder, on hearing some guns fired, he exclaimed, *There are the English frigates!*

*frigates!* These hopes, though greatly abated, continued for some time; and it was affirmed, that the *Dorset*, a new ship carrying thirty-six eighteen pounders, was to be the first that would arrive. At Amsterdam were several English sailors, that were said to belong to the crew, who were for some time maintained by the government: but they were afterward ordered to depart, when the hope of the promised capture had entirely subsided.

The account given by the Burgermaster, of the debates which about this time took place, concerning the construction of a haven in the neighbourhood of the *Texel*, in which ships of the line might lie with safety during the winter, exhibits a strong instance of that mean jealousy of some of the cities, which leads them to oppose every scheme, however advantageous and necessary to their country, that may, even in the remotest manner, interfere with their own narrow views. The Prince being at the *Texel* on this occasion, a council of war was held, in which, as Admiral *Hartfinck* had affirmed that there were four ships of the line and two frigates ready for sea, it was resolved that these men of war should go on a cruise, to intercept the English transports with troops, that were expected to sail from the *Wefer*:—but this expedition did not take place, because the Rear Admiral *Zoutman*, who was to have commanded it, and some of the captains, thought that they should be too much exposed to the enemy; this was, at least, the reason assigned by the Prince, in answer to M. RENDORP's inquiries. The not sailing of this squadron was the occasion of much discontent, and confirmed the general popular suspicions of the inactivity of the government. In these reproaches, says our author, the truth was greatly exaggerated; though it cannot be denied, that a certain want of energy was evident in the administration of affairs. This was ascribed to the influence of the Duke of *Brunswick*, who was accused of having endeavoured to retain the administration in his own hands, and, for this purpose, was said to employ the attention of the Prince about trifles, without leading him to consider things in an enlarged and comprehensive view. He had also created jealousies between his Highness and several members of the regency; and had been the cause of disgusting some of the best friends of the house of *Orange*. It was therefore the general wish, that, in order to restore mutual harmony and confidence, the Stadtholder should dismiss the Duke, and select a council, consisting of some of the regents and ministers of the republic, in order to assist him with their advice, without interfering in the executive part of his office, much less in military affairs. With this view, the Burgermasters sent our author, with M. *Temminck* and the Pensionary

Pensionary *Visscher*, to communicate to the Prince, in a private audience, a memorial, expressing their desire that the Duke might retire from the Hague, and cease to be his privy counsellor; they assured his Highness, that, whether he complied with their request or not, it should be kept as a profound secret; and that, very far from wishing to deprive the Duke of any of his offices of honour or emolument, they would be the first to render his retreat honourable and agreeable to him.—When the intention of the deputation was intimated to the Prince, by M. RENDORP, his Highness declared that he could not comply with the request, but conversed on the subject with great command of temper, and appointed the next day for receiving the deputation. Before this time arrived, our author was informed that the Prince had disclosed the secret, and had conferred with the Duke on the subject; after which, his Highness had appeared to be exceedingly displeased and angry. This was, in fact, the state of his mind, when he admitted the Burgermasters and the Pensionary; he could scarcely command himself while the memorial was read; and he afterward, with great violence, reproached them with enmity to him, as well as to the Duke, and with a design of depriving him of all power and authority. M. RENDORP answered him with temper and dignity; and, when the Prince said he should communicate the whole to the Duke, that he might have an opportunity of defending himself against the charges laid against him, the Burgermaster replied, that they had not accused the Duke, but only alleged that the public hatred and distrust of him were so great, that his stay at the Hague could not but have bad consequences;—that his Highness might, if he thought fit, deliver the memorial to the Duke; though it was doubtful whether its being made public would be adviseable, with regard even to this nobleman.

It has been said that it was unreasonable to expect that the Prince should part with his tutor and friend, whom, he declared, he considered as a second father. We feel all the hardship of this situation, and are willing to make every allowance for it: but we must observe, that there are some cases in which the feelings of private friendship must be sacrificed to the public good; that, when a minister is hated and distrusted, not only by the people, but by those who are to co-operate with him, there is sufficient reason for his retiring; and by obstinately retaining him, in opposition to the voice of the public, a Prince risks the happiness of his friend, as well as his own felicity, and the welfare of his country.

The Duke was greatly irritated, complained to the States General, and, representing the measure taken by the Burgermasters as highly criminal, demanded satisfaction for what, he

was forced to acknowledge, was said to the Prince in confidence: but this haughty and violent conduct only served to increase the indignation of the public, and to heighten the degree of hatred and contempt under which he had long laboured. This desire of revenge accelerated his fall, and, which was worse, the whole transaction gave the people unfavourable ideas of the Prince himself. M. RENDORP declares that he never would have agreed to the measure, had he supposed that his Highness would have communicated the conversation to any one, and especially to the Duke:—but it is highly probable, that, if the Burger-masters had not taken this step, some other method would have been adopted in order to acquaint the Stadtholder with the public sentiments, and which might not have been conducted with equal propriety and moderation.

M. RENDORP expresses his conviction that the popular suspicions that the Duke was bribed by the English court were entirely groundless: but he observes that he had given great offence by his remarkable intimacy with the English Ambassador, at a time when this minister, on account of his haughty and imperious memorials, was the object of general abhorrence at the Hague. His imprudence in this respect was so obvious, that even the Prince had several times expressed his disapprobation of it.

About this time, a circumstance, which had long been known to the Burgermasters of Amsterdam, was brought before the public by M. *Van Lynden*; who, on being offered an embassy to Vienna, declared that he would not accept of any such commission, as long as the Duke of Brunswick should retain his influence over the councils of the Prince, and the administration of public measures. It appeared that, in 1768, a written engagement had been drawn up by M. *Bleiswyk*, then Pensionary of Delft, by which the Duke was bound at all times to afford the Prince his advice and assistance: but the words, in which this obligation was expressed, seemed to imply that his Highness was indefinitely bound in every thing to ask the Duke's advice. This agreement was made without the knowledge of the Stadtholder's best friends; and it is remarkable that both Count *Bentinck* and Sir Joseph Yorke, when they heard of it, expressed their disapprobation in very strong terms. It appears, in fact, to have been a most disingenuous artifice, by which the Duke took advantage of the Prince's youth and inexperience, in order to perpetuate his own authority. How much this transaction increased the resentment of the people, is well known; and the consequences of it may be a useful lesson to Princes; it may teach them not to sacrifice the confidence of the public, to a weak partiality for their favourites.

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We have been the more particular in our account of this part of the Burgermaster's work, because we are persuaded that it contains an impartial view of facts, which have been often and variously represented by party zeal and national prejudice.

The remainder of the first volume contains an account of the origin of that hatred toward our author, which was afterward displayed by Burgermaster *Hoofst*, and the Pensionary *Van Berckel*. It appears that, when the Stadtholder had laid before the States the papers found on Mr. Laurens, the Pensionary was seized with such a panic, that he declared to the Burgermasters that he dared not venture to go to the Hague, lest the Prince should imprison him, unless they would first send the other Pensionary to know the intentions of his Highness, and to obtain an assurance that nothing of the kind should be attempted against him. With this ridiculous message, M. *Visscher* went to the Prince, who immediately gave him the strongest assurances that his colleague had nothing to apprehend. Notwithstanding this, *Van Berckel* persisted in his refusal to trust himself at the Hague, and pretended that his wife was so terrified, that she would not suffer him to go. The Burgermasters, though they despised him for his pusillanimity, indulged him in his wishes; and the rather, as, by the roughness of his manners, he had so disgusted the Prince and the Grand Pensionary, that they had declared that they neither could, nor would, transact any business with him:—but, some months after this, the Pensionary finding that the affair of the American treaty was no longer mentioned, recovered his courage, and resolved to go to the Hague, in order to make a report of some business in the Assembly of the States of Holland. The Burgermasters, hearing of his intention, ordered him to deliver his report in writing, and forbade his personally appearing in the assembly:—but, in the year 1782, the anti-Orange party, instigated by the French Ambassador, were desirous of having *Van Berckel* at the Hague; and Burgermaster *Hoofst* proposed that the prohibition should be annulled: not being able to obtain this measure, he declared, with great warmth, that he would not go on the deputation to the States, unless the Pensionary might be permitted to attend him. A few weeks afterward, some of the Pensionary's friends in the council represented to the Burgermasters, that their refusing to suffer *Van Berckel* to accompany their deputies to the Hague, had occasioned great discontents among the people, the consequences of which might be dangerous; and they therefore proposed that the prohibition should be withdrawn, on his making a written apology for some expressions which had given offence to the magistrates. This apology he could not be persuaded to make; and, instead of it, gave a verbal declaration of his  
readiness

readiness to execute all the commissions with which the Burgermasters might entrust him; on which the President told him that he should be allowed to accompany the deputies. Our author, foreseeing that his opposition to this measure would be of no avail, chose not to countenance it by his presence.

The second volume commences with an account of the overtures for a separate peace made to the author by the Marquis *de Cordon*, through *M. Triquetti* the Sardinian agent, in May 1781. Similar proposals were afterward offered by Paul Wentworth, Esq. who went over to Holland for this purpose. After Mr. Wentworth's return, several letters passed between M. RENDORP and this gentleman; who, in his last, seemed to complain that his negotiations had been revealed to Sir Joseph Yorke, and that the disposition of the ambassador toward him was not the most friendly. Sir Joseph then interested himself in the business, and Mr. Wentworth was again sent over in the beginning of 1782: but the negotiations were interrupted by the change of the ministry. Mr. Fox was inclined to conclude a peace with Holland: but, before his intentions could be known, the French Ambassador, by an insolence of conduct, his authority for which was denied by his own court, and by his influence with many of the members of the government, had contrived to precipitate the republic into an engagement to form a plan of operations in concert with the French court for carrying on the war; and to acknowledge Mr. Adams in the public character of Ambassador from the United States of America. Thus ended all hopes of a separate peace; which the Dutch might then have obtained on much more favourable terms, than were afterward secured for them by the perfidious court of France. What happened after this, says the author, shews how exceedingly imprudent it is for the republic to involve itself in circumstances, which oblige it to adopt whatever measures a more powerful ally may think fit to prescribe. 'I will not affirm, (adds he,) that any other court would not have treated us in the same manner. All courts think and act alike; provided they can gain their end, they are very indifferent concerning the means. To involve an ally in a ruinous war, to contribute as little as possible to its assistance, and to sacrifice its interest, whenever by so doing they can promote their own, are the maxims by which all princes have, in all times, regulated their conduct.' It appears, from the Burgermaster's account, that the conduct of the French ministry was the most treacherous that could be imagined; and that the proposal, of combining their naval force with that of the Dutch, was only intended to prevent the latter from making peace with England; they never proposed any definite plan of operations to the

the republic, in which it could join ; and they refused to convoy the Dutch East India ships even from Cadiz to Brest. When pressed to do this, the French Ambassador pretended that nothing more was meant by the plan of combining their naval operations, than that the parties should inform each other of what was to be done by their respective fleets. This minister afterward insisted that a squadron of ten ships should be sent to Brest, at a time when he knew that it could not be done without exposing the republic to the greatest danger ; and he made their non-compliance a pretence to justify his court in violating the promise of not concluding a peace, without procuring the most favourable conditions for its ally.

We shall not enter into the author's observations on this treatment, nor detain our readers with those on the peace, which was afterward concluded. The fourth article, by which Negapatnam was to be ceded to the English, and the sixth, by which the free navigation of the eastern seas was granted to British subjects, excited great dissatisfaction, and are represented as hard. We cannot, however, consider these terms as inequitable on the part of England ; as it could not be pretended that our ministry should give up Trinquemale, without what might be deemed some equivalent, especially to an enemy who had no conquests to return, and who, by rejecting the offers of a separate peace, had forfeited all title to advantageous conditions : with respect to our free navigation in the eastern seas, it was surely highly inconsistent that the Dutch, who had always professed themselves advocates for the freedom of the seas in Europe, should wish to destroy this freedom in the East Indies. The truth is, republican as well as monarchical politicians are regardless of equity, when their interests are concerned. The Dutch were apprehensive that this concession might endanger their spice trade ; which every impartial person must consider as a most unjust monopoly, obtained by the most infamous and cruel conduct toward the English, and supported in a manner highly disgraceful to any nation that makes the least pretensions to liberality of character. As an instance of the inhuman spirit, which their mean jealousy of this usurped claim inspires, we may mention the behaviour of the Governor of Macassar to Captain Carteret and his people, when driven thither by distress\*. We are by no means inclined to palliate those measures of the British ministry, which we consider as disgraceful to our own country : but the same impartiality obliges us to observe, that the selfish monopolizing

\* See Hawkesworth's Account of Voyages to the Southern Hemisphere : also Monthly Review, vol. xlix. p. 366.

policy of the Dutch in the East Indies, and the mean manner in which they court the favour of the piratical states of Barbary, might warrant us in applying to the republic, as a political body, the reflection of M. RENDORP respecting kings,—*provided they gain their ends, they are very indifferent about the means.*

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ART. IX. *Tabulæ Motuum Solis, &c. i. e.* New and correct Solar Tables, founded on the Theory of Gravitation, and on the latest Observations. To which is added, A new Catalogue of the principal Fixed Stars, from Astronomical Observations made during the Years 1787, 1788, 1789, and 1790, in the Observatory of Gotha. Published under the Patronage, and at the Expence, of his Serene Highness the Duke of *Saxe Gotha*, by FRANCISCUS DE ZACH. 4to. pp. 445. Gotha. 1792.

**H**EARTILY disgusted with the odious scenes of guilt and violence, which are obtruded on us in the study of political history, we turn with peculiar satisfaction to those subjects which increase the treasures of knowledge, without exciting those painful feelings that are always awakened by viewing the depravity of mankind, whether exhibited in the savage fury of licentious demagogues, or in the more specious, but not less cruel and iniquitous, schemes of ambitious princes and statesmen. Nor do we more detest those who, to gratify their lust of power, plunge their own country and those around them into the horrors of war, than we love and respect those who are friends to the just rights of mankind, who cultivate the benignant arts of peace, and encourage the pursuits of science. In the latter of these views, as a liberal patron of the study of astronomy, and no inconsiderable proficient in it\*, we are here invited to consider the Duke of *Saxe Gotha*. We are informed that he has caused an observatory to be erected, under the direction of M. DE ZACH, on a hill called *Seeberg*, in the neighbourhood of his palace, constructed in the most advantageous manner for astronomical observations, and furnished with every necessary apparatus made by the best artists in London. Of this building and its furniture, M. DE ZACH gives a very minute description, illustrated by a plate. The principal instruments are, an achromatic transit telescope, by Ramsden, eight feet long; an astronomical circle of eight, a zenith sector of twelve, and a quadrant of two, feet radius; an equatorial instrument by Smeaton, of three, a catoptric telescope by Herschel, of

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\* We are told that several of the tables were calculated by the Duke.

seven, and an achromatic refractor by Dolland, of ten, feet, in length; a time-keeper, by Mudge and Dutton, with a gridiron pendulum; together with several other clocks and watches by various artists.

Of the improvements made by the ingenious Mr. Ramsden, in the transit instrument, M. DE ZACH has given a particular account, with directions for adjusting it; which will, no doubt, be highly acceptable to astronomers on the continent: but it is needless for us to dwell on this subject, as our readers may find all the information which they can desire concerning it, by consulting Mr. Vince's treatise on practical astronomy.

Two introductions are given in this work, one to the tables of the sun, the other to those of the stars: they contain an account of the observations and elements from which the tables are constructed, together with ample directions for their use. As they are all calculated for the meridian of *Seeberg*, the first table exhibits the difference of meridians between this observatory and all those places of which the situation has been determined by astronomers, together with their latitudes, the reduction of the epocha of the sun's mean longitude, and that arising from the difference of the mean motions of the sun and moon for each place. From this table, we shall give the following articles, as they may be acceptable to our astronomical readers:

	Diff. Merid. in Time.	Latitudes.	Reduction of the Epocha of the Sun's Mean Motion.	Reduction of the Argu- ment of the Moon.
Gotha. See- berg.	0° 0' 0"	50° 56' 17"	0' 0"	0
Paris. Royal Observa- tory,	0° 33' 35"	48° 50' 14"	1' 22",76	0
Greenwich,	0° 42' 55"	51° 28' 40"	1' 45",75	0

The second table shews the mean longitude of the sun, the motion of the apogæum, the arguments of mean anomaly, and of the difference of the mean motions of the sun and of the moon, Jupiter, Mars, and Venus, the argument of the mean longitude of the moon's ascending node and that of nutation, together with the precession of the equinoxes, and decrement of the obliquity of the ecliptic, calculated for Julian years. The annual motion of the apogæum, with respect to the equinoctial points, M. DE ZACH states to be 62"; the yearly precession of the equinoxes he supposes 50",39, and the annual decrement of obliquity, 0",34.

The next three tables give the epochæ of the mean motion of the sun, by his mean longitude and that of his apogæum, together

together with the several arguments already mentioned. These tables are calculated for a period of 2352 Julian years, concluding with 1752, and for Gregorian years, from the beginning of the seventeenth to the end of the eighteenth century: they are also computed for every day of the year, and for every hour of the day.

In the sixth table, we find the equation of the sun's centre on the elliptic hypothesis; the next six exhibit the perturbations of the earth's motion, arising from the action of the moon, Jupiter, Venus, and Mars: the thirteenth gives the equation of the equinoctial points in longitude: the five following shew the variations of the sun's distance from the earth; and the nineteenth and twentieth exhibit the arguments for determining the obliquity of the ecliptic, in which the author adopts the hypothesis of Ximenes.

The remaining twenty-six tables relate to the following particulars; the reduction of longitude to right ascension, the declination of the points of the ecliptic, the angles of the ecliptic with the meridian computed for every ten seconds, the mean obliquity of the ecliptic in the solstitial points, calculated from the 1000th to the 1900th year after Christ, the apparent diameters of the sun, according to the several theories of *De La Lande*, *Mayer*, and *De La Caille*, for every degree of his mean anomaly, the reductions and corrections of time, the corrections of the sun's altitude arising from parallax and refraction, and the acceleration of the fixed stars in mean solar time.

The catalogue exhibits the declination and right ascension, in time and in degrees, together with the annual variation, of three hundred and eighty-one fixed stars, calculated for the commencement of the year 1800. This is followed by tables of their precession, aberration, and nutation, for every tenth day of the year, and of the several observations by which their right ascension is determined.

Such are the principal articles contained in this volume, which is very neatly printed on excellent paper; it does honour to the assiduity and diligence of M. DE ZACH, and will be a valuable acquisition to those who are fond of practical astronomy.

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ART. X. *Le Bergamasque, ou l'Homme Bon. i. e. The Bergamasque, or the Benevolent Man.* 8vo. pp. 306. The Hague. 1792.

THIS collection of scraps is supposed to have been made from the papers of *Bergame*, who, after suffering a variety of misfortunes, retired from society, constructed a hut for himself among the mountains, and resolved to spend the remainder

mainder of his days in the solitude in which the editor finds him. The old man represents himself as having always met with affliction while he sought after positive felicity, but as now negatively happy, and confining all his wishes to tranquillity of soul: yet he languishes for the pleasures of friendship, and confesses that his doubts concerning futurity perplex his mind.

In the preface, we are told that there are some free thoughts in the work which contradict the prejudices of the vulgar, who will not fail to call the author a sophist, a philosopher, and an impious wretch. We know not whether he will class us among the vulgar, but we must confess that some of his free thoughts are indeed diametrically opposite to our opinions, or, if he chuses, prejudices. We shall not, however, on this account, accuse him either of impiety or of philosophy: but we cannot help pitying him as a sophist, who, justly disgusted with the absurdities with which superstition has disgraced religion, rashly concludes the whole to be an imposture; and, having rendered his own mind miserable by his doubts, is charitably resolved to give them to the world, that he may make others equally wretched with himself.

He observes that, though there may be no hope of making a deformed person straight, it is not unlawful to inform him that he is crooked, and to point out the proportions in which he is deficient. We shall act according to this maxim with our author; and, though there be little probability of rectifying the perverse bias of his mind, we shall take the liberty of saying, that he seems to have no knowledge of Christianity, except as corrupted by the church of Rome, and appears to be utterly ignorant of the principles of natural religion, as well as of the elements of philosophy.

Like most sceptics, he is inconsistent with himself. Sometimes he speaks of religion with respect, and represents its consolations and hopes in an animated and eloquent manner.

‘ Either (says he,) I am miserable, and have no source of consolation on earth; or I am negatively happy: but neither the best pleasures of social life, nor even the enjoyments of nature, can fill the undefinable void which I find within my heart. What then can be more pleasing, or more consolatory, than the belief of a God, whose existence moderates my sense of affliction, and fills my mind? If I suffer, I seek a refuge in him, and from this illusion I derive strength to contend adversity. Under the flattering persuasion that God watches over my happiness, that even my afflictions are blessings in disguise, in the pleasing hope of unspeakable and immortal happiness, I defy the malice of mankind, and all the mutability of fortune, and imagine myself impassible like that God from whom I derive my fortitude. If I am happy, it is pleasing to contemplate, as the cause of my happiness, not a blind chance, but  
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the justice, or the goodness, of the supreme Being. If I ascribe my felicity to his justice, I must esteem myself; and self-esteem is one of the first ingredients of man's happiness. If I refer it to his goodness, I enjoy the satisfactions of gratitude, and the soothing hope that blessings, conferred by an omnipotent Being, will not be confined to this transient state of existence.'

What an unaccountable phenomenon is it that a writer, who can express so just a sense of the inestimable value of religious principles and hopes, should endeavour to undermine the former, and to destroy the latter. If he does so merely from a vain desire of appearing wiser than the generality of mankind, his malignity can be equalled only by his folly:—but if, as, from some parts of his work, we are inclined to suspect, the whole is the effusion of a mind disordered by disappointments, there cannot be an object more wretched and more worthy of compassion.

Mischievous as may be its tendency, this work is far from being dangerous: the objections against revelation are only such as have been frequently started, and may easily be confuted by rational and philosophical Christians; though we do not see how some of them can be answered by the church of Rome, or even by those among protestants who obscure religion with human inventions, and make the belief of unintelligible mysteries an essential part of the faith required in the gospel:—but the book itself contains the most efficacious antidote to the moral poison which it disseminates, as it exhibits, in the most striking manner, the dismal effects of scepticism on the mind. The cheerfulness of sportive levity, and the sprightly fallies of wit, occur not here, to enliven the reader, and to atone for the want of solid argument:—but one dark unvaried gloom of dissatisfaction and hopelessness pervades the whole, and casts a melancholy shade on every object; and every sentiment seems to be the result of disgust and misanthropy. The author pleads for suicide with the passionate sophistry, and the horrid earnestness, of the wretch whom despair has armed with the weapons of death:—but we cannot wonder at this, in one, who considers existence itself as an evil conferred by the necessary operation of an intelligent cause; who literally curses all the arts and improvements of civil society; who represents the pursuits of science, and the employment of all the noble faculties of man, as the means of plunging us into deeper misery, than can be known by uncultivated savages; (who, according to him, are the only beings that are happy, and worthy to inhabit the earth;) and who concludes his view of human life with this horrid expression; 'If the misery of our fatal condition were duly felt, it would not be necessary to menace us with everlasting fire; this world is a hell.'



ART. XI. *L'Heureuse Nation, &c. i. e. The Happy Nation, or, an Account of the Government of the Felicians, a People supremely free, under the absolute Dominion of their Laws.* 8vo. 2 Vols. about 450 Pages in each. Paris. 1792.

**N**OTHING is more easy than to form a plausible constitution of government, when both the governors and the governed are the mere fictions of our own imagination. Such is the Utopian plan of the author of the work now before us, and it is founded on principles of justice and benevolence, and is conducted in a manner which, in the main, every wise and good man must approve; the only misfortune is, that it can never be carried into execution, unless kings, statesmen, and people, were all perfectly wise and good; in which case, it would be folly to dispute about forms of government; as it would be impossible to conceive any which would not be well administered, and which would not hence be productive of happiness and prosperity. It is on these terms alone, that we can admit the well-known couplet of Pope:

“ For forms of government let fools contest,  
Whate’er is best administer’d, is best.”

It is, indeed, the fault of most writers on government, to be guided by theoretical rather than practical knowledge; to consider men as what they ought to be, rather than as what they really are. To reproach the advocates for republicanism with this fundamental error, would be only to fall into the fashion of the times, and to repeat what has often been said with some truth, but also with much exaggeration: but may not the same be alleged of the pleaders for monarchical government? Have they not supposed kings to possess wisdom and virtue, which, when their situation and education are considered, can scarcely be expected from imperfect beings? Surrounded with flatterers and parasites from their very birth, and taught, from their cradle, to consider themselves as destined to a power supported by an armed force, is it not natural that they should deem a blind obedience the first virtue of subjects, and should look on opposition to their royal will with the utmost aversion, as a crime of the deepest dye, for which no merit can atone? If we consider different forms of government only in theory, we confess that democracy is the most alluring; because in this alone the dignity of mankind is properly consulted; in this alone we can never be called either to kneel to a king, or to bow before a lord:—but when we turn our views from speculation to fact, from imaginary to real scenes, we are convinced that the sentiments, on which this dignity is founded, are neither felt nor understood by the majority of mankind; that the equality on  
which

which this kind of republic depends, cannot be long maintained; and that the government, which appears so beautiful on paper, will, in practice, at least when applied to extensive dominions, either be disturbed by contention, or will degenerate into an aristocratical tyranny, which, of all others, is the most oppressive and vexatious. It is on these principles that we are firmly attached to the civil constitution of our country: we wish, indeed, to see abuses reformed which have crept into its administration, and which are, in fact, opposite to its genuine spirit: but we are persuaded that it cannot be essentially altered, without endangering that liberty, toward the preservation of which, we consider the monarchical and aristocratical parts of our government as not less necessary than the democratical.

The present author is of opinion, (and, we think, with great justice,) that a mixed government, in which the three forms are combined, is the most eligible. He represents the Felicians as having long languished under the government of weak and oppressive monarchs: but at length a Prince, whom he calls *Jus-tamat*, succeeds to the throne, on the death of his elder brother, during whose reign he had been sent to visit foreign countries with his friend and preceptor *Veriloc*. The young King, on his accession, is resolved to reform the government effectually, by giving his people a free constitution, and by securing it to them by a voluntary resignation of all that power which might, by an unworthy successor, be abused, to the destruction of the liberty and prosperity of his subjects.

Such is the mode in which the author has chosen to deliver his political sentiments to his countrymen; and these opinions deserve their notice, whatever we may think of some part of the superstructure which he has raised on them. His general idea of government coincides with the constitution established by the first national assembly of France: but he wisely foresees, that, from the democratic part, an aristocratic body will naturally arise; and he supposes, that it is much better to allow this, and to limit its influence, than to leave its authority to be determined by eventual circumstances and the passions of the moment. The principal point to which we can object is, that, in his regulations on this head, he supposes the nobles to be actuated by principles of honour and virtue, which are not, generally speaking, to be found in mankind; and which, however commendable in themselves, would be despised as romantic by most professional politicians; to whom rigid virtue, when it interferes with the views of ambition or interest, generally appears contracted and contemptible.

If we abate these defects, this author's sentiments of liberty deserve the attention of every nation that would wish to enjoy

it. He represents freedom, not as consisting in the abolition of all subordination and restraint, not in the power of every individual to govern, but as indispensably requiring the most implicit submission to just and equal laws, which constitute the will, not, indeed, of every person individually considered, but of the nation in general, as pronounced by representatives fairly elected.

Man, says the author, is born for society; it is certain that society obliges us to the performance of certain duties: but from our duties result our rights, and from these rights arises that liberty which is necessary, not only to render us happy, but even to confer on us that degree of dignity and perfection, of which our nature is susceptible. A right is no other than a prerogative, which mankind have either tacitly or formally agreed that an individual shall enjoy: had they not imposed this obligation on themselves, they might arbitrarily disturb him in his enjoyment; he would then be destitute of all security, and his right, however just in theory, would, in fact, entirely vanish. Hence no man can enjoy any right whatever, which does not oblige him to the performance of duties toward others; and this is a sufficient proof, that every right, which we can enjoy in society, arises from, at least, a tacit convention with our fellow-creatures. To this convention, two conditions are essential, viz. that the rights conceded be not inconsistent with the common interest of the contractors, and that the obligations resulting from them be reciprocal; for who would deem it his duty to respect the rights of others, if they, in their turn, shewed themselves utterly regardless of their obligation not to violate his rights? Thus, in order to acquire rights, we are under a necessity of contracting obligations to our fellow-creatures: but they cannot render us liable to duties, except by conferring rights on us. Hence the liberty of every man, as a member of society, must consist in the free exercise of his rights, and must extend to whatever does not violate the rights of others; it must therefore be limited by our duties, by that obligation imposed on each to respect the rights of others. By this mode of reasoning, the author endeavours to prove, that liberty is not founded on the absolute independence of man in a solitary state, which some writers have affected to consider as that of nature, but is the result of social relations and conventions. Liberty consists in the power of acting conformably to the dictates of our own will, independently of the will of others: but as there cannot be rights without duties, this independence cannot be universal and arbitrary: it must be regulated by common laws, which all are equally bound to obey; it is only by rendering all dependent on these laws, that they

can be made independent of each other as far as the obligations of duty will permit; and it is in this legal independence that civil liberty properly consists:—but, though rights, when considered as social, result from mutual convention and a common law, yet they may be styled *natural*, as they are derived from the nature of things, and particularly from that of man, who, as an intelligent Being, is intended to study the relations in which he stands to all around him, and to act conformably to them. The free disposal of his own person and possessions, in such a manner as he conceives most conducive to his own advantage, and as is not inconsistent with social order, is all that an individual can claim from his fellow-creatures; the right of property, therefore, thus applied to persons and possessions, may be considered as including all the rights in which we ought to be maintained by society. The controul of others, nay even the most legal public authority, is not, properly speaking, a right; because a right is conceded for the particular advantage of him who enjoys it: but this is not the case with respect to authority, which is instituted for the common benefit of those over whom it is exercised. The magistrate, who governs us, does not exert a right, but performs a duty inseparable from that authority, which is entrusted to him in order to promote the common good.

The author introduces his patriot monarch as founding the constitution of his government on social equality. This principle, which formed the basis of the French constitution established in 1791, has been treated by the bigoted advocates for power as christianity has been by infidels. They have first misrepresented the principle, and have then shewn the absurdity and mischievous consequences, not of the principle itself, but of their own misrepresentation of it: were it, as these men chuse to describe it, necessarily subversive of all social order and subordination, we should be the first to detest it, because convinced that it must be destructive of liberty. It may, indeed, be abused by the licentious and wicked: but so may every other principle, however just and good; this is a reason why it should be properly explained and guarded: but to reject it merely on this account, is not less absurd than it would be to renounce christianity, only because it has sometimes been perverted into a sanction for the worst of crimes.

In the explanation of this principle, the writer distinguishes between an equality *in fact*, and an equality *of right*. The former, which implies an equality of conditions or stations in society, can never take place. The impossibility of this equality is shewn at large by considerations deduced from the inequality which is evident in the capacities and abilities of different persons;

sons; from the various pursuits to which their endowments lead; and from the very nature of property, whether personal or real. Were an agrarian law, says he, to be enacted, and the land belonging to a nation to be equally divided among the inhabitants, the several shares, though alike with respect to extent, might be very different in point of fertility; or were they so distributed as to be equal in this respect, still not only the abilities of the possessors to improve them, but also a thousand accidental circumstances which influence the success of agriculture, must be various, and, in a very short time, must occasion a very great inequality in the value of these several portions. If any number of persons be candidates for a certain possession, they may be said to be equal with respect to this, as each has an equal right to the acquisition of it: but as soon as one of them has acquired it, this equality vanishes: the property conferred on the successful candidate gives him an exclusive right of enjoying it; and obliges the rest, not only to forbear disturbing him, but also to maintain him in the secure possession of it. The same may be observed with regard to esteem and external respect, which may be considered as a kind of public treasure, destined to reward that merit, and those talents, which are rendered useful to the community. It cannot, therefore, be said, that the man, who has been of no service to the State, has a right to a share of this national treasure, equal to that which *he* may claim, who has either saved his country from imminent danger, or has essentially promoted its prosperity. It would likewise be absurd to suppose, that social equality gives every individual an equal right to be entrusted with public authority, either civil or military, and thus confounds those degrees of subordination, which are necessary to public order, and essential to the well-being of the community. All these, and various other, false ideas of equality, which are so eagerly advanced by the enemies of liberty, and so readily adopted by the licentious, are here detailed, and their absurdity is fully shewn. The equality of *right*, which is the principle here recommended, relates to the laws; it is that of men considered as subjects of the laws. Men are equal *in right*, when they are governed by a common law, which secures to every individual, without distinction, the same common right:—but as their use of this common right depends on their own inclinations and abilities, as they are severally led, by the concurrence of these with other accidental circumstances, to apply it to objects variously productive of advantage, they must, though equal *in right*, become unequal *in fact*.

Equality *in right*, as thus explained, is, indeed, so far from being a novelty, that it is the fundamental principle of that ex-

cellent constitution under which we have the happiness to live, and must be that of every free government. In proof, we might refer to some of our most respectable writers both on law and politics:—but it is the fashion to despise these authorities as favouring of *republicanism*, that idle bugbear with which the servile adherents of power always endeavour to terrify weak minds. Beside, this reference is unnecessary, as the principle itself is sufficiently evident in the restraints imposed even on the regal authority, by express acts of parliament, as well as by the maxims of common law.—

We shall not dwell long on the particular plan of organization, which this author proposes. He divides the nation into plebeians and citizens: the former have no share in the government while they continue plebeians, but they may become citizens, on fulfilling the conditions requisite to the attainment of this rank, which is acquired neither by birth nor wealth, but merely by merit; the candidates for this rank must be twenty years of age, must undergo a public examination on the principles of the constitution, and other branches of moral and political knowledge, and must take an oath prescribed on the occasion: the citizens are distributed into various orders, regulated by their moral character, and by the services which they have rendered to the nation. The highest of these ranks forms a kind of nobility, which is in some measure hereditary: but the son of one of these nobles cannot succeed to his father's dignity, without being first made a citizen, and giving proofs, in a very severe public examination, of a virtuous disposition and of extensive knowledge. All the regulations relative to the several orders of citizens are in themselves very good; the only objection which we have to make to them is, that they could not long continue to be observed, except among such imaginary citizens as our author has here created, who are never to be swayed by interest, corrupted by power, nor blinded by ambition. The first promotion, which a citizen can obtain, is the rank of *notable*, and of this order consists the assembly of the states of each province, which are forty in number; from this assembly, two hundred and forty, that is six from each province, constitute the Supreme Court, to which the administrative and judicial powers are entrusted. The legislative power is composed of twenty-four deputies from each province, who form the national assembly. Beside these, the King is assisted by a grand council of sixty-four members, and a privy council of twenty-four. All the members of these councils must be chosen by the King, and be approved by the nation:—but in this, as in several other circumstances, the author's expression is very indefinite; for it is  
uncertain

uncertain whether, by the *nation*, is here meant the national assembly, or the supreme court. In this respect, he is, like many of his countrymen, more taken up in settling the mere etiquette of the several orders, than in defining their real powers. It would be idle, however, to waste our time in criticizing a mere political castle in the air, which, if ever it were carried into execution, would probably terminate in as complete, and, perhaps, as oppressive, an aristocracy, as ever existed.

The author's notions with respect to war are just and noble, but cannot be reduced to practice, while despots and politicians are the remorseless unfeeling Beings which they too generally are, and consider the lives and the happiness of their fellow-creatures as of little consequence when compared with their own ambitious and nefarious projects. He permits his monarch to make peace; and, in case of an attack, to repel force by force, but not to enter on an offensive war without the consent of the nation. What he says on this head has certainly great weight; and nothing can be more true, than that the power of making war is most shockingly abused by most monarchs; who, if removed from the scene of danger, seem very insensible to what the common soldiers or sailors, with their wretched families, must suffer in consequence of the rashness and obstinacy of their king; or, if they accompany their armies to the field, are too much disordered with the madness of military glory, to reflect on the victims that must be sacrificed to it. On the other hand, we are convinced that the slowness of decision, which must prevail in the republican part of the government, together with other inconveniencies which obviously occur to every one that considers the subject, must plead strongly for committing this power to the head of the nation, assisted by ministers who shall be responsible for their advice. With us, the King can declare war, but, without the concurrence of parliament, he cannot carry it on; and this M. De Lolme considers as a very great security. We are not of the same opinion; for, suppose a king to commence a war entirely unjust and impolitic, still the parliament, however it might disapprove of the conduct of administration, cannot refuse the succours necessary to carry it on; because, with respect to the nation, it becomes a defensive war, and the attacks of the enemy, however we may detect the provocation given, must be repelled by the united efforts of the community.

ART. XII. *Quatuor Evangelia Græcè, &c. i. e.* The Four Evangelists in Greek; with the various Readings of Manuscripts in the Libraries of the Vatican, of Barberini, of Florence, of Vienna, of the Escurial, and of Copenhagen; to which are added, various Readings of the Syriac Versions, of the Ancient, of the Philoxenian, and of that of Jerusalem; edited by the Command and at the Expence of the King of Denmark, by ANDREW BIRCH. 4to. pp. 768. Copenhagen. 1788.

FROM the first introduction of the art of printing to the present time, it has been among the learned a laudable object of ambition to edit a correct copy of the New Testament in the original Greek. For this purpose, ancient manuscripts, preserved in public and private libraries, have been consulted, and many of them have been collated with diligence and accuracy. Great pains have been taken by *Dupin*, *Pfaff*, *Milne*, *Kuster*, and others, to describe the respective characters, and to ascertain the comparative value, of these manuscripts; a task which was necessary in order to assist the editor in determining, among various readings, which was to be preferred. As the result of these labours, many valuable editions of the N. T. have appeared. Of these, however, according to the learned *Michælis*, only four are to be considered as capital; the editors of these alone having extracted their readings immediately from the manuscripts: namely, the edition of *Erasmus*, first published in 1516 from MSS. which he consulted at Basil and other places; the Complutensian, for which the world is indebted to the celebrated Cardinal *Ximenes*, and which was printed in 1517, but was not publicly sold till 1524; that of *Robert Stephens*, printed at Paris in 1546, which varies from the Complutensian in many places; and that of *Beza*, whose third and most complete edition of 1582 was enriched with many various readings from the *Codex Cantabrigiensis*, and the *Codex Claramontanus*. *Beza* inserted, in his text, readings which coincided with his opinions, though they were authorized by no more than a single manuscript; yet he is implicitly followed in the common editions. Subsequent editors, among the more industrious and judicious of whom may be mentioned *Walton*, *Milne*, *Bengelius*, and *Griesbach*, have made little alteration in the text, except that the latter of these, with a few other variations, has had the courage to expunge from his text the passage on the *three witnesses*, (1 John, v. 7.) so decidedly proved by him, and since by *Mr. Porson*, to have been an interpolation.

Notwithstanding what has been already done toward editing the most exact copy of the N. T. which is at present to be obtained, it appears, therefore, that there is still room for the exertion of critical skill and industry. That the learned editor

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of the important publication now before us is well qualified for the task which he has undertaken, may be in part inferred from the high patronage under which the work is introduced to the public. A less equivocal testimony to its merit will, however, arise from a brief account of the labour which he has bestowed on it, which we extract from his preface and *prolegomena*.

M. BIRCH, in the years 1781, 1782, 1783, travelled to examine the MSS. of the New Testament in the libraries of Italy and Germany. On his return, he was requested by the King of Denmark to undertake an edition of the N. T. with various readings, immediately collected from ancient manuscripts. Accordingly, having disengaged himself from other occupations, he devoted his whole time to this important object, and furnished himself with every help toward the correct execution of his design. In examining MSS. and applying them to his purpose, he did not make use of them promiscuously as of equal value, but paid the chief regard to such as appeared to furnish sufficient ground for material emendations, or to cast new light on obscure and ambiguous passages. The MSS. which passed under his inspection were very numerous: in the Vatican, 40; in the library of Barberini, 10; in other Roman libraries, 17; in the libraries at Florence, and in other parts of Italy, 38; in that of Vienna, 12; in the royal library of Copenhagen, 3.

Some notice is taken of each of these MSS. in the editor's *prolegomena*; and on several of them such observations are made, as prove that he has viewed them with the eye of an industrious and able critic. The merit of the celebrated Vatican MS. 1209, is particularly examined; and the result is a decided opinion, that, among all the manuscripts of the New Testament at this day extant, scarcely any one can be found which has an equal claim to authority.

The account of the MSS. of the New Testament in the Escorial is given by a friend of the author, M. *Moldenhawer*, who visited Spain for the express purpose of examining them. He complains exceedingly of the want of catalogues, and of other means of expediting an acquaintance with the MSS. contained in this valuable library. Another learned friend, M. *Adler*, has furnished the various readings of the Syriac versions, the greater part of which he collected at Rome. Of these versions, the Ancient and the Philoxenian have been already compared with the Greek text: the third, which this gentleman found in the Vatican, and which he calls the Jerusalem version, approaches, in his opinion, nearest to the Chaldaic. He gives specimens of its various readings.

M. BIRCH, in his text, which is very handsomely printed, follows that of the *third* edition of *Stephens*, as the most perfect  
which

which has hitherto appeared ; herein concurring in judgment with *Milne*. In the notes, he gives the principal various readings of the MSS. which he has collated, with references to the numbers, respectively, as given in the *prolegomena*. *Fac simile* engravings are inserted, as specimens of the characters of the MSS. of the Philoxenian and Jerusalem Syriac versions ; also, of the Greek of the Urbino-Vatican MS. No. 2. and of the Vatican MS. 354.

This work is unquestionably a very important addition to the stock of biblical literature, for which the whole Christian world is greatly indebted to the learned industry and critical ability of the editor. What improvements it may enable the learned to make in the common text of the New Testament, must be left to future critics to discover. That there is still scope, and even a necessity, for such attempts, no enlightened and liberal critic will doubt. *Michælis*, whose competency to give an opinion on this question is not to be doubted, has said, that it cannot be truly affirmed, that our common editions have always chosen the best readings. He adds, as canons of biblical criticism,—A reading is not therefore suspicious because it does not occur in the common editions ; Nor ought a reading to be rejected, because it is not found in any one printed copy of the New Testament.

ART. XIII. *Saggio politico sopra le Viciissitudini inevitabili della Società civile*, &c. 12mo. pp. 100. 2s. Molini.

ART. XIV. *Essai politique sur les Révolutions inevitables des Sociétés civiles*, &c. i. e. *A political Essay on the unavoidable Revolutions incident to civil Societies*. By ANTONIO DE GIULIANI. Translated into French by E. T. Simon, Member of several Academies. 12mo. pp. 114. 2s. Molini, Paris, and London. 1791.

AT a time when the science of politics is undergoing such extensive discussions, and when the improvement of our knowledge in the art of governing is sought practically, as well as in theory, this writer steps forward, and tells us that our reasoning is vain, and that our exertions are fruitless : that human wisdom and political sagacity neither impede nor hasten the fate of societies : that ministers and statesmen, who suppose that they govern the world, are mistaken, for the world governs itself : that there is a propelling force, of which politicians are ignorant, that drives all civil societies to their destruction ; and that, from the excess of their strength, arises their decay :—in fact, that all our pretended knowledge is useless, if not hurtful ; and that the science of legislation is like that of physic ;  
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its pretensions are quackeries, and its progress is marked with an increase of mischiefs, as a greater number of persons die since the art of healing has been practised.

The mystery which our politician has developed amounts to this: that every country arrives in time to such a degree of population, that the produce of the ground is not sufficient to supply the wants of the inhabitants: the consequence necessarily is, that the nation is starved to death.—All the light, says he, that the most profound meditation on the nature of social bodies can furnish, must be reduced to this proposition, that there exists two classes of men, which ought to be exactly balanced: the one is the productive class, which furnishes the food by which life is sustained: the other is the consuming class, which exists only by the favour of the former. It is incontrovertible, then, that an equilibrium should be preserved between these two bodies; and that societies can flourish only while it remains unaltered. This fortunate state is of short duration: men multiply, without any law being provided to proportion their increase to their means of subsistence.

This is the ground-work of our author's system, of which he afterward unfolds the several parts. The inhabitants of cities, the monarch, the noble, the magistrate, the priest, the merchant, the soldier, the courtier, the man of letters, the artist, and all those whose industry and talents are employed in a thousand various manners, form the consuming class, and are, in fact, a heavy load, pressing down the farmers or cultivators of the ground, who are the productive class. Each individual, who abstains from cultivating the earth, must partake the fruit of another's labour, and consequently must deprive him of a part of his sustenance; and thus, by the abstinence of the consuming class from culture, an immense weight of chains is imposed on the productive; and hence it is that the most laborious life, constantly employed in unremitting exertions, scarcely procures to the farmer a scanty subsistence.

How, it may be asked, are these chains imposed on the farmer; who, if he pleases, needs not cultivate more ground than is sufficient for his own use? He is forced to no more labour; why then does he employ more? The answer is obvious: Because he is paid a good price for it.—Then why complain of that as a hardship to which he voluntarily submits?—Again, it is surely very bad logic to infer that, because the demand on the farmer is great, therefore his emoluments are small, and his means of existence precarious. What would be the sentiments of the manufacturer, who was told that he was ruined because every one was demanding to be furnished with his goods? The cases are similar.

In

In order to shew the danger resulting to society from an excess of population, and from the extension of commerce, (for that is also a doctrine held by our author,) he should have proved that there were more persons in existence than could have their wants supplied by the culture of the earth; and that commerce, by engaging the labours of men in another channel, was the cause of preventing a sufficient degree of cultivation. The latter assertion is indeed made, but without any appearance of proof to substantiate it. The contrary fact is so notorious, that it is unnecessary here to point out the operation of commerce in increasing the productions of the earth; and with regard to the opinion that cultivation is neglected in consequence of men engaging in commerce, the truth may be, that they are obliged to engage in commerce, because cultivation will not find them employment. Let it be considered that a few men, by their labour in the field, can furnish provision for an immense number: of course, the cultivation of the ground can give employment but to a small part of society.

Respecting the danger of an excess of population, it does not follow, as our author seems to suppose, that, because London or Paris may have more inhabitants than the ground on which London or Paris stands can supply with provisions, therefore the population of England or France is excessive or dangerous. Though neither London nor Paris grows corn, each produces manufactures, for which other parts of the country will barter their provision; and if England and France do not possess ground sufficient for the purpose of bartering, Europe does: Asia, Africa, and America do. In fine, if we were to assign a limit to the increase of population, we should say that it was not excessive till the whole of our earth was cultivated, and till its produce was found insufficient for the wants of the inhabitants. —Far different views, however, present themselves to the eye of Signor GIULIANI: he sees nothing but the approach of ruin in the increase of mankind; and the catastrophe of the tragedy must long since have been finished, had not Providence ordained that man, wanting, as in the case of other animals, a variety of different species to prey on his life, should take into his own hands the work of thinning the world; and, by fighting, one against another, keep population within bounds; while, by destroying, from time to time, the superfluous number, he should make room for the entrance of fresh generations.—Hence, then, the utility and absolute necessity of wars! Hence, standing armies and other military establishments are in reality a part of the œconomy of nature, to retard the too quick succession of generations! Thus the destruction of our fellow-creatures forms likewise a part of nature's harmony; and a state of war,

which commenced with the world, is the state natural and suitable to man, and will continue to the end of it! Does any one doubt the truth of these deductions? Let him look at the practice of different nations who expose, destroy, or sell, their children. Wise people! Enlightened savages! They follow the true dictates and laws of God and nature! We, base and ignorant race, corrupted by prejudices and reasonings, disregard them, and preserve our progeny. Far more rational are the Chinese; who, being defended by their wall from the salutary devastations of the Tartars, grant to parents the indulgence of exposing their superfluous brats! Far wiser are the inhabitants of Africa; their trade in human flesh is an instrument in the hands of nature; and the tutelary deity of their continent is a slave-merchant.

Such is the ground-work and basis of Signor GIULIANI's system: the superstructure is as perishable as the foundation is rotten: he has erected his house on the sand.

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ART. XV. CAROLI A LINNÉ, *equitis auroati de Stellâ polari, &c. Systema Naturæ per Regna tria Naturæ, secundum Classes, Genera, Ordines, Species, cum Characteribus, Differentiis, Synonymis, Locis. Editio decima tertia, aucta, reformata. Curâ JO. FRID. GMELIN, Philof. et Med. Doctor. Hujus et Ceterum in Georgia Augusta Prof. P. O. Acad. Cæsar. Naturæ curiosorum et electoral. Moguntin. Erfordensis. necnon Societ. Reg. Scient. Goettingensis, Physicæ Tigurin., et Metallicæ Membri. 8vo. 5 Vols. Lipsiæ. 1788-91. London, White.*

A WORK so voluminous, as this is now become, could not be expected to start forth, like Minerva from Jupiter's brain, at once, in complete form. Part after part has made its appearance in regular succession; and although we have not yet seen the whole work entire, we understand that it either is so, or will be so *very* shortly. The first part of the *Vegetabilia* appeared in 1791; the second part, and the minerals, which close the whole, may therefore be expected without delay.

In the republication of works of this kind, two rare qualities are to be expected in the editor:—*great industry, and great judgment.* *Great industry* is requisite to bring together all that has been made known since the publication of the former edition:—a labour of no common sort:—for who can have either leisure or opportunity to examine all the partial publications which have taken place in the *collectanea* of the many societies in Europe, or the separate productions of the learned in various parts of the world? Above all, *great judgment* is necessary to distinguish and arrange the materials thus brought together from their several dispersions.

On

On the score of industry, the very sight of these volumes will award to Dr. GMELIN the first palm:—no new work, of any consequence, having been made public, which he does not appear to have examined with great care, and to have incorporated into his edition\*. We believe that there will be no doubt on this head.

All compilers are questionable with respect to judgment. When an author professedly details every thing that has been advanced by others, he must be sensible of the danger of retailing errors as well as corrections; and, while he labours to be full and competent in his observations, he may obscure his subject, or at least may not satisfy the wishes of the several expectants in the different branches of his work. Here Dr. GMELIN will fail; and indeed we may ask, who would not? It would require another LINNÉ, perhaps more than another, to escape from this ordeal trial. Many articles are here described two or three times over, under different names;—Dr. GMELIN not being aware what the subject was of which the several authors (whom, on the compiling system, he necessarily quoted,) were treating. This is particularly observable in the *Vegetabilia*. Again, the adding the Fabrician divisions of insects to the Linnéan, can throw but little light on the subject: for who that is studying on the plain, easy, and natural divisions of Linné, will relish being forced to the examination of the intricate minuteness of the parts of the mouth, to complete his knowledge of any genus? yet we shall have this difficulty perpetually occurring.—It is to be lamented, that all the new subjects introduced could not have been given in Linnéan terms, and described after the Linnéan method.

A new class of *vermes* is introduced:—the *infusoria*:—but is the character sufficient? *Vermes minimi simpliores*. These, however, are niceties.—The young student will look with amazement at this collection of the numerous productions of nature, wonderful past all description! Dr. GMELIN has brought them forward, and is entitled to the thanks of every naturalist. Let others amend what they see amiss in him, and they will have our thanks too:—for we will say to all lovers of natural history, in the name of Dr. GMELIN,

—*Si quid novisti rectius istis,  
Candidus imperti, si non, his utere mecum.*

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\* We cannot help wondering that, when Dr. GMELIN republishes this great work, and quotes all the whole world to illustrate it, he does not quote Linné's own former edition; by which he might have been enabled to discern, without farther trouble, which were the old Linnéan articles, and which are the later additions.

ART. XVI. *Saggio di Memorie su la Tipographia Parmense del Secolò xv. &c. i. e.* An historical Essay on the Typography of Parma in the Fifteenth Century. By FATHER IRENEO AFFO', Fellow of the Royal Academy of Parma, &c. 4to. pp. 112. Parma. 1791. Molini, London. Price 3s. 6d.

THE learned Father has here taken great pains to ascertain the labours of his countrymen in promoting the art of printing. The first introduction of this noble art into Milan is attributed to *Antonio Zarotto*, the son of *Simon Zarotto* of Parma—while Parma had no press of its own. This honour, however, is disputed with him by *Filippo di Lavagna*, who, in a book printed at Milan in 1473, calls himself the first introducer of printing at that place. In answer, it is argued that *Lavagna* was merely a merchant who advanced money to carry on that business; a trader, who knew nothing of the art: while *Zarotto* was a real artificer, who brought the knowledge of the art into the country, and practised it there.—*Zarotto* entered into a partnership at Milan, June 4, 1472, in which he had the management of the printing business. He had before, in 1470, published a Terence. He was a man of eminence in his line; and was one of the first who printed Greek letters, which, at that time, were generally inserted with a pen. He is also said to be the first who printed Missals.

Having thus shewn that Parma furnished the first artist who practised printing in Milan, our author next traces the introduction of the art into Parma itself. This event he supposes to have happened about the year 1472. He denies, however, that the works of Baldus were printed there, either, as has been contended, in 1472, without a printer's name, or in 1473 per *Stephanum Corallum*. The first book printed at Parma was by *Andrea Portilia*, 1473. It was intitled, *Comenti di Francesco Filelfo su i Trionfi del Petrarca*. The circumstance of his being the first who exercised this art at Parma, has an allusion made to it in an epigram at the end of the book, where the epithet *dedalitus* is applied to him:

*Hæc nam dedalicus posuit Portilia Parmæ  
Andreas, Patriæ gloria magna juæ.*

*Corallo* was the competitor of *Portilia* in Parma; where he first published the *Achilleid* of Statius in 1473. *Corallo* left Parma about the year 1477, and *Portilia*, about 1484. *Diofebo Olivieri* succeeded; and after him came *Angelo*, the son of *Harjo Ugoletto*, who died about the year 1499, leaving his types to *Francesco Ugoletto*. Some other artists, who are mentioned by *De la Caille*, &c. do not appear to have exercised their talents at Parma:—such are *Michèle Manzelino*, and *Matteo Caprafo*, or *Capocaso*.

After

After this historical account of the printers who established themselves in Parma, the author gives a catalogue of their works, to the end of the 15th century. These are fifty in number.

As a specimen of the great perfection to which, in point of elegance, (under which term, *correctness* must be included,) the press of Parma is arrived, we have now before us one of its latest productions, *viz.* an edition, in royal quarto, of *Calistimachus*, in the original Greek, with an Italian version, 1792. *Co' Tipi Bodoniani*: imported by Molini. We never saw a more beautiful impression of any Greek classic, with respect not only to the paper and type, but also to the press-work:—but we propose, hereafter, to give a more particular account of it in a separate article.

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ART. XVII. *De Florentinâ Juntarum Typographiâ*, &c. *i. e.* A History of Printing, under the Direction of the *Junta* in Florence, &c. By ANGELO MARIA BANDINI, Member of several Academies. 8vo. Two Parts. pp. 144, and 281. Lucca. 1791. Molini, London. Price 2s. 6d.

THIS is an entertaining and useful book. The author gives not only an account of the family of *Junta* or *Giunta*, and of the works published by them, but he also enters into the history of the several learned men who superintended the publications, and prepared them for the press. He has rendered his work more valuable by extracting, from the prefaces added to the early editions, such parts as tend to elucidate the history of literature and typography. The whole exhibits a good view of the progress of the art of printing in Florence, from about the year 1480 till near the close of the sixteenth century.

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ART. XVIII. *Serie dell' Edizioni Aldine*, &c. *i. e.* A Catalogue of the Aldine Editions, arranged in Chronological and Alphabetical Order. 2d Edition. 32mo. pp. 182. Padua. 1790. Molini, London. Price 2s.

THIS catalogue of the books published by the *Aldi* begins with the year 1494, when the elder *Aldus* is said to have printed at Venice his first book, bearing a date; and is continued to the end of the sixteenth century. The author is aware that many mistakes may unavoidably be admitted into a work of this sort. On the whole, however, it appears to be executed with diligence and fidelity.



ART. XIX. *Monumens Egyptiens, &c. i. e. Egyptian Monuments*, engraven on Two Hundred Plates, comprehending about Seven Hundred Subjects, with their Historical Explications. 2 Vols. Folio. Rome. 1791. Imported by Molini, London. Price 2l. 12s. 6d. in Boards.

It will easily be imagined that the *engravings* form the greater part of these very curious volumes. They consist of representations of obelisks, pyramids, sepulchres, statues of idols and of priests, mummies, a great number of the deities of Egypt, bas-reliefs, sacrifices, sacred animals, &c. The work is dedicated to Cardinal *de Zelada*, *Grand Penitencier*, and Secretary of State; whose portrait is prefixed, subscribed by the two following lines:

*Sculpsimus hic vultus et religionis honores;  
Sculpsisse ingenium non erat artis opus!*

The editors profess themselves well aware that many of these monuments are already to be found in other celebrated collections: but it is observed that they were never brought all together into one point of view, as they are in this publication; and that a great number are here inserted, which have not before been engraved. The gentlemen persuade themselves, that the attention, which has been exerted to render it as perfect as possible, will have some weight with the public, and will engage them to allow to this a reception as favourable as that which honoured a former production of a similar kind. ‘In fine,’ say they, concluding the preface, ‘we have been equally careful to consult ancient and modern authors, that we might give the work all the perspicuity and all the accuracy which it requires, and of which it is susceptible.’

Whether arts and sciences originated in Egypt, or whether other nations have not in some respects an equal or a prior claim to the honour of this supposition, is a subject which it is unnecessary for us to discuss: we observe, however, some sensible remarks on this point in the preface to these volumes; among others, notice is taken of the uniformity which accompanies these remains of former ages: ‘Following one and the same rule, the Egyptians could make no innovation, could change nothing, either in their designs or their figures; so that what is ancient appears as new as what is modern, because the modern is no better than what is ancient, and the ancient is not worse than the modern.’

In surveying these wonderful testimonies of industry, invention, and ingenuity, fancy, superstition, and folly, in so very distant a period of time, we are somewhat *difficulted*, as a celebrated judge used to say, in regard to the specimens which

we ought to select: we shall, therefore, as it were, fortuitously extract a few, and leave them to the reader's own reflections:

Vol. i. plate vii. fig. 3. Fragment of an obelisk.

‘Of all the remains of ancient Alexandria, few, in our opinion, are so precious as this column of Pompey\*: without pretending to decide whether this title be justly assigned to it, we content ourselves with remarking, that it is a quarter of a league distant from the walls of the new city, raised on a natural hill of solid stone, steep on every side, and between twenty and thirty cubits high. Its proportions are most beautiful; for we observe a gradual diminution at each end, and a *swell* in the middle: yet it is difficult to determine the order to which it belongs.

‘This column is in three pieces: the capital is one, the shaft and three feet of the base, which are united, form the second; the third is the base itself: each side of this base is at least fifteen feet wide, and of the same height. Its dimensions and its elevation render it superior, without dispute, to any pillar in the world. Without fear of exaggeration, it may be confidently affirmed to be one hundred and ten feet high; and of proportionable thickness; four men can with difficulty compass it. The base is as entire as ever: the capital, hollowed toward the top, answers to the other parts. Perhaps it may have supported the image of Pompey, whose name has been given to the monument; or possibly the statue of some other hero or emperor may have been placed at the summit of this astonishing mass.’

Plate ix. *Isis*.

‘There is much disagreement concerning the origin of *Isis*: some say that she was the wife of *Osiris*; others, that she was his sister and his wife. Eusebius makes *Osiris* the husband, the brother, and the son, of this goddess: the most received opinion identifies her with *Io*, daughter of *Inachus*, king of *Argos*:—*Isis*, according to *Herodotus*, has been generally regarded as signifying all the goddesses, for which reason she was called *Myrionyme*, or the goddess of a thousand names. He adds, that the Egyptians consider her as the *Ceres* of the Greeks: she was respected in Greece as well as in Egypt; and though her ceremonies were often rejected at Rome, yet she gradually received the same honours that were paid to any other divinity. The Egyptians venerated her as the queen of heaven: but they adored her at first under her proper name of *Io*, which in their language signified the moon. *Inachus*, the first king of *Argos*, introduced this worship into Greece, one hundred and twenty years before the birth of *Moses*. In a course of time, the priests of Egypt, believing that the moon also, like the sun, by her influence on the atmosphere, was a cause of the inundation of the Nile, represented this effect by the name of *Isis*, which signifies the *cause of plenty*. In the Egyptian language, says *Servius* on the *Æneid*, lib. 8. *Isis* also denotes the earth. The changes of nature were readily expressed by

\* It is supposed to have been erected after the time of *Strabo*, as that writer makes no mention of it.

the ornaments allotted to this deity. Eustathius the grammarian reports, that in her feasts, they celebrated, with the *sisirum*, the increase of the Nile. Plutarch also assures us, that the different risings of that river answered to the phases of the moon.\*

There are many representations of *Isis* in these volumes; concerning that, in particular, to which the above account is annexed, it is added, after the description of the figure and dress, that it may possibly have been intended to announce the opening of spring, or the new moon of winter.

Plate xxix. fig. 1. *Osiris*.

\* From the remotest antiquity, the Egyptians adored the sun and moon under the pompous titles of the king and queen of heaven. The luminary of the day was at first called *Phré*: but when a discovery was made of the Solar year, in the reign of Afeth, three hundred and twenty years after the departure of the Israelites, to immortalize that important event, they gave him the name of *Osiris*, or the author of time.—In this print, we see him with a mitre on his head, the plant of Persia\* (*la plante Persée*) under his chin, and holding a whip in his right hand; he is so completely enveloped in drapery, that he might be taken for a *Terminus*, were it not that each of his hands appear placed on his stomach.\*

Plate xlviii. fig. 1, 2. *Isis, Cleopatra*.

\* All the images representing *Isis* with *Horus*, her child, on her knees, very much resemble each other; here, in order to suckle him, she sustains him on the right arm: the head-dress is different from that in which she commonly appears; it is round, somewhat in the form of a bushel, the circumference of which is exactly covered with plumes of feathers; a kind of ornament very usual among the Egyptians. In this figure, we see bracelets on the wrist, and on the arm near the shoulder. The head-dress of little *Horus* is not less remarkable than that of his mother.

\* Fig. 2. The history of *Cleopatra* is not connected with our immediate subject. Whatever were her voluptuous excesses, her perfidy and cruelty, yet a reasonable man will not be severe, and will always respect the general character of the sex. The construction, the elegance, and the happy proportions, of this little statue, merit the attention of the artist. The natural appearance here exhibited is beautiful, and all, (except the homely face,) is conformable to the qualities and the charms which have ever been attributed to *Cleopatra*. The tunic, which spreads over the limbs, and one of the shoulders, and the back, covers also the hinder part of her head, which is encircled by a diadem. Beside her bracelets, the other ornaments of her dress, together with the serpent which she holds in her hand, sufficiently characterize this famous queen.

\* *Plante Persée*, a plant, or a branch of a tree, so-called, growing in Egypt, as also in Persia, seems to have been a distinguishing mark of the priests, and perhaps of some other considerable persons; whether it was so requisite to their deities, is not perfectly clear, and may therefore sometimes leave us uncertain as to these statues.

Vol. ii. plate i. *Idol.*

\* This is a woman, seated, and almost naked, with the head of a lion clothed in a manner like that in which Isis sometimes appears: the neck, or rather the bosom, is ornamented with a collar of several rows; she holds a key in her left hand. It has been thought that this idol marked the increase of the Nile in the months of July and August, and also the opening of the sluices in the month of September, when the sun entered *Virgo*. This monument came, a short time since, from Upper Egypt, beyond Memphis: it is of granite, well preserved, and may be seen at the country-house of M. *Le Senateur Quirini*, called *Altichiero*, situated on the Brent, near Padua.\*

Plate lviii. fig. 1. *Isis with the Head of a Cat.*

\* In order to distinguish the attributes common to several deities, it is necessary to remark the smallest differences which are to be found on the monuments, and it is only in this manner that we can discover the cause and the object. As idolatry was founded on a veneration for sensible objects, we can only discover the impressions which they made by examining the country, the climate, and their productions. The *Incas* adored the sun as their benefactor, while the people of Chili regarded that luminary with horror, and paid their vows to the sea.—It was customary to give the name of *Isis* to all the female divinities of Egypt; it is for this reason that here is an *Isis* with the head of a cat: this animal has always been an emblem of *Isis*, because of her (supposed) connection with (*ses rapports*) or relation to the moon. This might be *Isis* of *Bubaste*, as the cat was principally worshipped in that city. The dress of the head is singular;—beside other particularities, the hair is crossed by a little serpent.\*

Plate c. *The Nile.*

\* The *Nile* has its source in the middle of a swamp\* in the kingdom of Abyssinia.—Its course thence to the Mediterranean is at least 970 leagues. When the river is tranquil, it flows gently within the bed which nature and art have prepared for it: but when ruffled and swelled by the rains which fall in abundance in Ethiopia, during the months of June, July, and August, it bursts its limits, and covers with its enriching waters a space of more than two hundred leagues, which, without its assistance, would be converted into a desert. The ancient Egyptians, as an acknowledgement of the vast advantages which the *Nile* procured for them, erected altars to it, and there paid the most solemn worship, surpassing in its pomp any that was ever offered by the worshippers of rivers. *Osiris* and *Isis*, themselves, that is to say, the sun and the moon, had their altars only on account of their connection with the *Nile*, and their influence on its waters.

\* See also Mr. Bruce's account, or our extract, Review, New Series, vol. ii. p. 427.

‘ The people of Egypt, more fully to testify their gratitude to this beneficent river, to which they almost owe their existence, have bestowed on it the most pompous titles of, Father, the Saviour of the Country, and the Terrestrial *Osiris*: they have gone so far as to say that the gods were born on its banks. They founded the city *Nilopolis* in honour of it, with a superb temple: in considerable cities, they have priests consecrated to the *Nile*, who embalm the bodies of those who have been killed by crocodiles, or have otherwise perished in its waters.

‘ The inundation, which commenced at the summer solstice, occasioned the *great feast of the Nile*, a solemnity which, according to Heliodorus, was the most celebrated in the country, because the Egyptians revered the river as the first of their deities, proclaiming that it was the rival of heaven, since it watered their plains without any foreign assistance. At the moment when its increase began, the priests, who were destined to this service, brought, from the temples of *Serapis*, the *Nilometer*, and carried it in pomp through the towns. This *Nilometer* was a statue of wood, which, after the decrease of the waters, was deposited again in the sanctuary whence it had been taken. That which is here represented, is of marble, and is now lodged in the Vatican Museum: it represents the *Nile*, personified as a man, lying on a bed of roses, leaning on a Sphinx, with one arm against a cornucopia, and a number of children playing about him on all sides, who are probably intended to mark the number of degrees to which the waters have risen.

‘ All the festivals which have been appointed in honour of the *Nile*, are not entirely abolished to this day. When the *Nile* was slow in its advance, the ancient Egyptians are said to have sacrificed to *Serapis* the most beautiful young woman that they could find; who, being clothed in the richest attire, was drowned in the river, as a victim capable of appeasing the anger of the deity, and of rendering him propitious. The Caliph *Omar*, according to the Arabian historians, abolished this barbarous rite, and threw a letter into the river, by which he commanded it to increase, if it were the will of God. It is pretended that this ceremony has been renewed by the present inhabitants of Egypt, whenever the *Nile* did not ascend to its accustomed height.’

We have thus endeavoured to give our readers a slight view of the present entertaining and instructive performance. We shall only farther remark that, however we may be disposed to admire the ingenuity of the ancient Egyptians, we are also obliged, from such remains as these, to acknowledge their remarkable ignorance and absurdity. Priests and princes knew then, as they have known since, by what means they might best gain an absolute ascendancy over the people!

ART. XX. M. Millin's *National Antiquities of France*; Vols. I. II. 1812.

[Article concluded from the Appendix to our last Vol. p. 559.]

THE farther we look into this work, the greater reason we have to commend the exact and diligent attention with which it has been prosecuted. If the author does not descend to all the minutiae which other labourers in the same department have deemed necessary, he manifests a very careful regard to those objects which are brought under our view; and these are indeed numerous, and of great variety. Churches, monuments, public buildings, paintings on glass, &c. are not only recorded; but are also described: particular accounts are added of the rise of edifices, noting the changes which they have undergone, the manors and customs attached to them, the habits and usages of religious fraternities, together with their origin, the dresses of figures exhibited on tombs or on glass, and not only the inscriptions which appear on different monuments, but also many particulars concerning the persons, circumstances, and events, to which they relate. These, and other articles, it will naturally be supposed, must have required the writer's patient researches into ancient writings, as well as sometimes into oral tradition; together with a resolute and accurate investigation in many other respects. All is connected with, and illustrates, the internal history of France, private and public; and occasionally elucidates that of other nations.

The ninth chapter, which is the second in the second volume, has for its subject, *Monument de la Pucelle*, meaning *the celebrated maid* of Orleans; which will recal to the minds of most readers a memorable part of English and French history,—a short recapitulation of which is presented by our author.

'Charles VII. (says he,) was reduced to the most deplorable state; a miracle alone could save France; and the inventive genius of a young woman effected it. A gentleman on the frontiers of Lorraine, whose name was *Baudricourt*, discovered in a young woman servant, at *Vaucouleurs*, a person fitted to act the part of an inspired female warrior. They made her pass for a girl of eighteen, though she was indeed twenty-seven years of age. This enterprise, which would have been ridiculous had it failed, became heroic by its success. The matrons declared Joan d'Arc to be a virgin; the doctors and the parliament pronounced her inspired; her courage supplied the place of education; and she performed wonders.—The soldiers, who believed that a Divinity fought for them, followed her with intrepidity; she marched at their head, repulsed the English, and rescued the city of Orleans.'

In commemoration of this event, a monument was erected in 1458, which was finally repaired and renewed in 1771:

however well executed, the design is, in our eyes, poor and superstitious. The Virgin Mary, seated at the foot of a cross, is represented sustaining the dead body of our Saviour; Charles VII. is kneeling on one side, Joan of Arc on the other, each in armour; the figures are of bronze, and nearly as large as the life.

The 10th chap. gives a long account of *Vincennes*, and the 11th relates to the abbey of *Royaumont*.

We find this author, on some occasions, disposed to be a little pleasant at the expence of the religious fraternities: proofs of which appear in the twelfth chapter, on the *Convent des bons-hommes de Chaillot*. Here we have a short history of the fraternity of the *Minims*, an order founded during the fifteenth century, by *Francis de Paule*, first in the kingdom of Naples, but afterward spread in his lifetime into different countries of Europe. His austerities and his pretended miracles gained him reputation far and wide. Although a great recluse, he sometimes travelled with a view of gaining adherents, and gratifying his ambition. In 1464 he left Italy, for a short time, with two of his brethren, in order to visit Sicily. At the sea-shore, poverty, affected or real, prevented his obtaining a conveyance. What, inquires our author, did *Francis* do in this extremity?—An easy answer presents itself,—he took off his cloak, spread it on the sea, and stepped on it with confidence, followed by his companions,—the cloak became solid and firm, and, without sail or rudder, they conducted themselves to the place of their destination. Under the favour of successive Popes, and by his own dexterity, *Francis* rose to the highest honours in his line; and saw many monasteries rise with the appellation of *Minims*, (least,) a name which he had chosen by way of humility. He feigned reluctance in complying with the royal mandate which called him to Paris: nor did he consent till urged both by the Pope and the King of Naples.

'Lewis XI. (says the author,) crafty and cruel, lived in constant fear of death; and the hope which he reposed in the prayers of a personage so holy, engaged him to treat *Francis* with all possible regard: but the French courtiers, disgusted by his rough manners and mean appearance, turned him into ridicule; they called him, in derision, *de bon-homme*, and hence, *Bons-Hommes* became in France the name of this order of *Minims*.'

The man who took most umbrage at the respect shewn to *Francis* was *Jean Coctier*, the King's physician, who feared that, should Lewis recover, this event might be ascribed to the miraculous power of the monk, rather than to his own prescriptions: this occasioned some warm contentions between them: but,

when all hope of the King's recovery vanished, they were reconciled:—'their joint efforts,' (adds our author,) 'disposed him for death; and *Francis de Paule*, unable to cure him, boasted that he had, at least, been successful in changing the heart of this monster, and in rendering him acceptable to God; which certainly was the greatest of all his miracles!' The author's description of these monks is diverting:—but we must proceed to

Chap. xvi. *Fontaines de Juvisy*, which we notice merely on account of the vast work that has been accomplished in that parish, in order to render the road to *Fontainebleau* commodious and pleasant, which was before difficult and dangerous; it is the junction of two steep hills, by a kind of double bridge, presenting, as this writer observes, and as the engraving confirms, a picturesque and pleasant appearance, as well as a real convenience. It is an amazing effort of labour and ingenuity! The work commenced in 1717, and was completed in the following year; our author adds, 'It is worthy to be paralleled with those monuments of a like kind which are left us by the Romans.' To the accounts and remarks relating to this particular spot, is added an ingenious dissertation on public roads, especially those of ancient times.

Chap. xvii. *Prieure des deux Amans*, or the Priory of the two Lovers, affords entertainment, particularly relative to the origin of the name; concerning which, a romantic, yet not uninteresting, tale is inserted, expressed in lively terms, far too long for us to extract, and to several readers not unknown; viz. the History of *Genevieve* and *Baudoin*:—but this, though popular, is, doubtless, a fiction: *Dupleix*, in his History of Normandy, is said to have observed, that the name, *deux amans*, is merely a corrupted pronunciation of *deux monts*, signifying two high mountains which nearly touch each other, and on one of which the monastery is situated.—M. MILLIN seems to think there is great probability, as surely there is, in this account; and yet he rather inclines to a superstitious origin, as he tells us, that there have been, heretofore, images of Jesus Christ and Mary Magdalene on the portico of the church, and here, he says, we have the *deux amans*:—'the application of the word *amant*, (he adds,) appears rather profane, but is not more ridiculous than that of *époux*, which the religious (orders) have assigned to the Saviour.' The author proceeds, as usual, to describe the edifice, with its tombs, &c. among these, is one which the brethren would pass off for that of *Banneret*, the father of *Genevieve*: but, unhappily, remarks our grave historian, 'the inscription remains,' and informs us, that it is a memorial of one of the ancient priors. Beneath the table in the church,



is also an urn, which, as tradition reports, encloses the ashes of the *deux amans*; it contains some bones, but to whom they belonged, no one can tell, as the *etiquette*, the ticket, is lost.

*La Porte Saint Bernard*, (chap. xviii.) one of the gates of Paris, has been adorned with several representations in *bas-relief*, among which is that of Louis XIV. seated on a throne, scattering plenty among the people.

• It is perfectly natural, (observes M. MILLIN,) to inquire of what kind was this abundance which he diffuses among a people already ruined by his mistresses, his ostentation, his ambitious wars, his buildings, and his prodigalities of every kind. The answer is, that he is about to suppress a slight tax that had been imposed on the merchandises which were landed near this place, and, in acknowledgement of such a benefit, a triumphal arch is erected. This arch must have been considered as a monument intended to satirize the times, were we not certain that it was erected by the basest flattery: A pleasant fellow, having been asked what was meant by the two Latin words, *abundantia parva, abundance obtained*, said their meaning was, *l'abundance est partie, or plenty is departed.*

Under the article *Notre Dame de Mantes*, (Chap. xix.) we observe mention made of a custom spread throughout France, called, *L'Angelus*.

• This (says this writer,) is a prayer to the Virgin, beginning with this word (*Angelus*). It is to be recited every day, morning, noon, and night. John XXII. instituted this form of devotion in the year 1326. Lewis XI. established in France the practice of repeating it at noon; he obtained from the Pope an indulgence of three hundred days for all the faithful who, at three o'clock, should rehearse, three times, on their knees, an *Ave Maria* for the preservation of the king and kingdom. They began toward the close of the year 1330, to use *L'Angelus* in an evening, before they put out their fires: they called this prayer the pardon, on account of the indulgencies attached to it.

Chap. xx. relates to the old palace at *Rouen*; xxi. gives an account of the *Cordeliers de Vernon*; xxii. contains the history of the church of *St. Spire de Corbeil*; and xxiii. which closes the 2d volume, describes the *Pont Rouge* at *Paris*, with a well engraven view of it.

The third volume opens with (Ch. xxiv.) a detail of the origin, foundation, &c. of the *Cordeliers de Mantes*; which contains nothing sufficiently interesting to detain us. Ch. xxv. gives an entertaining relation of the *Austrian Friars, Couvent des grands Augustins*; in a court of which convent, it is observed, was interred *Raoul de Brienne*, or *Ralph, Count d'Eu*, constable of France, rendered remarkable for his opposition, in the reign of Philip, at the head of some militia of Normandy, to the arms of Edward III. of England. In the issue, the Count was defeated and taken prisoner. We are here informed, that being  
carried

carried to England, he was entertained with kindness by the king; who was desirous to soften the rigour of imprisonment; and who afterward permitted him to pass over to France, that he might raise money to procure his ransom. John had by that time ascended the throne; but, says our author,

‘ The Count’s reception was not answerable to his hopes: during his absence, his place had been occupied by *Dom. la Cerdan*, who inspired the monarch with suspicions of *Ralph’s* fidelity. This king, whom they have called *le bon*, signalized the first year of his reign by an assassination: on idle suspicions raised and cherished by an interested and envious enemy, he ordered the Count to prison: three days after which, without any trial or form of law, he was beheaded, during the night, in the presence of some cruel and cowardly nobles; and the King seized his estates. The people, though accustomed to such kind of forfeitures, were irritated at this action, which alienated their minds, and was one cause of the misfortunes by which the reign of king *John* was distinguished. As for *la Cerdan*, he was assassinated sometime after by *Charles the wicked*, king of *Navarre*, his cousin and son-in-law. The body of *Ralph* was buried in the convent; no monument relates the crime of these butchers, but history, that inflexible and permanent judge, preserves the record.’

Although we have not leisure to examine, with strict attention, every part of such a publication as this, we can perceive that the writer occasionally corrects vulgar errors, and other mistakes; of which latter we have an instance in regard to this convent of St. Augustine. He describes the pulpit belonging to the church as an excellent remaining specimen of the sculpture of *German Pilon*, by whom it was executed in the year 1588. The plate shews it to be a beautiful testimony of ancient art. He rectifies some false conceptions which have prevailed concerning it, and, after a more particular description, mentions with approbation a few modern additions to the work: ‘ So far, (says he,) there was nothing too much, nothing which lessened the beauty of these figures, but it was in an evil hour, in the year 1624, that they determined to gild them. They soon perceived that this embellishment had spoiled all; yet such was the rage for *gilding*, that, so far from being checked by its bad success in this instance, it has since greatly increased.’

Before we leave this convent of the Augustines, let us indulge in a passing glance at the tomb of *Bernard Cherin*, genealogist and historiographer to the king. He died in the year 1785. ‘ The revolution (says M. MILLIN) has annulled the office; it has reduced to nothing, and has cast into ridicule, functions which once were estimated as of too much importance; yet a remembrance of the knowledge and of the virtues by which some persons may have ennobled this profession, in a degree, ought

ought not to be entirely effaced.' Accordingly, he proceeds to speak in very handsome terms of *Cherin*; recording, that he was a man of the strictest probity and integrity, of most exemplary morals, and so entirely devoted to study, that he was supposed to have shortened his days. His knowledge in the French history is said to have been immense; and his memory was astonishing, comprehending the most circumstantial details.

We feel some reluctance in neglecting the tomb of *Philip de la Clyte*, better known by the name of *Commines*, intimate with Lewis XI. but confined for nearly two years in an iron cage by his successor Charles VIII. The account here given of him is interesting. His memoirs, finished in the year 1498, have preserved the remembrance of him; the best edition of them is said to be that of *Lenglet du Fresnoy*, in four volumes, quarto.

The monument of *Pibrac*, who was eminent in the reigns of Francis I. Charles IX. and Henry III. is also placed among the Augustines, and deserves notice. M. MILLIN seems to deal out praise and censure with a steady and equal hand. In describing the choir of the church belonging to this monastery, he enters into a brief discussion of the form of such edifices in distant times; and, perhaps, he may lay more stress on the writings of the fathers, and on the sanctity of buildings, than truth and reason can support. However that be, as we accompany him through different parts, we cannot avoid the reflection, that a Protestant or well-informed christian, though he may admire the sculpture, decoration, or grandeur, sometimes displayed, can hardly survey the altars, the images, &c. without some kind of disapprobation. Beside the marks of superstition, the ignorance, the absurdity, and the cruelty, which they present, (transforming to worse than heathenism the plain and excellent doctrine of Christianity,) they must seem to him an insolent triumph over the understandings and consciences of men—they are stained and polluted with human blood, so plentifully shed by policy and priestcraft in their support!

Whatever remaining attachments he may have, M. MILLIN does not fail occasionally to laugh at the follies of superstition. When we arrive at a representation of that (*sou triste*) sad fool, St. Francis, with the five wounds which he pretended to have received at the top of the Alps, and which, the author adds, he never kept open by caustics, M. MILLIN displays some jocular remarks likewise called forth on other similar occasions.

The conclusion of the long account of this *Augustine* contains the story of Father *Hervier*, who had been librarian; and afterwards applied to the study of medicine, and abandoned

doned himself too much to the reveries of magnetism. This error in *physics*, adds M. MILLIN, drew on a persecution as severe as hereby in *religion*: an archbishop (ignorant enough,) procured against him a *lettre de cachet*, which the revolution prevented from taking effect. He has since been distinguished by his patriotism.

*Ville de Vernon* is the subject of the twenty sixth chapter. In the beginning of the revolution, this town, it is observed, was a post of importance, supplying *Paris* with provisions; the inhabitants became anxious for their own subsistence; their inquietude occasioned a tumult, in which M. *Planter*, who had the charge of this business, would certainly have been sacrificed, had not a generous youth thrown himself on his body, and thus prevented the crime of the people, and the regret which humanity would have experienced. The noble act was acknowledged by the Parisians, who presented the young man with a civic crown, and with a sword on which was inscribed a memorial of his conduct.

Among the particulars related concerning this place, one is, that *Richard de Vernon* accompanied William of Normandy to England, where he obtained considerable possessions; and it is added, that several of his descendants still exist in this country. Concerning one of the ancestors of this family, M. MILLIN remarks, that he had the *weakness* to suppose, in common with others of his day, that the building of churches was the best use which could be made of power and great riches. The observation is just; for though to employ wealth for the real assistance and improvement of mankind, whether in providing places for public worship, or in other ways, is certainly commendable; yet the erecting of churches, and the appointing of masses, it is well known, were mere acts of superstition, and were forms of that kind of religion, if religion it might be called, which could consist with any kind of wickedness; and these places, when built, were chiefly intended for the benefit of priests, whose ignorant and trifling performances, it was imagined, might be of some sort of service to departed spirits. In the collegiate church of this town, are interred the remains of Marshal Belleisle, who died in the year 1761.

The church of the Sepulchre, (chap. 27.) connected with Jerusalem and the land of Palestine, affords our author an opportunity of expatiating, with propriety and spirit, on religious fraternities in general, and on the *crusades* in particular. It is with great justice that he exposes the irregularities and superstitions of these institutions, which have been productive of so much real and extensive cruelty, immorality, and mischief,

separate from the folly and absurdity which have been passed off under the name of religion, both in the associations themselves, and in other observances to which they have given rise; such as the *feast of fools*, the *mass of the spider*, (*araignée*,) the *feast of the ass*, and a number of other extravagant and ridiculous practices. St. Peter, the hermit, (*cet hypocrite*,) and Bernard, the monk, (*fougueux et fanatique*,) it may well be imagined, do not escape his lash.

*Collegiale D'Ecouis*, chap. 28. This chapter is interesting and instructive; particularly as containing the history of *Enguerand de Marigny*: but we have already given some account of this unfortunate minister in the 5th volume of our New Series, p. 524.

Chap. 29, on the church of *St. Benoit*, contains a variety of particulars, several of which are informing and entertaining. We just remark one passage relative to the name: we are told that, 'at that period, (the eleventh century,) *God the Father*, and the Trinity, were called *Sire Diez*, *Saint Benedit*, or *Benedict*, (blessed,) *Saint Benoist*, or *Benoist*, *Sire Dieu*, conformably to the Latin expressions so often employed in the office of the Trinity: whence it became customary to say, *Benoiste Trinité*, and by degrees, the altar of *St. Benoist*, the office of *Saint Benoist*. By such means, this church has received, and preserved to the present time, the name of *St. Benoit*.'

Beside other tombs and monuments enumerated in the description of this church, we are told of a number of printers, booksellers, and engravers, who, with others, are interred in the cloisters, and some of whom were very eminent;—several particulars are related concerning them. Among the considerable persons consigned to dust in the same spot, we observe the name of *Michel Baron*, a celebrated comedian, honoured by the name of *Roscius François*; he died in 1655. His death was occasioned by a slight wound in his foot, which he received from his own sword, while he was earnestly acting his part: he preferred death to the loss of a limb, exclaiming, 'the king of the theatre will be *hissed* when he appears with a wooden leg!'

*La grosse horloge*, the great clock, of *Rouen*, leads our author into an ingenious dissertation on *clock-making*; of which we can take no farther notice, than just to mention a circumstance or two relative to the *English* people, which may be amusing to some readers. M. MILLIN, having said, that the first repeating watches were constructed in London about the year 1676, adds, that Charles II. presented two to Lewis XIV.; and these were the first which had been seen in France. The opening

opening of these watches was contrived with an ingenuity which baffled the French artists; and it was apprehended that, in order to develop the secret, they must be returned to England: at length, a young man, (*Sebastian Truchet*, then about nineteen years of age,) made the discovery: he was at the time ignorant that the watches belonged to the king: but, we are told, *M. Colbert* recompensed him by a pension.—However, this writer, zealous for the honour of his country, adds afterward, that, though the English for a long time had the pre-eminence in horology, yet, in a course of years, the celebrated *Julien le Roy* rendered the French superior; so that *Voltaire* said to one of *Julien's* sons, *Marshal Saxe and your father have beaten the English!*

Among the monuments in the church of *Saint Côme*, we observe one which presents the eulogium of *Claude d'Espence*, who died in the year 1571.—His memory, says our author, deserves to be honoured; he was as rational as a *theologian could be*, and he was one of the small number of his profession who *were not* advocates for persecution:—but, he adds, although *Espence* had a better spirit than the greater part of theologians, his works have always the *scent of the schools*.

The last article in this third volume brings us again to *Joan D'Arc*: it is called *Tour et Fontaine de la Pucelle à Rouen*. The monument at Orleans, says this writer, commemorated her success, this at Rouen relates to her misfortunes. This is one among numberless instances of the crimes and miseries which despotism, bigotry, and superstition, are capable of effecting. The poor fanatical, deluded, young woman, after she had been captured by the English, seems to have been abandoned by all: at least, remarks *M. MILLIN*, the priests, the preachers, and the universities, at Paris and elsewhere, excited the people against her; and, by their *Te Deum*, and other measures, expressed their malicious joy. The horrid disgrace and distress to which she was delivered, as a schismatic and a heretic, softened the hearts of the common people, but not, it is added, those of the theologians. *Nicholas Midi* pronounced a hypocritical discourse, in which he surrendered her to the secular arm: but the *magistrate*, more humanized than the *divine*, was unable to pronounce the sentence. Many years afterward, this sentence was reversed by the Pope, and *Joan* was declared innocent. A cross was placed on the spot where she had been burned; and, afterward, a building, called the *tower and the fountain*, was erected, which, according to the description and the engraving, was more elegant than that by which it is at present replaced.

We can only add, that M. MILLIN must possess considerable reading, if not great learning, to enable him to have collected the observations with which his work abounds; and he is careful to produce his authorities.

When this publication has made farther progress, we shall again pay some attention to it.

ART. XXI. *Modèle des Jeunes Gens. i. e. A Model for Youth.* Crown 8vo. pp. 312. Vinterthour, Steiner and Co. Imported by De Boffe, London, Price 3s. 6d. sewed.

THE author, in his preface, informs us, that this work is written for the use of scholars in the French class; students, as we suppose, of the university of Basil, in Switzerland, where the work is printed; and that it is in part a translation from another work, entitled, *Le Petit Grandison*; of which we have given some account\*: but we have been so much amused by the present work, that we have again perused the adventures,—which are calculated to teach virtue, as far as the author understood the subject: in which respect he is certainly on a par with the generality of his neighbours. The chief defect is in the plan. A boy, twelve years old, writes to his mother; and his letters contain the history of his friend, another boy of thirteen: this friend performs several very extraordinary actions, all of which prove the excellence and maturity of his understanding. We are not among those who imagine that man's *nature* is wicked; and that he is incapable of great and good actions, at any age: but we have never yet seen a boy who could write, or another who could act, with such uniform consistency. The man may be apparent at some moments, but, as far as we have observed, the boy always has his turn. Thus, while reading this book, we were continually reminded that, instead of twelve, the author was probably forty, years old; and that the incidents, though such as might have happened among boys, had been imagined and arranged by men. As this is a fault common to most works of the kind, it is our duty, as reviewers, to warn the authors of such works, of an error into which they so commonly fall.

The following short story will afford the reader a specimen of the moral views with which the book is written:

\* Emily was yesterday with Edward in the parlour, where they amused themselves by playing in turns on the harpsichord. There is a cupboard in the parlour, filled with the finest China,

\* See Rev. New Series, vol. vi. p. 99.

which Emily had the curiosity to open, that she might look at the Chinese figures, which had been lately presented to Mr. Delisle. She took one of them up, in order to consider it more closely, and Edward, who delights in playing tricks, suddenly called out purposely to frighten her—"Here's your mamma coming!" Emily, fearing to be caught and reproved, was in great haste to put the figure in its place: but, as she drew back her arm, she threw down a tea-cup, and broke it to pieces. The accident frightened her excessively. She knew the China was very dear, and that her mamma preserved it with great care; for the broken cup belonged to a breakfast set, which had been given her by one of her best friends. Edward left the harpsichord when he heard Emily cry out, and they had the following conversation:

' *Edward.* You have made a pretty piece of work of it, truly! I should not like to be in your place.

' *Emily.* How can you, brother, endeavour to frighten me more? you ought rather to tell me what to do.

' *Edward.* You may try all the shops in town, but you will never match that cup. I see nothing that you can do, except ship yourself for China, that you may get another.

' *Emily.* Is it a pleasure to you to torment me?

' *Edward.* What business had you to rummage in the cupboard?

' *Emily.* Have you never done the same?

' *Edward.* No matter what I do. Why did you meddle with the China?

' *Emily.* It was wrong: but, if you had not frightened me, I should not have broken the cup.

' *Edward.* So the favourite breakfast set of mamma is entirely spoiled! It might as well have been all broken.

' *Emily.* I would not for the world it had happened!

' *Edward.* Ay, to be sure, complain! That will mend the matter.

' *Emily.* How can you be so cruel, brother?

' *Edward.* Well, do not cry: I will tell you what to do.

' *Emily.* What? What, brother?

' *Edward.* Nobody has heard what has happened. Let us pick up the bits, and put them on one side in the cupboard: mamma will not look in it this morning, and at dinner you may say you heard something fall in the cupboard. I will tell the same story; mamma will go and examine, and so she will suppose the cup fell of itself.

' *Emily.* No, brother, I will do no such thing.

' *Edward.* Why not? You will not accuse any one.

' *Emily.* No matter: it is a wicked thing. To tell a lie is worse than to break the cup.

' *Edward.* Very well! If you will not do what I would have you, it is no affair of mine.

' *Emily.* What will become of me?

' *Edward.* You will not easily escape: but why should I trouble myself about it? You wish to be punished.



\* *Emily.* Yes: I would rather be punished than be guilty of lying: I will go to my mamma, tell her what I have done, beg her to forgive me, and promise never more to meddle with the key of the cupboard as long as I live.

Just as Emily was going, she met her mamma coming into the parlour. She stopped short, was confused, blushed, turned pale, could not speak a word, and at last burst into tears. She expected to be severely reproved: how great was her surprize when Madame Delisle, who had heard the whole conversation, pressed her tenderly to her bosom, kissed her, and said, My dear Emily, you are a good girl! I know what you have done: but, were the China ten times more valuable, I would immediately forgive you, because of your sincerity. At your age, children are apt to be thoughtless; the best way to avoid which is to observe the advice of their parents, and frankly and openly to acknowledge their mistakes, but never to be guilty of deceit. As for you, Sir, said she to Edward, go up to your chamber, and think on the lesson which your young sister has given you. If your father were present, he would punish you more severely. Begone, and blush at your falsehood. Your word, hereafter, must not be taken, while I shall be certain that your sister will always tell me truth.

This is certainly a good lesson; and Master Tommy and Miss Polly, as our old friend Mr. Newbery would have said, will do well to attend to it.

ART. XXII. *Storia Cronologica de' Viceré, &c. i. e.* A Chronological History of the Viceroys, Lieutenants, and Presidents of the Kingdom of Sicily. By D. GIOVANNI EVANGELISTA DI BLASI. 4 Vols. 4to. Palermo. 1790. Imported by Molini, London. Price 1l. 8s. sewed.

EVERY good citizen, says this writer, should employ his talents in rendering his country more illustrious and better known: he has therefore engaged in compiling this history of the persons who have been deputed to the government of Sicily. The writers, who have treated particularly on the history and government of Sicily, have been few; and there was sufficient room for Signor BLASI to display his diligence and accuracy. His chronological account begins with the year 1409, and is carried down to 1786. He is not, however, as he observes, the only author who has given a chronological history of the viceroys of Sicily; he has been preceded by *Pirri*, and by the historiographer *Antonino d'Amico*, in their chronologies; and more especially by Dr. *Vincenzo Auria*, who has treated on the subject at length, till the end of the 17th century. Of the labours of *Auria*, our author confesses that he has made great use;

He also owns himself under some obligation to the manuscript notes of *Antonino Mongitore*, who appears to have had some design of publishing a similar work.—Signor BLASI's history, as far as we can judge of its merits from a hasty survey of its contents, appears to be well executed, and bears the marks of having had much pains bestowed on it. We have no doubt that it will be an agreeable acquisition to those who wish to inquire into the government of Sicily during the last three centuries.

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ART. XXIII. *Plantes et Arbustes, &c. i. e. Plants and Shrubs*, engraved and coloured after Nature; with Directions for their Culture. 8vo. Winterthour. 1791. London, De Boffe. Price 5s. each Number.

THIS work is published in numbers, of which two are now before us: each contains five plates, well engraved, and handsomely coloured. The publication is said to be conducted by some *amateurs*, and to be intended for the instruction of ladies who may be pleased in superintending a green-house, and in cultivating the more beautiful and rare plants. The execution of the work appears to be such as to render it fully answerable to the end proposed.

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ERRATA in Vol. IX.

P. 261. l. 28. read, La fronte e'l tergo.

265. note || for *TI*TO read *TI* TO.

338. title of Art. 42. read *Medical*.

477. l. 16. in the account of Dr. Thorp's sermon, the sentence should have been printed thus: *yet it does not hence follow that it is necessary to support any system of doctrine.*

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# I N D E X

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular Book, or Pamphlet, see the Table of Contents, prefixed to the Volume.*

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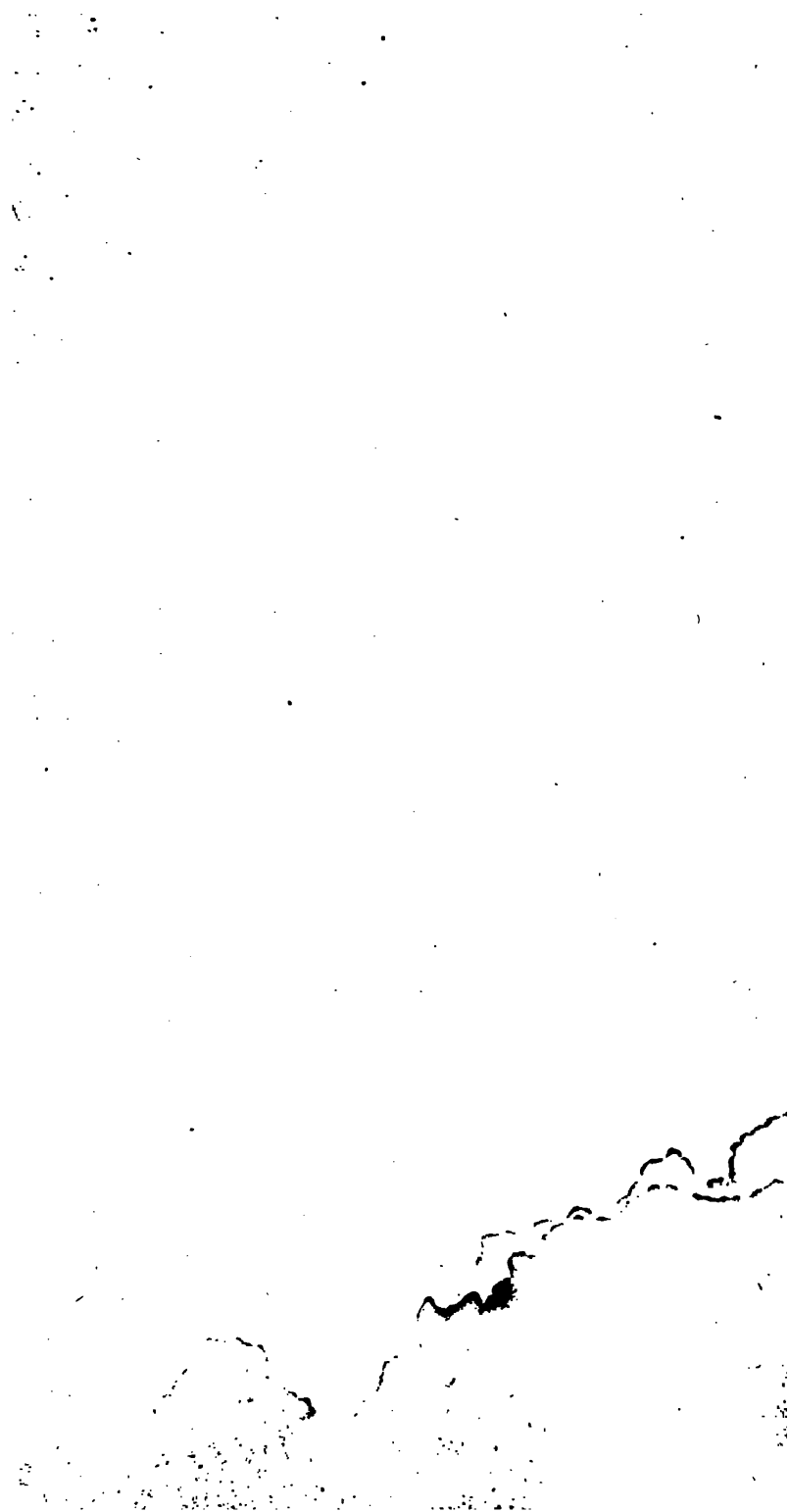
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